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O! GRAVE WHERE IS THY VICTORY?

A NEW
FAMILY BIBLE,

CONTAINING THE
OLD AND NEW TESTAMENTS,

WITH
Notes, Illustrations,

AND
PRACTICAL IMPROVEMENTS

SELECTED FROM THE EXPOSITION OF

THE REV. MATTHEW HENRY,

BY THE REV. E. BLOMFIELD.

EMBELLISHED WITH

FIFTY BEAUTIFUL ENGRAVINGS.

VOL. II.

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I S A I A H.

Before the sacred canon of the Old Testament began to be written, there were prophets who were instead of Bibles to the church. Moses was without compare the most illustrious of all the Old Testament prophets, for *with him the Lord spake face to face*, Deut. xxxiv. 10. He was the first writing prophet, and by his hand the first foundations of holy writ were laid. After the death of Moses, for some ages, the Spirit of the Lord appeared and acted in the church of Israel more as a martial spirit, than as a Spirit of prophecy, and inspired men more for acting than speaking; I mean, in the time of the judges: We find the Spirit of the Lord coming upon Othniel, Gideon, Samson and others, for the service of their country with their swords, not with their pens; messages were then sent from heaven by angels, as to Gideon and Manoah, and to the people, Judges ii. 1. In all the book of Judges there is never once mention of a prophet, only Deborah is called a prophetess: then the word of the Lord was precious; there was no open vision, 1 Sam. iii. 1. But in Samuel prophecy revived, and in him a famous epocha or period of the church began; a time of great light in a constant uninterrupted succession of prophets, till some time after the captivity, when the canon of the Old Testament was completed in Malachi; and then prophecy ceased for near four hundred years, till the coming of the great Prophet and his forerunner. The dates of many of the prophecies are uncertain, but the earliest of them was in the days of Uzziah, king of Judah, and Jeroboam the second, his contemporary, king of Israel, about two hundred years before the captivity, and not long after Joash had slain Zechariah, the son of Jehoiada, in the courts of the temple: if they begin to murder the prophets, yet they shall not murder their prophecies; they shall remain as witnesses against them. Hosea was the first of the writing prophets; and Joel, Amos, and Obadiah, published their prophecies about the same time. Isaiah began some time after, and not long; but his prophecy is placed first, because it is the largest of them all, and has most in it of Him to whom all the prophets bare witness; and indeed, so much of Christ, that he is justly stiled the Evangelical Prophet, and by some of the ancients a fifth Evangelist.

CHAP. I.

I. The wickedness of the Jewish church and nation, v. 1..15, 21..23. II. Call to repentance, v. 16..20, 24..28, 31. III. Promise of a happy reformation at last.

THE vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear, O heavens, and give ear, O earth; for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me!

3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters! they have forsaken the LORD,

they have provoked the holy One of Israel unto anger, they are gone away backward.

5 ¶ Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

CHAP. I. 1. By this it appears, first, That Isaiah prophesied long; especially if (as the Jews say) he was at last put to death by Manasseh, to a cruel death, being sawn asunder; to which some suppose the apostle refers, Heb. xi. 37. From the year that king Uzziah died, chap. vi. 1, to Hezekiah's sickness and recovery, was 47 years; how much before and after he prophesied, is not certain: some reckon 60, others 80 years in all: it was an honour to him, and a happiness to his country, that he was continued so long in his usefulness: and we must suppose both that he began young, and that he held out to old age; for the prophets were not tied, as the priests were, to a certain age for the beginning or ending of their ministration.

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2..9. Even among those that profess themselves God's people, that have the advantages and lie under the engagements of his people, yet there are many that are very careless in the affairs of their souls.

Probably this sermon was preached in the reign of Ahaz, when Judah was invaded by the kings of Syria and Israel, the Edomites, and the Philistines, who slew many, and carried many away into captivity, 2 Chron. xxviii. 5..17..18. National impiety and immorality bring national desolation. Canaan, the glory of all lands, Mount Zion the joy of the whole earth, both became a reproach and a ruin, and sin hath made them so, that great mischief-maker.

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9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the words of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is iniquity*, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear *them*.

15 And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood.

16 ¶ Wash you, make you clean: put away the evil of your doings from before mine eyes: cease to do evil;

17 Learn to do well: seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

18 Come now, and let us reason together, saith the LORD; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

10..15. God calls to them (but calls in vain) to hear his word, v. 10. The title he gives them is very strange, *ye rulers of Sodom*, and *ye people of Gomorrah*. This intimates what a righteous thing it had been with God to make them like Sodom and Gomorrah in respect of ruin, v. 9, because they had made themselves like Sodom and Gomorrah in respect of sin. The men of Sodom were *wicked*, and *sinner* before the Lord exceedingly, Gen. xiii. 13, and so were the men of Judah; when the rulers were bad, no wonder the people were so.

Dissembled piety is double iniquity. Hypocrisy in religion is of all things most abominable to the God of heaven. Jerom applies it to the Jews in Christ's time, who pretended a great zeal for the law and the temple, but made themselves and all their services abominable to God, by filling their hands with the blood of Christ and his apostles, and so filling up the measure of their iniquities.

16..20. The greatest sinners, if they truly repent, shall have their sins forgiven them, and so have their consciences pacified and

19 If ye be willing and obedient ye shall eat the good of the land:

20 But if ye refuse and rebel ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water;

23 Thy princes *are* rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the LORD, the LORD of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the

purified. Though your sins have been as scarlet and crimson, a deep dye, a double dye, first in the wool of original corruption, and afterwards in the many threads of actual transgression; though we have often dipped, by our many backslidings into sin; and though we have lain long soaking in it, as the cloth doth in the scarlet dye; yet pardoning mercy will thoroughly discharge the stain, and being by it purged as *with hyssop*, we shall be clean, Psal. li. 7. If we make us clean by repentance and reformation, v. 16. God will make us white by a full remission.

21..31. All this is applicable, first, To the blessed work of reformation, which was wrought in Hezekiah's time, after the abominable corruptions of the reign of Ahaz: then good men came to be preferred, and the faces of the wicked were filled with shame: second, To their return out of their captivity in Babylon, which had thoroughly cured them of idolatry: third, To the gospel-kingdom, and the pouring out of the Spirit, by which the New Testament church should be made a new Jerusalem, a city of righteousness:

maker of it as a spark, and they shall both burn together, and none shall quench *them*.

CHAP. II.

I. The glory of the gospel-church in the latter days, v. 1-5. II. Of the shame of Jerusalem, as it then was, and as it would be after its rejecting of the gospel, v. 6-22.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and

the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts *shall be upon every one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

6-9. The calling in of the Gentiles was accompanied with the rejection of the Jews; it was their fall, and the *diminishing of them*, *that was the riches of the Gentiles*; and the *casting off of them*, that was *the reconciling of the world*, Rom. xi. 12-15, and it should seem that these verses have reference to that, and are designed to justify God therein; and yet, it is probable, they were primarily intended for the convincing and awakening of the men of that generation in which the prophet lived; it being usual with the prophets to speak of the things that then were, both in mercy and judgment, as types of the things that should be hereafter.

10-22. The prophet here goes on to shew what desolations would be brought upon their land, when God had forsaken them; which may refer particularly to their destruction by the Chaldeans first, and afterwards by the Romans: or may have a general re-

fourth, To the second coming of Christ, when he shall thoroughly purge his floor, shall gather the wheat into his barn, into his garner, and burn the chaff with unquenchable fire.

CHAP. II. 1-5. The prophet here foretells the setting up of the Christian church, and the bringing in of the Gentiles into it. Great peace should be the effect of the success of the gospel in the world, v. 4. The Jews urge this against Christians, as an argument that Jesus is not the Messiah, because this promise is not fulfilled: but the gospel of Christ, as far as it prevails, disposeth men to be peaceable, and the love of Christ shed abroad in the heart, constrains men to love one another. We have also reason to hope, that this promise shall yet have a more full accomplishment in the latter times of the Christian church, when the Spirit shall be poured out more plentifully from on high.

22 Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?

CHAP. III.

The desolations that were coming upon Judah and Jerusalem for their sins, both that by the Babylonians, and that which completed their ruin by the Romans.

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour; the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin, be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not: woe unto

their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, that *it shall be well with him*; for they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be ill with him*; for the reward of his hands shall be given him.

12 ¶ As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet;

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments about *their* feet, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers.

20 The bonnets, and the ornaments of

spect to the method God takes to awaken and humble proud sinners, and to put them out of conceit with that which they delighted in, and depended on more than God.

CHAP. III. 1-8. The prophet in the close of the foregoing chapter, had given a necessary caution to all, not to put confidence in a man or any creature; and had given a general reason for that caution, taken from the frailty of human life, and the vanity and weakness of human powers: here he gives a particular reason for it, because God was now about to ruin all their creature-confidences, so that they should meet with nothing but disappointment in all their expectations from them, v. 1. The stay and the staff shall be taken away; all their supports of what kind soever, all the things they trusted to, and looked for help and relief from. Their church and kingdom was now grown old and going to decay, and it was (as old men use to be, Zech. viii. 4.) leaning on a staff; now God threatens to take away their staff, and then they must fall of

course; to take away the stays both of the city and of the country, of Jerusalem and of Judah, which are indeed stays to one another, and if one fail, the other feels from it.

9-15. The Sodomites declared their sin, not only by the exceeding greatness of it, Gen. xiii. 13, so that it cried to heaven, Gen. xviii. 20, but by their shameless owning of that which was most shameful, Gen. xix. 5, and thus Judah and Jerusalem did: they are so far from hiding it, that they glory in it, in the bold attempts they have made upon virtue, and the victory they have gained over their own convictions. Those that are grown impudent in sin, are ripe for ruin.

16-26. The prophet's business was to shew all sorts of people what they had contributed to the national guilt, and what share they must expect in the national judgments that were coming; here he reproves and warns the daughters of Zion, tells the ladies of their faults, and Moses in the law having denounced God's

CHAP. IV, V.

the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink: and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she, *being* desolate, shall sit upon the ground.

CHAP. IV.

I. A threatening of the scarceness of man, v. 1. II. A promise of the restoration of Jerusalem in the days of the Messiah, v. 2..6.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.

2 ¶ In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one

that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAP. V.

The unfruitful vineyard.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill;

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should

wrath against *the tender and delicate woman*, (the prophets being a comment upon the law) Deut. xxviii. 50, he here tells them how they should smart by the calamities that were coming.

From all this let us learn, first, Not to be nice and curious about our apparel, nor to affect that which is gay and costly, or to be proud of it: second, Not to be secure in the enjoyment of any of the delights of sense, because we know not how soon we may be stripped of them, nor what straits we may be reduced to.

CHAP. IV. 1. I wish this did not come in here partly as a reflection upon the daughters of Zion, that notwithstanding the humbling providences they were under, chap. iii. 18. they remained unhumbléd; and that modesty, which is the greatest beauty of the fair sex, is forgotten, and with them the reproach of vice is nothing to the reproach of virginity.

2..6. By the foregoing threatenings, Jerusalem is brought into a very deplorable condition, every thing looks melancholy; but here the sun breaks out from behind the cloud, many exceeding great and precious promises we have in these verses, giving assurance of comfort, which may be discerned through the troubles, and of happy days which shall come after them. And these certainly point at the kingdom of the Messiah, and the great redemption to be wrought out by him under the figure and type of the re-

storation of Judah and Jerusalem, by the reforming reign of Hezekiah after Abaz, and the return out of their captivity in Babylon; to both which it may have some reference, but chiefly to Christ.

CHAP. V. 1..7. See what a variety of methods the great God takes to awaken sinners to repentance, by convincing them of sin, and shewing them their misery, and danger by reason of it: to this purpose he speaks sometimes in plain terms, and sometimes in parables; sometimes in prose, sometimes in verse, as here; we have tried to *reason with you*, chap. i. 18. now let us put your case into a poem, inscribed to the honour of my well-beloved. God the Father dictates it to the honour of Christ his well-beloved Son, whom he hath constituted Lord of the vineyard: the prophet sings it to the honour of Christ too, for he is his well beloved. The Old Testament prophets were friends of the bridegroom: Christ is God's beloved Son, and our beloved Saviour: whatever is said or sung of the church, must be intended to his praise, even that which (like this) tends to our shame. This parable is put into a song, that it might be the more moving and affecting, might be the more easily learned, and exactly remembered, and the better transmitted to posterity: and it is an exposition of the song of Moses, Deut. xxxii. shewing, that what he then foretold was now fulfilled: Jerom saith, Christ, the well-beloved, did in effect sing this

bring forth grapes, brought it forth wild grapes?

5 And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down.

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears, *said* the LORD of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning *that* they may follow strong drink: that continue until night *till* wine inflame them!

12 And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because *they have* no knowledge; and their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and

their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God *that is* holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope!

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the holy One of Israel draw nigh and come, that we may know *it*!

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* wise in their own eyes, and prudent in their own sight!

22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink;

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossoms shall go up as dust. Because they have cast away the law of the LORD of hosts, and despised the word of the holy One of Israel;

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and

mourningful song when he beheld Jerusalem, *and wept over it*, Luke xix. 41. and had reference to it in the parable of the vineyard, Matt. xxi. 33. only here the fault was in the vines, there in the husbandmen.

God in a way of righteous judgment denies his grace to those that have long received it in vain. The sum of all is, they that would not bring forth good fruit should bring forth none. The curse of barrenness, is the punishment of the sin of barrenness, as Mark xi. 14. This had its accomplishment in part in the destruction of Jerusalem by the Chaldeans, its full accomplishments in the final rejection of the Jews; and has its frequent accomplishment in the departure of God's Spirit from those persons that have

long resisted him and striven against him; and the removal of his gospel from those places that have been long a reproach to it, while it hath been an honour to them.

8-17. The world and the flesh are the two great enemies that we are in danger of being overpowered by, and yet in no danger if we do not ourselves yield to them; eagerness of the world, and indulgence of the flesh, are the two sins against which the prophet in God's name here denounceth woes; sins which then abounded among the men of Judah, and were some of the wild grapes they brought forth, v. 4, and for which God threatens to bring ruin upon them; and sins which we have all need to stand upon our guard against, and dread the consequences of.

CHAP. VI.

hath smitten them; and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent; their horse's hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea; and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

CHAP. VI.

Awful mission of God.

IN the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said,

18..30. Here are sins described, which will bring judgments upon a people: and this perhaps is not only a charge drawn up against the men of Judah that lived at that time, and the particular articles of that charge, though it may relate primarily to them, but is rather intended for warning to all people, in all ages, to take heed of these sins, as destructive both to particular persons, and to communities, and exposing men to God's wrath and his righteous judgments.

They are by long custom and confirmed habits so hardened in sin, that they cannot get clear of it; those that sin through infirmity, are drawn away by sin; those that sin presumptuously, draw it to them, in spite of the oppositions of providence and the checks of conscience. Some by sin understand the punishment of sin, they pull God's judgments upon their own heads, as it were with cart-ropes.

CHAP. VI. 1..4. See the sovereignty of the Eternal Monarch; he sits upon a throne, a throne of glory, before which we must worship; a throne of government under which we must be subject, Vol. II.

Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate;

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil-

and a throne of grace to which we may come boldly. This throne is high and lifted up above all competition and contradiction. The holy angels are called *seraphim*, *burners*; for he *maketh his ministers a flaming fire*, Psal. civ. 4. they burn in love to God, and zeal for his glory against sin, and he makes use of them as instruments of his wrath when he is a consuming fire to his enemies.

5..8. The taking away of sin is necessary to our speaking with confidence and comfort, either to God in prayer, or from God in preaching. Nor are any so fit to display to others the riches and power of gospel-grace, as those who have themselves tasted the sweetness, and felt the influence of that grace; and those shall have their sin taken away who complain of it as a burden, and see themselves in danger of being undone by it.

9..13. These verses are quoted in part, or referred to six times in the New Testament; which intimates, that in gospel times these spiritual judgments would be most ordinarily inflicted; and though they make the least noise, and come not with observation, yet they are of all other the most dreadful. Though far the greater

tree, and as an oak, whose substance is in them when they cast *their leaves*, so the holy seed, *shall be* the substance thereof.

CHAP. VII.

I. Christ describes the beauties of the bride, v. 1..9. II. The church expresseth her delight in him, v. 10..13.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted, for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal;

7 Thus saith the Lord God, it shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within

threescore and five years shall Ephraim be broken, that it be not a people:

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

10 ¶ Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David, *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel:

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria:

19 And they shall come, and shall rest all

part should perish in their unbelief; yet to some his word should be a savour of life unto life. Ministers do not wholly lose their labour, if they be but instrumental to save one poor soul.

CHAP. VII. 1..9. The prophet Isaiah had his commission renewed in the year that king Uzziah died, chap. vi. 1. Jotham his son reigned, and reigned well sixteen years; all that time, no doubt, Isaiah prophesied as he was commanded, and yet we have not in this book any of his prophecies dated in the reign of Jotham; but this which is put first was in the days of Ahaz, the son of Jotham. Many excellent useful sermons he preached which were not published and left upon record; for if all that was memorable had been written, *the world could not have contained the books*, John xxi. 25. Perhaps in the reign of Ahaz, a wicked king, he had not opportunity to preach so much at court as in Jotham's time, and therefore then he wrote the more for a testimony against them.

That which caused this fright among the people was the sense of

guilt, and the weakness of their faith: they had made God their enemy, and knew not how to make him their friend, and therefore their fears tyrannized over them; while those whose consciences are kept void of offence, and whose hearts are fixed trusting in God, need not be afraid of evil tidings: though the earth be removed, yet will not they fear: but the wicked flees at the shaking of a leaf. Lev. xxvi. 36.

10..15. The prophet in God's name gives a double sign: 1. A sign in general of his good will to Israel and to the house of David; you may conclude he hath mercy in store for you, and that you are not forsaken of your God, how great soever your present distress and danger is; for of your nation, of your family the Messiah is to be born.

Of this child it is foretold, v. 15, that though he shall not be born like other children, but of a virgin, yet he shall be really and truly man, and shall be nursed and brought up like other

CHAP. VIII.

of them in the desolate vallies, and in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep:

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for butter and honey shall every one eat *that is* left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP. VIII.

Assyrian invasion.

MOREOVER, the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses

to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived and bare a son: then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now, therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

children; *butter and honey shall he eat*, as other children do, particularly the children of that land which *flowed with milk and honey*. Nor shall he, though born thus by extraordinary generation, be a man immediately; but as other children shall advance gradually through the several states of infancy, childhood and youth, to that of manhood, and growing in wisdom and stature, shall at length wax strong in spirit; and come to that maturity as to know *how to refuse the evil and choose the good*. 2. Here is another sign in particular of the speedy destruction of these potent princes that were now a terror to Judah, v. 16. Before this child, so it should be read; this child I have now in my arms, he meant not Immanuel, but Shear-jashub his own son, whom he was ordered to take with him for a sign, v. 3. before this *child shall know how to refuse the evil and choose the good*, before this child will be three or four years older, *the land that thou abhorrest*, i. e. these confederate forces of Israelites and Syrians whom thou hast such an enmity to and standest in such dread of, *shall be forsaken of both their kings*, both Pekah and Rezin; who were in so close an alliance, that they seemed as if they were the kings but of one kingdom. This was fully accomplished, for within two or three years after this, Hosea conspired against Pekah and slew him, 2 Kings xv. 30. and before

that the king of Assyria took Damascus, and slew Rezin, 2 Kings xvi. 9.

17-25. After the comfortable promises made to Ahaz, as a branch of the house of David, here follow terrible threatenings against him as a degenerate branch of that house; for though the loving-kindness of God shall not be utterly taken away, for the sake of David and the covenant made with him; yet his iniquity shall be *chastened with the rod*, and his sin with stripes.

CHAP. VIII. 1-8. In these verses we have a prophecy of the successes of the king of Assyria against Damascus, Samaria, and Judah; that the two former should be laid waste by him, and the last greatly frightened. Forasmuch as it is usual to put some short, but significant comprehensive title before books that are published, the prophet is directed to call his book Maher-shalal-hash-baz; *Make speed to the spoil, haster to the prey*.

9-15. The prophet here returns to speak of the present distress that Ahaz, and his court and kingdom were in, upon account of the threatening confederacy of the ten tribes, and the Syrians against them. It is with a great deal of policy, resolution and assurance, that the church's enemies carry on their designs against it; and abundance of pains they take, to roll a stone that will certainly

11 ¶ For the LORD spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let him be* your fear, and *let him be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold I, and the children whom the LORD hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony; if they speak not according to this word, *it is* because *there is* no light in them.

21 And they shall pass through it hardly bested and hungry; and it shall come to pass, that when they shall be hungry they shall fret themselves, and curse their king and their God, and look upward.

return upon them. Some apply this to the unbelieving Jews, who rejected Christ, and to whom he became a stone of stumbling, for the apostle quotes this scripture with application to all those who persisted in their unbelief of the gospel of Christ, 1 Pet. ii. 8. to them he is a rock of offence, because being disobedient to the word, they stumble at it.

16-22. It is a great instance of God's care of his church and love to it, that he hath lodged in it the invaluable treasure of divine revelation.

By the prophet's own practice and resolutions, v. 17, 18. He embraced the law and the testimony, and he had the comfort of it in the midst of the many discouragements he met with. Those

22 And they shall look unto the earth; and, behold, trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAP. IX.

I. Blessings of the Messiah, v. 1-7. II. Judgments on the wicked, v. 8-21.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not increased the joy; they joy before thee, according to the joy in harvest, *and as men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever.

ministers can best recommend the word of God to others, that have themselves found the satisfaction of relying upon it. But those that shut their eyes against the light of God's words, will justly be abandoned to darkness, and left to wander endlessly, and the sparks of their own kindling will do them no kindness.

CHAP. IX. 1-7. Three things are here promised, and they all point ultimately at the grace of the gospel. 1. Of a glorious light, which shall so qualify and by degrees dispel the dimness, that it shall not be as it sometimes hath been. 2. Of a glorious increase, and an universal joy arising from it, v. 3. Yet it follows, *Thou hast not increased the joy*; not the carnal joy and mirth, nor those things that are commonly the matter and occasion of that; but

The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim, and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together:

12 The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts:

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause *them* to err; and *they that are* led of them are destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite, and an evil-doer, and every mouth speaketh folly. For all this his anger

notwithstanding that, they joy before thee, there is a great deal of serious, spiritual joy among them; joy in the presence of God, with an eye to him. 3. Of a glorious liberty and enlargement, v. 4, 5.

Glorious things are here spoken of Christ's government, v. 7. 1. That it shall be an increasing government; 2. That it shall be a peaceable government; 3. That it shall be a rightful government; 4. That it shall be administered with prudence and equity; 5. That it shall be an everlasting kingdom; 6. That God himself hath undertaken to bring all this about.

8-21. Here are terrible threatenings, which are directed primarily against Israel, the kingdom of the ten tribes, Ephraim and Samaria; the ruin of which is here foretold, with all the woeful confusions that were the prefaces to that ruin, all which came to pass within a few years after: but they look farther to all the enemies of the throne and kingdom of Christ, the son of David, and read the doom of all the nations that forget God, and will not have Christ to reign over them.

is not turned away, but his hand is stretched out still.

18 ¶ For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh; *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand is stretched out still.

CHAP. X.

The prophet in this chapter is dealing, I. With the proud oppressors of his people at home, v. 1-4. II. Sennacherib, king of Assyria, v. 5-34.

WOE unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

The Lord sent a word into Jacob; sent it by his servants the prophets; he warns before he wounds: he sent notice what he would do, that they might meet him in the ways of his judgments, but they would not take the hint; took no care to turn away his wrath, and so it lighted upon Israel: for no word of God shall fall to the ground. It fell upon them as a storm of rain and hail from on high, which they could not avoid. It has lighted upon them, i. e. it is as sure to come as if it were come already: and all the people shall know by feeling it, what they would not know by hearing of it. Those that are willingly ignorant of the wrath of God revealed from heaven against sin and sinners, shall be made to know it.

CHAP. X. 1-4. Whether they were the princes and judges of Israel, or Judah, or both, that the prophet denounced this woe against, is not certain: if those of Israel, these verses are to be joined with the close of the foregoing chapter; which is probable enough, because the burden of that prophecy, *for all this his anger is not turned away*, is repeated here, v. 4. If those of Judah, they

5 ¶ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are not* my princes altogether kings?

9 *Is not* Calno as Carchemish? *is not* Hamath as Arpad? *is not* Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the LORD hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*.

14 And my hand hath found as a nest the riches of the people; and as one gather-

eth eggs *that are* left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if *it were* no wood.

16 Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his holy One for a flame; and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make

then shew what was the particular sin for which God brought the Assyrian army upon them, to punish their magistrates for mal-administration, which they could not legally be called to account for.

5. 19. The correction of the kingdom of Judah by Sennacherib, king of Assyria, is foretold in this chapter; and this prediction was fulfilled in the fourteenth year of Hezekiah, when that potent prince, encouraged by the successes of his predecessor against the ten tribes, *came up against all the fenced cities of Judah, and took them, and laid siege to Jerusalem*, 2 Kings xviii. 13. and a mighty fright we may well suppose Hezekiah and his kingdom to be in, though there was a good work of reformation lately begun among them: but it ended well in the confusion of the Assyrians, and the great encouragement of Hezekiah and his people in their return to God.

How mean the character of the Assyrian is, though he appeared very great: he is but *the rod of God's anger*; an instrument that God is pleased to make use of for the chastening of his people, that being thus *chastened of the Lord, they may not be condemned with the world*. The tyrants of the world are but the tools of pro-

vidence. Men are God's hand, his sword sometimes to kill and slay, Psalm xvii. 13, 14. At other times they are his rod to correct. The staff in their hand wherewith they smite his people, is his indignation; it is his wrath that puts the staff into their hand, and enables them to deal blows at pleasure among such as thought themselves a match for them. Sometimes God makes an idolatrous nation, that serves him not at all, a scourge to an hypocritical nation, that serves him not in sincerity and truth.

Sennacherib blasphemed God, insulted him, threatened to serve him as he had served the gods of the nations; now this was as if the ax should fly in the face of him that hews with it. It is a thing not to be justified, that men should fight against God with that wit, and wealth, and power, which he gives them; so it is a thing not to be suffered: but if men will thus bid defiance to all that is just and sacred, let them expect that God will reckon with them; the more insolent they are, the surer and sorer will their ruin be.

20. 23. This promise of the conversion and salvation of a remnant of Israel now, is applied by the apostle, Rom. ix. 27. to the remnant of the Jews, which at the first preaching of the gospel re-

CHAP. XI.

a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26 And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 ¶ He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Galim; cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror; and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of

the forest with iron, and Lebanon shall fall by a mighty one.

CHAP. XI.

Messiah's kingdom.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

ceived and entertained it; and sufficiently proves, that it was no new thing for God to abandon to ruin a great many of the seed of Abraham, and yet preserve his promise to Abraham in full force and virtue; for so it was now.

24-34. The prophet, in his preaching, distinguisheth between the precious and the vile, for God in his providence, even in the same providence, doth so; he speaks terror in Sennacherib's invasion, to the hypocrites, that were the people of God's wrath, v. 6. But here he speaks comfort to the sincere, that were the people of God's love. The judgment was sent for the sake of the former, the deliverance was wrought for the sake of the latter.

The storm will soon blow over, v. 25. Yet a very little while, a little, little while, so the word is, and the indignation shall cease. even mine anger, which is the staff in their hand, v. 5. so that

when that ceaseth they are disarmed, and disabled to do any farther mischief. God's anger against his people is but for a moment, Psal. xxx. 5. and when that ceaseth, and is turned away from us, we need not fear the fury of any man, for it is impotent passion.

CHAP. XI. 1-9. The house of David was reduced and brought very low at the time of Christ's birth, witness the obscurity and poverty of Joseph and Mary. The Messiah was thus to begin his estate of humiliation, for submitting to which he should be highly exalted, and would thus give early notice, that his kingdom was not of this world. He should be every way qualified for that great work to which he was designed; that this tender branch should be so watered with the dews of heaven, as to become a strong rod for a sceptre to rule.

There should be great peace and tranquillity under his govern-

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt.

ment; this is an explication of what was said, chap. ix. 6, that he should be the prince of peace. Peace signifies two things: first, Unity and concord; and that is intimated in these figurative promises, that even *the wolf shall dwell peaceably with the lamb*; men of the most fierce and furious dispositions shall have their temper so strangely altered by the efficacy of the gospel, that they shall live in love even with the weakest, and such as formerly they would have made an easy prey of. Second, Safety and security: God's people shall be delivered not only from evil, but from the fear of it, even the sucking child shall without any terror *play upon the hole of the asp*; blessed Paul doth so when he saith, *Who shall separate us from the love of Christ?* and *O death, where is thy sting?*

10..16. This prediction was in part accomplished when the great things God did for Hezekiah and his people proved as an ensign, inviting the neighbouring nations to them, *to inquire of the wonders done in the land*, on which errand the king of Babylon's ambassadors came. It had a further reference to the days of the Messiah, and the accession of the Gentiles to his kingdom; for to that the apostle applies, v. 10, of which the following verses are a continuation, Rom. xv. 12. *There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.*

CHAP. XII.

A song of praise.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid; for the LORD JEHOVAH is my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great is the holy One of Israel in the midst of thee.

CHAP. XIII.

Destruction of Babylon.

THE burden of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the moun-

CHAP. XII. 1..6. This hymn of praise which is prepared for the use of the church, of the Jewish church, when God would work great deliverances for them; and of the Christian church, when the kingdom of the Messiah should be set up in the world in despite of the opposition of the powers of darkness: in that day thou shalt say, O Lord, I will praise thee. The scattered church being united into one body, shall as one man, with one mind and one mouth, thus praise God, who is one and his name one. In that day when the Lord shall do these great things for thee, *thou shalt say, O Lord, I will praise thee.*

CHAP. XIII. 1..5. Babylon or Babel, at this time was a dependent upon the Assyrian monarchy (the metropolis of which was Nineveh), but soon after revolted from it, and became a monarchy of itself, and a very potent one in Nebuchadnezzar. This prophet afterwards foretold the captivity of the Jews in Babylon, chap. xxxix. 6. Here he foretels the reprisals God would make upon Babylon for the wrongs done to his people.

In these verses summons are given to those powerful and warlike nations, whom God would make use of as the instruments of his wrath for the destruction of Babylon: he afterwards names them, v. 17, the Medes, who, in conjunction with the Persians,

CHAP. XIII.

tains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces *shall be as flames*.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place,

in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes: their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for gold*, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb: their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the island shall cry in their desolate houses, and dragons in *their* pleasant palaces; and her time is near to come, and her days shall not be prolonged.

under the command of Darius and Cyrus, were the ruin of the Babylonian monarchy.

60-18. We have here a very elegant and lively description of the terrible confusion and desolation, which should be made in Babylon by the descent which the Medes and Persians should make upon it.

Pause a little here and wonder, first, That men should be thus cruel and inhuman, and so utterly divested of all compassion; and in it see how corrupt and degenerate the nature of man is become: second, That the God of infinite mercy should suffer it, nay, and should make it to be the execution of his justice; which shews that though he is gracious, yet he is the God to whom vengeance belongs.

19-22. The great havock and destruction which it was foretold should be made by the Medes and Persians in Babylon, here ends in the final destruction of it.

Benjamin Bar Jona, in his Itinerary, speaking of Babel has these words: "This is that Babel which was of old thirty miles in breadth;

it is now laid waste; there are yet to be seen the ruins of a palace of Nebuchadnezzar, but the sons of men dare not enter in, for fear of serpents and scorpions, which possess the place." This prophecy of the destruction to Babylon was intended for the support and comfort of the people of God when they were captives there, and grievously oppressed; and the accomplishment of the prophecy was near two hundred years after the time when it was delivered: yet it followed soon after the time for which it was calculated: when the people of Israel were groaning under the heavy yoke of Babylonish tyranny, sitting down in tears by the rivers of Babylon, and upbraided with the songs of Zion, when their insolent oppressors were most haughty and arrogant, v. 11, then let them know for their comfort, that Babylon's time, her day to fall, was near to come, and the days of her prosperity shall not be prolonged, as they have been; when God begins with her, he will make an end. Thus it is said of the destruction of the New Testament Babylon, whereof the former was a type; *In one hour is her judgment come.*

CHAP. XIV.

I. Destruction of Babylon confirmed, v. 1..27. II. Discomfiture of the Philistines, v. 28..32.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass, in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet; they break forth into singing:

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak, and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners!

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house:

19 But thou art cast out of thy grave like an abominable branch, *and* as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith

CHAP. XIV. 1..3. This comes in here as the reason why Babylon must be overthrown and ruined; because God has mercy in store for his people, and therefore, first, The injuries done to them must be reckoned for, and revenged upon their persecutors: second, The yoke of oppression which Babylon had long laid on their necks, must be broken of, and they must be set at liberty; and in order to this, the destruction of Babylon is as necessary as the destruction of Egypt and Pharaoh were to their deliverance out of that house of bondage. The same prediction is a promise to God's people, and a threatening to their enemies, as the same providence hath a bright side towards Israel, and a black and dark side towards the Egyptians.

4..23. The kings of Babylon successively were the great enemies and oppressors of God's people, and therefore in the destruction of Babylon, the fall of the king, and the ruin of his family, is here particularly taken notice of and triumphed in.

How art thou fallen from heaven, O Lucifer, son of the morning! The king of Babylon had shone as bright as the morning star, and fancied that wherever he came he brought day along with him; and is such an illustrious prince as this fallen? This has been commonly alluded to (and it is a mere allusion) to illustrate the fall of the angels, that were as morning stars, Job xxxviii. 7.

The reception of the king of Babylon into the regions of the dead, which is here described, surely is something more than a

CHAP. XV.

the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand;

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose *that is* purposed upon the whole earth; and this *is* the hand *that is* stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

28 In the year that king Abaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou whole Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 What shall *one* then answer the messengers of the nation? That the LORD hath

founded Zion, and the poor of his people shall trust in it.

CHAP. XV.

Prophecy of some great desolation that was coming upon Moab.

THE burden of Moab. Because in the night Ar of Moab is laid waste, *and* brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba; on all their heads shall be baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My heart shall cry out for Moab; his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Lubith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood; for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

flight of fancy, and is designed to speak these solid truths: first, That there is an invincible world, a world of spirits, to which the souls of men remove at death, and in which they exist and act in a state of separation from the body: second, That separate souls have acquaintance and converse with each other, though we have none with them; the parable of the rich man and Lazarus intimates this: third, That death and hell will be death and hell indeed to those that fall unsanctified from the height of this world's pomps, and the fulness of its pleasures: *Son, remember*, Luke xvi. 25.

24..32. A rebuke to the Philistines for triumphing in the death of king Uzziah. Out of the root of Uzziah should come a cockatrice, a more formidable enemy than Uzziah was, even Hezekiah, the fruit of whose government should be to them a fiery flying ser-

pent, for he should fall upon them with incredible swiftness and fury: we find he did so, 2 Kings xviii. 8.

CHAP. XV. 1..5. This prophecy here was to be fulfilled *within three years*, chap. xvi. 14, and therefore was fulfilled with the devastations made of that country by the army of the Assyrians, which for many years ravaged those parts, enriching themselves with spoil and plunder. Either it was done by the army of Salmaneser, about the time of the taking of Samaria in the fourth year of Hezekiah, as is most probable; or by the army of Sennacherib, which ten years after invaded Judah.

6..9. Here the prophet farther describes the woeful and piteous lamentations, that should be heard throughout all the country of Moab, when it should become a prey to the Assyrian army.

CHAP. XVI.

This chapter continues and concludes the burden of Moab.

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that* as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride of Moab, (he is very proud,) *even* of his haughtiness, and his pride, and his wrath: *but* his lies shall not be so.

7 Therefore shall Moab howl for Moab; every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come *even* unto Jazer; they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea:

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon and Elea-

CHAP. XVI. 1-5. The prophet foresaw some storm coming upon the people of God, perhaps, the good people of the ten tribes, or of the two and a half on the other side Jordan, whose country joined to that of Moab, and who, by the merciful providence of God, escaped the fury of the Assyrian army had their lives given them for a prey, and were reserved for better times, but were put to the utmost extremity to shift for their own safety. The danger and trouble they were in, was like the scorching heat at noon: the face of the spoiler was very fierce upon them, and the oppressor and extortioner was ready to swallow them up after what they had.

God can when he pleaseth raise up friends for his people, even among Moabites, when they can find none in all the land of Israel that can and dare shelter them: The earth often helps the woman, Rev. xii. 16. Those that expect to find favour when they are in

leth, for the shouting of thy summer-fruits, and for thy harvest, is fallen.

10 And gladness is taken away, and joy out of the plentiful field: and in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareh.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be condemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.

CHAP. XVII.

I. The destruction of the strong cities both of Syria and Israel is here foretold, v. 1-5, and again, v. 9-11. II. In the midst of judgment mercy is remembered to Israel, v. 6, 7, 8. III. The overthrow of the Assyrian army before Jerusalem is pointed at, v. 12, 13, 14.

THE burden of Damascus. Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass,

trouble themselves, must shew favour to those that are in trouble; and what service is done to God's out-casts, shall, no doubt, be recompensed one way or other.

6. 14. The prophet seems to check himself for going about to give counsel to the Moabites, concluding they would not take the advice he gave them. He told them their duty; whether they would hear, or whether they would forbear, but despaired of working any good upon them; he would have healed them, but they would not be healed: they that will not be counselled, cannot be helped.

CHAP. XVII. 1-5. See here what the glory of Jacob is, when God contends with him, and what little reason Syria will have to be proud of resembling the glory of Jacob. God's judgments are compared to the *thrusting in of the sickle when the harvest is ripe*, Rev. xiv. 15. And the victorious army, like the careful husband-

that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the utmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* an heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the multitude of many people,

men in the valley of Rephaim, where the corn was extraordinary, would not, if they could help it, leave an ear behind, would lose nothing that they could lay their hands on.

6-8. Mercy is here reserved in the midst of judgment, for a remnant that should escape the common ruin of the kingdom of the ten tribes; though the Assyrians took all the care they could that none should slip out of their net, yet the meek of the earth were hid in the day of the Lord's anger, and had their lives given them for a prey, and made comfortable to them by their retirement to the land of Judah, where they had the liberty of God's courts.

9-11. Here the prophet returns to foretel the woeful desolations that should be made in the land of Israel, by the army of the Assyrians.

The margin reads it, v. 11, *The harvest shall be removed*, (into the enemy's country or camp, Deut. xxviii. 33.) *in the day of inheritance, and there shall be deadly sorrow*: this is a good reason why we should not lay up our treasure in these things which we may so quickly be despoiled of, but in that good part which shall never be taken away from us.

12-14. These verses read the doom of those that spoil and rob the people of God; if the Assyrians and Israelites invade and plunder Judah, if the Assyrian army take God's people captive, and lay their country waste, let them know that ruin will be their lot and portion.

CHAP. XVIII. 1-7. Interpreters are very much at a loss Vol. II.

which make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And, behold, at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

CHAP. XVIII.

Whatever country it is that is meant here by the land shadowing with wings, here is a woe denounced against it.

WOE to the land shadowing with wings, which is beyond the rivers of Ethiopia;

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwell-

where to find this land that lies beyond the rivers of Cush; some take it to be Egypt, a maritime country, and full of rivers, and which courted Israel to depend upon them, but proved broken reeds: but against this it is strongly objected, that the next chapter is distinguished from this by the title of the burden of Egypt. Others take it to be Ethiopia, and read it, *which lies near, or about, the rivers of Ethiopia*, not that in Africa which lay in the south of Egypt, but that which we call Arabia, which lay east of Canaan, which Tirhakah was now king of: He thought to protect the Jews, as it were under *the shadow of his wings*, by giving a powerful diversion to the king of Assyria, when he made a descent upon his country, at the time that he was attacking Jerusalem, 2 Kings xix. 9. But, though by his ambassadors he bid defiance to the king of Assyria, and encouraged the Jews to depend upon him, God by the prophet slights him, and will not go forth with him; he may take his own course, but God will take another course to protect Jerusalem, while he suffers the attempt of Tirhakah to miscarry, and his Arabian army to be ruined: for the Assyrian army shall become a present or sacrifice to the Lord of hosts, and to the place of his name, by the hand of an angel, not by the hand of Tirhakah, king of Ethiopia, v. 7. This is a very probable exposition of this chapter.

But from a hint of Dr. Lightfoot's in his harmony of the Old Testament, I incline to understand this chapter as a prophecy against Assyria; and so a continuation of the prophecy in the

ing-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out, and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAP. XIX.

A prophecy concerning Egypt, I. That it should be greatly weakened, v. 1..17. II. That at length God's holy religion should be brought into Egypt, v. 18..25.

THE burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shalt melt in the midst of it.

2 And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king

shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away, *and* the brooks of defence shall be emptied and dried up; the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

11 ¶ Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say he unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zion are become fools, the princes of Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

three last verses of the foregoing chapter, with which therefore this should be joined: that was against the army of the Assyrians which rushed in upon Judah, this against the land of Assyria itself, which lay beyond the rivers of Arabia, *i. e.* the rivers of Euphrates and Tigris, which bordered on *Arabia Deserta*. And in calling it *the land shadowing with wings*, he seems to refer to what he himself had said of it, chap. viii. 8, that *the stretching out of his wings shall fill thy land, O Immanuel*: and the prophet might perhaps describe the Assyrians by such dark expressions, not naming them, for the same reason that St. Paul in his prophecy speaks of the Roman empire by a periphrasis, *He who now letteth*, 2 Thess. ii. 7.

CHAP. XIX. 1..17. Though the land of Egypt had of old been a house of bondage to the people of God, where they had been ruled with rigour; yet among the unbelieving Jews there still remained much of the humour of their fathers, who said, *Let us make us a captain, and return into Egypt*. Upon all occasions they trusted to Egypt for help, chap. xxx. 2, and thither they fled in disobedience to God's express command, when things were brought to the last extremity in their own country, Jer. xliii. 7.

Egypt was then divided into twelve provinces, or dynasties; but Psammetichus, the governor of one of them, by setting them at variance with one another, at length made himself master of them

CHAP. XX, XXI.

16 In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt; he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land;

25 Whom the LORD of hosts shall bless,

saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAP. XX.

This chapter is a prediction of the carrying away of multitudes both of the Egyptians and the Ethiopians into captivity by the king of Assyria.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt, and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle shall say in that day, Behold, such is our expectation whither we flee for help to be delivered from the king of Assyria; and how shall we escape?

CHAP. XXI.

I. A prophecy of sad times coming upon Babylon, v. 1..10. II. Upon Idumea, v. 11, 12. III. Upon Arabia, v. 13..17.

THE burden of the desert of the sea. As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me; The treacherous dealer dealeth treacherous-

all. A kingdom thus divided against itself, would soon be brought to desolation.

18..25. Out of the thick and threatening clouds of the foregoing prophecy, here the sun of comfort breaks forth, and it is the Sun of righteousness: still God has mercy in store for Egypt, and he will shew it; not so much by reviving their trade, and replenishing their river again, but by bringing the true religion among them, calling them to, and accepting them in, the worship of the one only living and true God; and these blessings of grace were much more valuable than all the blessings of nature, wherewith Egypt was enriched. We know not of any event in which this prophecy can be thought to have its full accomplishment, short of

the conversion of Egypt to the faith of Christ, by the preaching (as is supposed) of Mark the evangelist, and the founding of many Christian churches there, which flourished for many ages.

CHAP. XX. 1..6. God here, as King of nations, brings a sore calamity upon Egypt and Ethiopia, but as King of saints brings good to his people out of it.

Those who make any creature their expectation and glory, and so put it in the place of God, will sooner or later be ashamed of it, and their disappointment in it will but increase their fear. See Ezek. xxix. 6, 7.

CHAP. XXI. 1..10. Here is a representation of the posture in which Babylon should be found when the enemy should surprise

ly, and the spoiler spoileth. Go up, O Elam; besiege, O Media: all the sighing thereof I made to cease.

3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman; let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.

8 And he cried, A lion: My lord, I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night?

12 The watchman said, The morning

it; all in festival gaiety; v. 5. Prepare the table with all manner of dainties, set the guards, let them watch in the watch-tower, while we eat and drink securely and make merry; and if any alarm should be given, the princes shall arise and anoint the shield, and be in a readiness to give the enemy a warm reception. Thus secure are they, and thus do they gird on the harness with as much joy as if he had put it off.

Notice is given to the people of God, who were then captives in Babylon, that this prophecy of the downfall of Babylon was particularly intended for their comfort and encouragement, and they might depend upon it, that it should be accomplished in due season, v. 10. Observe, 1, The title the prophet gives them in God's name, *O my threshing, and the corn of the floor*. 2, True believers are the corn of God's floor; hypocrites are but as the chaff and straw, which take up a great deal of room, but are of small value; with which the wheat is now mixed, but from which it shall be shortly and for ever separated.

11-12. This prophecy concerning Dumah is very short, and

cometh, and also the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail.

17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken it.

CHAP. XXII.

I. A prophecy of the desolations to be made by the army of Sennacherib, v. 1-14. II. The promotion of Eliakim, v. 15-24.

THE burden of the valley of vision. What taleth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men* are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore, said I, Look away from me; I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

5 For *it* is a day of trouble, and of tread-

withal dark and hard to be understood: Some think Dumah is a part of Arabia, and that the inhabitants descended from Dumah the sixth son of Ishmael, as those of Kedar, v. 16, 17, from Ishmael's second son, Gen. xxv. 13, 14. Others, because mount Seir is here mentioned, by Dumah understand Idumea, the country of the Edomites.

13-17. Arabia was a large country that lay eastward and southward of the land of Canaan; much of it was possessed by the posterity of Abraham: The Dedanim here mentioned, v. 13. descended from Dedan, Abraham's son by Keturah; the inhabitants of Tema and Kedar descended from Ishmael, Gen. xxv. 3-13-15. The Arabians generally lived in tents, and kept cattle, were a hardy people, inured to labour: probably the Jews depended upon them as a sort of a wall between them and the more warlike eastern nations; and therefore to alarm them, they shall hear *the burden of Arabia*, and see it sinking under its own burden.

CHAP. XXII. 1-7. Fitly enough is Jerusalem called a valley, for the mountains were round about it; and the land of Judah

ing down, and of perplexity by the LORD God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered the shield.

7 And it shall come to pass, *that* thy choicest vallies shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sack-cloth:

13 And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for tomorrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and* say,

abounded with fruitful valleys: And by the judgments of God, though they had been as a towering mountain, they should be brought low, sunk, and depressed, and become dark and dirty as a valley. But most emphatically it is called a *valley of vision*, because there God was known, and his name great; there the prophets were made acquainted with his mind by visions; and there the people saw the goings of their God and King in his sanctuary.

Now the *burden of the valley* refers not to the destruction of Jerusalem by Nebuchadnezzar, but to the attempt made upon it by Sennacherib, which we had the prophecy of, chap. x. and shall meet with the history of, chap. xxxvi.

8-14. What is meant by the covering of Judah, which in the beginning of this paragraph is said to be discovered, is not agreed. The fenced cities of Judah were a covering to the country; but those being taken by the army of the Assyrians, they ceased to be

16 What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail *that is* fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

a shelter; so that the whole country lay exposed to be plundered. Dr. Lightfoot gives another sense of it, that by this distress into which Judah should be brought, God would discover their covering, *i. e.* uncloke their hypocrisy, would shew all that was in their heart, as is said of Hezekiah upon another occasion, 2 Chron. xxxii. 31.

They were now in a great fright, and in this fright they discovered two things much amiss, 1, A great contempt of God's goodness and his power to help them. They made use of all the means they could think of for their own preservation; and it is not that they are blamed for, but in doing this they did not acknowledge God. 2, A great contempt of God's wrath and justice in contending with them, v. 12, 13, 14.

15-25. We have here a prophecy concerning the displacing of Shebna, a great officer at court, and the preferring of Eliakim to

CHAP. XXIII.

I. The lamentable desolation of Tyre, v. 1..14. II. The restoration of Tyre, after seventy years, 15..18.

THE burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in; from the land of Chittim it is revealed to them.

2 Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous city, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

that post of honour, and trust that he was in. Such changes are common in the courts of princes, it is therefore strange that so much notice should be taken of it by the prophet here: but by the accomplishment of what was forbid concerning these particular persons, God designed to confirm his word in the mouth of Isaiah concerning other and greater events: and it is likewise to shew, that as God hath burdens in store for those nations and kingdoms abroad, that are open enemies to his church and people; so he hath for those particular persons at home, that are false friends to them and betray them.

CHAP. XXIII. 1..14. Tyre being a sea-port town, this prophecy of its overthrow fitly begins and ends with, *Howl, ye ships of Tarshish*; for all its business, wealth, and honour, depended upon its shipping; if that be ruined, they are all undone. Observe, 1, Tyre flourishing. This is taken notice of that her fall may appear the more dismal: The merchants of Zidon that traded at sea had at first *replenished her*, v. 2. Zidon was the more ancient city, situate upon the same sea-coast, a few leagues more to the north, and Tyre was at first only a colony of that: but the daughter had outgrown the mother, and was become much more considerable.

11 He stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the merchant-city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof, *and* he brought it to ruin.

14 Howl, ye ships of Tarshish; for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise, and her hire, shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

Egypt had helped very much to raise her, v. 3. Sihor was the river of Egypt: by that river and the ocean into which it run, the Egyptians traded with Tyre; and the harvest of that river was her revenue. She was become the mart of the nations; the great emporium of that part of the world. Some of every known nation might be found there, especially at some times of the year, when there was a general rendezvous of merchants. This is enlarged upon by another prophet, Ezek. xxvii. 2, 3, &c.

It doth not appear that she brought trouble upon herself by provoking her neighbours with her quarrels, but rather by tempting them with her wealth: but if that was it that induced Nebuchadnezzar to fall upon Tyre, he was disappointed; for after it had stood out a siege of thirteen years, and could hold out no longer, the inhabitants got away by sea with their families and goods, to other places where they had an interest, and left Nebuchadnezzar nothing but the bare city. See a history of Tyre in Sir Walter Raleigh's History of the World, lib. ii. cap. 7. sect. 3..34. p. 283. which will give much light to this prophecy, and that in Ezekiel concerning Tyre.

15..18. The love of worldly wealth is a spiritual whoredom,

CHAP. XXIV.

In this chapter we have, I. A threatening of desolating judgments for sin, v. 1..12. To which is added an assurance, that in the midst of them good people should be comforted, v. 13..16. II. A farther threatening of the like desolations, v. 16..22. to which is added an assurance that in the midst of all God should be glorified.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it up-side down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away; the world languisheth *and* fadeth away; the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the wine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

and therefore covetous people are called adulterers and adulteresses, James iv. 4. and covetousness is spiritual idolatry. The trade of Tyre, and all the gains of her trade, shall be devoted to God and to his honour, and employed to his service: It shall not be treasured and hoarded up, as formerly, to be the matter of their pride, and the support of their carnal confidence: But it shall be laid out in acts of piety and charity. We find men of Tyre then dwelling in the land of Judah, Neh. xiii. 16. Tyre and Sidon were better disposed to religion in Christ's time, than the cities of Israel. for if Christ had gone among them, *they would have repented*, Matt. xi. 21. And we meet with Christians at Tyre, Acts xxi. 3. and many years after did Christianity flourish there.

CHAP. XXIV. 1..12. If we look abroad and see in how many places pestilences and burning fevers rage, and what multitudes are swept away by them in a little time, so that sometimes the living scarce suffice to bury the dead, perhaps we shall understand what the prophet means, when he saith *the inhabitants of the earth*

10 The city of confusion is broken down, every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets, all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive-tree, *and* as the glean- ing grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD, in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous: but I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cot-

are burned, or consumed some by one disease, others by another, and there are but few men left in comparison. The world we live in is a world of disappointment, a vale of tears, and a dying world; and the children of men in it are but of few days and full of trouble. It is sin that brings these calamities upon the earth; therefore the earth is made empty, and fadeth away, because *it is defiled under the inhabitants thereof*, v. 5, it is polluted by the sins of men, and therefore it is made desolate by the judgments of God: such is the filthy nature of sin, that it defiles the earth itself under the sinful inhabitants thereof, and it is rendered unpleasant in the eyes of God and good men.

13..15. Here is mercy remembered in the midst of wrath; in Judah and Jerusalem, and the neighbouring countries, when they are over-run by the enemy, Sennacherib or Nebuchadnezzar, there shall be a remnant preserved from the general ruin, and it shall be a devout and pious remnant.

16..23. Verse 16 may have reference to the sending of the gos-

tage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are on high*, and the kings of the earth upon the earth.

22 And they shall be gathered together *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.

CHAP. XXV.

I. Thankful praises for what God had done, v. 1..5. II. Precious promises of what God would yet farther do, v. 6, 7, 8. III. The church's triumph, v. 9..12.

O LORD, thou *art* my God; I will exalt thee, I will praise thy name; for thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness and truth.

2 For thou hast made of a city, an heap; of a defenced city, a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is as* a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

pel to the uttermost parts of the earth, as far off as this island of ours. But what is it that shakes the earth thus, and sinks it? It is the transgression thereof that shall be heavy upon it. Sin is a burden to the whole creation, it is a heavy burden, a burden under which it groans now, and will sink at last: sin is the ruin of states, and kingdoms, and families; they fall under the weight of that *talent of lead*, Zech. v. 7, 8.

CHAP. XXV. 1..5. It was said in the close of the foregoing chapter that *the Lord of hosts shall reign gloriously*; now, in compliance with that, the prophet here speaks of *the glorious majesty of his kingdom*, Psalm cxlv. 12, and gives him the glory of it; and however it might have an accomplishment in the destruction of Babylon, and the deliverance of the Jews out of their captivity there, it seems to look farther to the praises that should be offered up to God by the gospel-church, for Christ's victories over our spiritual enemies, and the comforts he has provided for all believers.

6..8. If we suppose (as many do) that this refers to the great

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

CHAP. XXVI.

This chapter is a song of holy joy and praise, in which the great things God hath engaged in the foregoing chapter to do for his people against his enemies and their enemies, are celebrated.

IN that day shall this song be sung in the land of Judah: We have a strong city: salvation will God appoint *for* walls and bulwarks.

joy that should be in Zion and Jerusalem, either when the army of the Assyrians was routed by an angel, or when the Jews were released out of their captivity in Babylon, or upon occasion of some other the like surprising deliverance; yet we cannot avoid making it to look further to the grace of the gospel, and the glory which is the crown and consummation of that grace; for it is at our resurrection through Christ that *shall be brought to pass the saying that is here written*, then, and not till then, (if we may believe St. Paul) it shall have its full accomplishment, *Death is swallowed up in victory*, 1 Cor. xv. 54.

9..12. This destruction of Moab is typical of Christ's victory over death, spoken of v. 2, his spoiling principalities and powers in his cross, Col. ii. 15, and his pulling down of Satan's strong holds by the preaching of his gospel, 2 Cor. x. 4, and his reigning till all his enemies be *made his footstool*, Psalm cx. 1.

CHAP. XXVI. To the prophecies of gospel-grace very fitly is a song annexed; in which we may give God the glory, and take to

CHAP. XXVII.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whose* mind is stayed *on thee*; because he trusteth in thee.

4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.

5 ¶ For he bringeth down them that dwell on high; the lofty city he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, *other* lords besides thee have had dominion over us; *but* by thee only will we make mention of thy name.

ourselves the comfort of that grace: first, That it is strongly fortified against those that are bad: second, That it is richly replenished with those that are good: third, That all that belong to it have a holy security and serenity of mind in the assurance of God's favour.

5..11. Here the prophet further encourageth us to trust in the Lord for ever, and to continue waiting on him.

12..19. When God's time is come, how low soever she may be brought, they shall arise, even Jerusalem, the city of God, but now lying like a dead body, a carcase to which the eagles are gathered together: God owns it still for his, so doth the prophet; but it

14 *They* are dead, they shall not live: *they* are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified; thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee; they poured out a prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is *as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

CHAP. XXVII.

What great things God would do for his church and people.

IN that day the LORD, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

shall arise, shall be rebuilt and flourish again. And therefore let the poor, desolate, melancholy remains of its inhabitants, that dwell as in dust, awake and sing, for they shall see Jerusalem, the city of *their* solemnities, a quiet habitation again, chap. xxxiii. 20.

20, 21. These two verses are supposed not to belong to the song, which takes up the rest of the chapter; but to begin a new matter, and to be rather an introduction to the following chapter than the conclusion of this. Or, whereas in the foregoing song, the people of God had spoken to him, complaining of their grievances, here he returns an answer to their complaints.

CHAP. XXVII. 1..6. Great and mighty princes, if they oppose

2 ¶ In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment; lest *any* hurt it, I will keep it night and day.

4 Fury is not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

9 By this, therefore, shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and images shall not stand up.

10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered they shall be broken off: the women come

and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

I. Ephraim reprov'd and threaten'd, v. 1..13. II. The rulers of Jerusalem reprov'd and threaten'd, v. 14..22. III. All this is confirm'd by a comparison borrow'd from the method which the husbandman takes with his ground and grain, v. 23..26.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which *are* on the head of the fat vallies of them that are overcome with wine!

2 Behold, the LORD hath a mighty and strong one, *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet.

4 And the glorious beauty which *is* on the head of the fat valley shall be a fading flower, *and* as the hasty fruit before the summer; which, *when* he that looketh upon

the people of God, are in God's account as dragons and serpents, and plagues of mankind. And the Lord will punish them in due time. This is applicable to the spiritual victories obtained by our Lord Jesus over the powers of darkness. He not only disarmed, spoiled, and cast out the prince of this world; but with his strong sword, the virtue of his death, and the preaching of his gospel, he doth and will *destroy him that had the power of death, that is, the devil*, that great leviathan, that old serpent, the dragon. He shall be bound that he may not deceive the nations, and that is a punishment to him, Rev. xx. 2, 3. And at length for deceiving the nations he shall be *cast into the lake of fire*, Rev. xx. 11.

In that same day, when God is punishing the leviathan, let the church and all her friends be easy and cheerful: she is God's vineyard, and is under his particular care. Fury is not in him towards his vineyard: though he meets with many things in it that are offensive to him, yet he doth not seek advantages against, nor is extreme to mark what is amiss in it. It is true, if he finds in it briers and thorns instead of vines, and they be set in battle against him, as indeed that in the vineyard which is not for him is against him; he will tread them down, and burn them: but otherwise, if

I am angry with my people, they know what course to take; let them humble themselves, and pray, and seek my face, and so take hold of my strength with a sincere desire to make their peace with me, and I will soon be reconciled to them, and all shall be well.

7..13. God makes use of wicked men not only to smite but slay his people; for they are his sword, Psal. xvii. 13. But when the cup of trembling comes to be put into their hand, it will be much worse with them than ever it was with God's people in their greatest straits: the seed of the woman has only his heel bruised, but the serpent hath his head crushed and broken.

Cyrus's proclamation of liberty to the captives is this great trumpet, which awakened the Jews that were asleep in their thralldom to bestir themselves: it was like the sounding of the Jubilee trumpet which published the year of release. This is applicable also to the preaching of the gospel, by which sinners are gathered in to the grace of God, such as were out-casts and ready to perish; those that were afar off are made nigh.

CHAP. XXVIII. 1..8. The prophet warns the kingdom of the ten tribes of the judgments that were coming upon them for their

it seeth, while it is yet in his hand he eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is no place clean.*

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with stammering lips, and another tongue, will he speak to this people.

12 To whom he said, *This is the rest wherewith ye may cause the weary to rest: and this is the refreshing: yet they would not hear.*

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line: here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem:

15 Because ye have said, We have made

sins, which were soon after executed by the king of Assyria, who laid their country waste and carried the people into captivity. Ephraim had his name from fruitfulness: they had a great many fat valleys, v. 1-4. and Samaria, which was situated on a hill, was as it were on the head of the fat valleys.

Some make the crown of pride to belong to the drunkards, and to mean the garlands with which they were crowned that got the victory in their wicked drinking matches, and drunk down the rest of the company; they were proud of their being mighty to drink wine; but woe to them who thus glory in their shame.

9-13. We have need that the same precept and the same line should be often repeated and inculcated upon us; that we may the better understand them, and the easier recollect them when

a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it*; and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

22 Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined, upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 ¶ Doth the plowman plow all day to

we have occasion for them. Teachers should accommodate themselves to the capacity of the learners, give them what they most need, and can best bear, and a little at a time, Deut. vi. 6, 7.

They have here a little and there a little of the word of God, they think it too much, and *say to the seers, See not*; but it proves too little to convert them, and will prove enough to condemn them: If it be not a *savour of life unto life*, it will be a *savour of death unto death*.

14-29. The prophet having reproved those that made a jest of the word of God, here goes on to reprove those that made a jest of the judgments of God, and set them at defiance; for he is a jealous God, and will not suffer either his ordinances or his providences to be brought into contempt. The foundation, v. 16, is,

sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye, in their place?

26 For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-corn is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAP. XXIX.

This woe to Ariel which we have in this chapter is the same with the burden of the valley of vision, chap. xxii. 1, and, probably, points at the same event, the besieging of Jerusalem by the Assyrian army, which was cut off there by an angel; yet applicable to the destruction of Jerusalem by the Chaldeans, and the last desolations by the Romans.

WOE to Ariel, to Ariel, the city *where* David dwelt! add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, *and shalt* speak out of the ground, and thy speech shall be low out of the dust, and thy voice

shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the of devouring fire.

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her, and her munition, and that distress her, shall be as a dream of a night vision.

3 It shall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh and his soul is empty: or as when a thirsty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you, as the words of a book *that* is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it *is* sealed;

12 And the book is delivered to him that

first, the promises of God in general; second, the promise of Christ in particular; for to him this is expressly applied in the New Testament, 1 Pet. ii. 6, 7, 8. He is that stone which is become *the head of the corner*. The great promise of the Messiah and his kingdom, which was to begin at Jerusalem, was sufficient to make God's people easy in the worst of times; for they knew very well, that till he was come *the scepter should not depart from Judah*. This speaks, first, the building up of his church; having laid the foundation, v. 19, he will raise the structure, as builders do, by line and plummet, Zech. v. 10. Or, second, the punishing of the enemies of it, against them, he will proceed in strict justice according to the threatenings of the law.

CHAP. XXIX. 1-8. That it is Jerusalem that is here called Ariel is agreed, for that was the city where David dwelt; that part of it which was called Zion was in a particular manner the city of

David, in which both the temple and the palace were: but why it is so called is very uncertain; it is likely the name and the reason was then very well known. Ariel signifies the lion of God, or the strong lion: as the lion is king among beasts, so was Jerusalem among the cities, giving law to all about her: it was *the city of the great King*, Psal. xlviii.

Many understand these verses as part of the threatening of wrath, when God comes to distress Jerusalem and lay siege to her: first, The multitude of her friends, whom she relies upon for help, shall do her no good; for though they are terrible ones, they shall be like the small dust and shall pass away: second, The multitude of her enemies shall never think they can do her mischief enough; but when they have devoured her much, still they shall be but like a man that dreams he eats, hungry and greedy to devour her more.

9-16. This was fulfilled when in the latter days of the Jewish

is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAP. XXX.

The prophecy of this chapter seems to relate to the approaching danger of Jerusalem and desolations of Judah by Sennacherib's invasion:

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that could* not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength *is* to sit still.

church, the chief-priests, and the scribes, and the elders of the people were the great opposers of Christ and his gospel, and brought themselves under a judicial infatuation.

17.-24. When a great harvest of souls was gathered in to Christ from among the Gentiles, then the wilderness was turned into a fruitful field; and the Jewish church, that had long been a fruitful field, became a desolate and deserted forest, Isa. liv. 1.

The power of Satan, that terrible one indeed, shall be broken; and they that were subject to bondage through fear of him that had the power of death, shall be delivered. Heb. ii. 14, 15.

CHAP. XXX. 1.-7. It was often the fault and folly of the people of the Jews, that when they were insulted by their neighbours on one side, they sought for succour from their neighbours on other side, instead of looking up to God, and putting their confidence in him. Against the Israelites they sought to the Assyrians, 2 Chron. xvi. 2, 3. Against the Assyrians they here sought to the Egyptians, and Rabshakeh upbraided them with it, 2 Kings xviii. 21. Those that trust in God, are never made ashamed of their hope: but they that put confidence in any creature, will sooner or later find it a reproach to them.

8 ¶ Now go, write it before them in a table, note it in a book, that it may be for the time to come for ever and ever :

9 That this is a rebellious people, lying children, children *that* will not hear the law of the LORD :

10 Which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits :

11 Get you out of the way, turn aside out of the path, cause the Holy one of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and and stay thereon :

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel that is broken in pieces ; he shall not spare : so that there shall not be found in the bursting of it a shred to take fire from the earth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel ; in returning and rest shall ye be saved ; in quietness and confidence shall be your strength : and ye would not.

16 But ye said, No ; for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one ; at the rebuke of five shall ye flee :

8..17. Two things they here stand charged with, and their doom is read for both, a fearful doom : first, They forbid the prophets to speak to them in God's name, and to deal faithfully with them : second, They slighted the gracious directions God gave them ; not only how to secure themselves, and make themselves safe ; but how to compose themselves and make themselves easy ; and would take their own way, v. 15, 16, 17. Their punishment is foretold, v. 17 : first, That they should be easily cut off ; they should be so dispirited with their own fears, increased by their flight, that one of the enemy should defeat a thousand of them, and five put an army to flight ; which could never be, *unless their rock had sold them*, Deut. xxxii. 30 : second, That they should be generally cut off, and only here and there one should escape, alone in a solitary place, and left for a spectacle too, *as a beacon upon the top of a mountain* ; a warning to others to avoid the like sinful courses and carnal confidences.

18..26. The closing words of the foregoing paragraph, *ye shall be left as a beacon upon a mountain*, some understand as a promise,

till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you : for the LORD is a God of judgment : blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem : thou shalt weep no more : he will be very gracious unto thee at the voice of thy cry : when he shall hear it, he will answer thee.

20 And *though* the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers :

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them away as a menstruous cloth ; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal ; and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high

that a remnant of them should be reserved as monuments of mercy : and here the prophet tells them what good times should succeed these calamities ; or the first words in this paragraph may be read by way of antithesis, *Notwithstanding this, yet will the Lord wait that he may be gracious*. The prophet having shewed, that those who made Egypt their confidence, would be ashamed of it ; here shews, that they who sat still, and made God alone their confidence, would have the comfort of it. It is matter of comfort to the people of God when the times are very bad, that *all will be well yet* ; well with them that fear God, when we say to the wicked, *It shall be ill with them*.

To all that love God and their own souls, this return of faithful teachers out of their corners, especially with a promise that they *shall not be removed into corners any more*, is the most acceptable part of any deliverance, and has comfort enough in it to sweeten even the bread of adversity and the water of affliction. We are very apt to miss our way : it is happy then if by the particular counsels of a faithful minister or friend, or the checks of conscience and the

CHAP. XXXI.

mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and the burden *thereof* is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

strivings of God's Spirit, we be set right and prevented from going wrong.

Verse 26 is not unfitly applied by many to the light which the gospel brought into the world, to them that sat in darkness, which as far exceeded the Old Testament light as that of the sun doth that of the moon, and which proclaims *healing to the broken-hearted*, and the *binding up of their wounds*.

27-33. This terrible prediction of the ruin of the Assyrian army, though it is a threatening to them, is part of the promise to the Israel of God; that God would not only punish the Assyrians for the mischief they had done to the Israel of God, but would disable and deter them from doing the like again: and this prediction which would now shortly be accomplished, would ratify and confirm the foregoing promises, which should be accomplished in the latter days. This should occasion great joy to the people of God; the Assyrian's fall is Jerusalem's triumph, v. 29, *Ye shall have a song as in the night*, a psalm of praise, such as they sing who *by night stand in the house of the Lord*, and sing to his glory who

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made *it* deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAP. XXXI.

This chapter is an abridgement of the foregoing one.

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit; when the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; and passing over he will preserve *it*.

giveth songs in the night. It is with a particular satisfaction that wise and good men see the ruin of those who, like the Assyrians, have insolently bid defiance to God, and trampled upon all mankind.

CHAP. XXXI. 1-5. This is the last of four chapters together that begin with woe; and they are all woes to the sinners that were found among the professing people of God; to the *drunkards of Ephraim*, chap. xxviii. 1, to *Ariel*, chap. xxix. 1, to the *rebellious children*, chap. xxx. 1, and here to them *that go down to Egypt for help*; for men's relation to the church will not secure them from divine woes, if they live in contempt of divine laws.

The prophet here tells them that Jerusalem should be preserved without aid from Egypt, and those that tarried there should be safe, when those that fled to Egypt should be ruined. Jerusalem was under God's protection, and therefore there was no occasion to put it under the protection of Egypt; but a practical distrust of God's all-sufficiency is at the bottom of all our sinful departures from him to the creature.

6 ¶ Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited.

9 And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

CHAP. XXXII.

This chapter seems to be a prophecy of the reign of Hezekiah, with an eye to the kingdom of the Messiah.

BEHOLD, a king shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

6..9. When God has work to do against the enemies of his church, we expect it must be done by mighty men and mean men, officers and common soldiers; whereas God can if he pleaseth do it without either: he needs not armies of men, that hath legions of angels at command, Matt. xxxvi. 53.

CHAP. XXXII. 1..8. We have here the description of a flourishing kingdom; *blessed art thou, O land*, when it is thus with thee, when kings, princes, and people are in their places such as they should be. It may be taken as a directory both to magistrates and subjects what both ought to do; or as a panegyric to Hezekiah who ruled well, and saw something of the happy effects of his good government: and it was designed to make the people sensible how happy they were under his administration, and how careful they should be to improve the advantages of it, and withal to direct them to look for the kingdom of Christ, and the times of reformation which that kingdom should introduce.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8 But the liberal deviseth liberal things, and by liberal things shall he stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

19 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you and make you bare, and gird *sackcloth* upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks:

15 Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

9..20. When God designs favours for his church, he pours out his Spirit both to prepare his people to receive his favours, and to qualify those whom he designs to employ as instruments of his favour, and give them success; for their endeavours to repair the desolations of the church are all fruitless, *until the Spirit be poured out upon them*, and then the work is done suddenly. What a wonderful happy change shall then be made: that which was a wilderness dry and barren, shall become a fruitful field, and that which we now reckon a fruitful field, in comparison with what it shall be then, shall be counted for a forest; *Then shall the earth yield her increase*. It is promised, that in the days of the Messiah the *fruit of the earth shall shake like Lebanon*, Psalm lxxii. 16. Some apply this to the admission of the Gentiles into the gospel-church, which made the wilderness a fruitful field; and the rejection and exclusion of the Jews, which made that a forest which had been a fruitful field: on the Gentiles was poured out a spirit of life, but on the

CHAP. XXXIII.

19 When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow besides all waters, that send forth *thither* the feet of the ox and the ass.

CHAP. XXXIII.

This chapter relates to the same events with that foregoing; The distress of Judah and Jerusalem by Sennacherib's invasion, and their deliverance by the destruction of the Assyrian army.

WOE to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shalt deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar; as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry with-out: the ambassadors of peace shall weep bitterly.

Jews a spirit of slumber. See what is the evidence and effect of the pouring out of the Spirit upon any soul; it is thereby made fruitful, and has its fruit unto holiness. Even when it shall hail, and there shall be a violent battering storm coming down on the forest that lies bleak, then shall Jerusalem be a quiet resting-place, for the city shall be low in a low place, under the wind, not exposed, as those cities are that stand high, to the fury of the storm; but sheltered by the *mountains that are round about Jerusalem*, Psalm cxxv. 2. Some think here is an allusion to the preservation of the land of Goshem from the plague of hail, which made great destruction in the land of Egypt.

CHAP. XXXIII. 1..12. Here is the proud and false Assyrian justly reckoned with for all his fraud and violence, and laid under a woe, v. 1. He that spoiled the cities of Judah shall have his own army destroyed by an angel, and his camp plundered by those whom he had made a prey of. The Chaldeans shall deal treacherously with the Assyrians and revolt from them. Two of Sennacherib's own sons shall deal treacherously with him and basely

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8 The high-ways lie waste, the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languished; Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble; your breath, *as* fire shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He shall dwell on high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

murder him at his devotions. The righteous God often pays sinners in their own coin. *He that leads into captivity, shall go into captivity*, Rev. xiii. 10. xviii. 16.

The spoil of the Assyrian camp is seized by way of reprisal, for all the desolations of the defended cities of Judah, v. 4, *Your spoil shall be gathered* by the inhabitants of Jerusalem, *like the gathering of the caterpillar*, and *as the running to and fro of locusts*; i. e. the spoilers shall as easily and as quickly make themselves masters of the riches of the Assyrians, as an host of caterpillars and locusts make a field or tree bare. *The fear of the Lord is his treasure* v. 6. It is God's treasure in the world, from which he receives his tribute; or rather, it is the prince's treasure: a good prince accounts it so, that wisdom is better than gold, and he shall find it so.

13..24. Here is a preface that commands attention; and it is fit all should attend, both near and far off, when God speaks, and to what God acts; v. 13, *Hear ye that are far off*, whether in place or time. Let distant regions and future ages hear what God has done. They do so; they will do so from the scripture, with as

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18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counteth the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, *that thou canst not understand.*

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be forgiven their iniquity.*

CHAP. XXXIV.

In this chapter we have the fatal doom of all the nations that are enemies to God's church and people, though Edom only is instanced.

COME near, ye nations, to hear; and hearken ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon

much assurance as those that were near; the neighbouring nations and those that lived then. But whoever hears what God has done, whether near or afar off, let them acknowledge his might that it is irresistible, and that he can do every thing. Those are very stupid, who hear what God has done, and yet will not acknowledge his might.

Now what is it that God hath done which we must take notice of, and in which we must acknowledge his might? First, He hath struck a terror upon the sinners in Zion, v. 14, *Fearfulness hath surprised the hypocrites*: second, He hath graciously provided for the security of his people that trust in him; *Hear this, and acknowledge his power in making those that walk righteously, and speak uprightly, to dwell on high*, v. 15, 16: third, He will protect Jerusalem, and deliver it out of the hands of the invaders. This storm that threatened them should blow over, and they should enjoy a prosperous state again.

CHAP. XXXIV. 1-8. Here we have a prophecy, as elsewhere we have a history, of the wars of the Lord, which we are sure are all both righteous and successful. This world, as it is his creature, he doth good to, but as it is in the interest of Satan, who is called the god of this world, he fights against it.

all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever:

Conquerors in those times affected to lay waste the countries they conquered; and such a complete desolation is here described by such figurative expressions, as will yet have a literal and full accomplishment in the dissolution of all things at the end of time; of which last day of judgment the judgments which God doth now sometimes remarkably execute on sinful nations, are figures, earnest and fore-runners; for which reason these expressions are used here, and Rev. vi. 12, 13, but they are used without a metaphor, 2 Pet. iii. 10, where we are told that *the heavens shall pass away with a great noise, and the earth shall be burnt up.*

9-17. This prophecy looks very black, but surely it looks further than upon Edom and Bozrah. It speaks the melancholy changes that are often made by the divine providence, in countries, cities, palaces and families; places that have flourished and been much frequented strangely go to decay. We know not where to find the places where many great towns celebrated in history once stood. Fruitful countries in process of time are turned into barrenness; and pompous populous cities into ruinous heaps. Old decayed castles look frightful, and their ruins are almost as much dreaded as ever their garrisons were. It speaks the destroying judgments which are the products of God's wrath, and the just pu-

from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow, the screech-owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XXXV.

A promise of great mercy in store for the church.

THE wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay *shall be* grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those; the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

nishment of those that are enemies to his people, which God will inflict when *the year of the redeemed is come*, and *the year of recompence for the controversy of Zion*. It speaks also the final desolation of this wicked world, which is *reserved unto fire at the day of judgment*, 2 Pet. iii. 7.

CHAP. XXXV. 1-4. In the chapter before we had a populous and fruitful country turned into a horrid wilderness, here we have in lieu of that a wilderness turned into a good land. When the land Judah was freed from the Assyrian army, those parts of the country that had been made as a wilderness by the outrages they committed, began to recover themselves. When the Gentile nations that had been long as a wilderness, bringing forth no fruit to God, received the gospel, joy came with it to them, Psal. lxxvii. 3, 4. xcvi. 11, 12.

Assurance is here given of the approach of a Saviour; *your God will come with vengeance*: the Messiah will come in the fulness of

time to take vengeance on the powers of darkness, to spoil them and make a shew of them openly, to recompense those that mourn in Zion with abundant comforts; he will come and save us; with the hopes of this the Old Testament saints strengthened their weak hands. He will come again at the end of time, will come in flaming fire, to recompense tribulation to them that have troubled his people, and to those who were troubled rest, such a rest as will be not only a final period, but a full reward of all their troubles, 2 Thess. i. 6, 7.

5-10. When the *Holy Ghost fell upon the Gentiles* that heard the word, Acts x. 44, then were the fountains of life opened, whence streams flowed that watered the earth abundantly. When Christian churches were planted and flourished greatly in the cities of the Gentiles, that for many ages had been habitations of dragons, or devils rather, as Babylon, Rev. xviii. 2, then the habitations of dragons became fruitful fields. The way of holiness is that course of re-

CHAP. XXXVI.

Many of the prophecies of the foregoing chapters had their accomplishment in Sennacherib's invasion, and miraculous defeat; therefore the story of this is inserted, both for the explication and confirmation of the prophecy.

NOW it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 And the king of Assyria sent Rabshakeh, from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the conduit of the upper pool in the high way of the fullers' field.

3 Then came forth unto him Eliakim, Hilkiab's son, which *was* over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, what confidence is this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he whose high places, and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now, therefore, give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the

LORD against this land to destroy it? the LORD said unto me, Go up against this land and destroy it.

11 ¶ Then said Eliakim, and Shebna, and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee, to speak these words? *hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Harken not to Hezekiah; for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Archad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of

ligious duties in which men ought to walk and press forwards, with an eye to the glory of God, and their own felicity in the enjoyment of him.

CHAP. XXXVI. 1..10. Rabshakeh could say, *Am I now come up without the Lord?* when really he was come up against the Lord, chap. xxxvii. 28. They that kill the servants of the Lord, think they do him service, and say, *Let the Lord be glorified.* But

sooner or later they will be made to know their error to their cost, to their confusion.

11..22. Presumptuous sinners are ready to think, that because they have been too hard for their fellow-creatures, they are therefore a match for their Creator. It becomes the people of God to lay to heart the dishonour done to God by the blasphemies of wicked men, though they do not think it prudence to reply to

CHAP. XXXVII.

these lands that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joab, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

In this chapter we have a farther repetition of the story which we had before in the book of Kings, concerning Sennacherib.

AND it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

those blasphemies. Though they answered him not a word, yet they rent their clothes in a holy zeal for the glory of God's name, and a holy indignation at the contempt put upon it. They tore their garments when they heard blasphemy, as taking no pleasure in their own ornaments, when God's honour suffered.

CHAP. XXXVII. 1-7. The best way to baffle the malicious
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8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and, when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

designs of our enemies against us, is to be driven by them to God and to our duty.

8-20. God answered Hezekiah, but it doth not appear that he after deliberation sent any answer to Rabshakeh; but God having taken the work into his own hands, he quietly left the matter with him.

20 Now, therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him, The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof; and I will enter into the height of his border, *and* the forest of his Carmel.

25 I have digged and drunk water: and with the sole of my feet have I dried up all the rivers of the beseiged places.

26 Hast thou not heard long ago *how* I have done it; *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb; *as* the grass on the house-tops, and *as* corn blasted before it be grown up.

28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy

tumult, is come up into mine ears; therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into his city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

36 ¶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

21..38. Those who receive messages of terror from men with patience, and send messages of faith to God by prayer, may expect messages of grace and peace from God for their comfort, then when they are most cast down. God is his people's bountiful benefactor, as well as their powerful protector; both a sun and shield to those that trust in him. There is no standing before the judgments of God when they come with commission. God can quickly stop their breath, that *breathe out threatenings and slaughter* against his people, and will do it when they have filled up the measure of

their iniquity; and *the Lord is known by those judgments which he executeth*, known to be a God that resists the proud. Many prophecies were fulfilled in this providence; which should encourage us, as far as they look farther and are designed as common and general assurances of the safety of the church and of all that trust in God, to depend upon God for the accomplishment of them. He that has delivered, doth and will: Lord, forgive our enemies; but, *so let all thine enemies perish, O Lord.*

CHAP. XXXVIII.

Hezekiah's sickness, and recovery.

IN those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is good* in thy sight; and Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken:

8 Behold I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness.

10 I said in the cutting off of my days, I

shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter; I did mourn as a dove; mine eyes fail *with looking* upward: O LORD, I am oppressed, undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day; the father to the children shall make known thy truth.

20 The LORD *was ready* to save me:

CHAP. XXXVIII. 1.-8. the testimony of our consciences for us, that by the grace of God we have lived a good life, and have walked closely and humbly with God, will be a great support and comfort to us when we come to look death in the face. And though we may not depend upon it as our righteousness, by which to be justified before God, yet we may humbly plead it as an evidence of our interest in the righteousness of the Mediator.

God is *willing to shew to the heirs of promise the immutability of his counsel*, that they may have an unshaken faith in it, and therefore with a strong consolation. God hath given Hezekiah repeated assurances of his favour; and yet, as if all were thought too little, that he might expect from him uncommon favours, a sign is given him, an uncommon sign. None that we know of having had an absolute promise of living such a certain number of years to come as Hezekiah had. God thought fit to confirm this unprecedented favour with a miracle. The sign was the going back of the shadow upon the sun-dial; the sun is a faithful measurer of time, and rejoiceth as a strong man to run a race; but he that set that clock a going, can set it back when he pleaseth and make it to return; for the Father of all lights is the director of them,

9.-22. It is good to write a memorial of the affliction and of the frame of our hearts under it, to keep a record of the thoughts we had of things when we were sick, the affections that were then working in us: to write a memorial of the mercies of a sick bed and of our release from it, that they may never be forgotten: to write a thanksgiving to God, write a sure covenant with him and seal it; give it under our hands that we will never return again to folly. It is an excellent writing which Hezekiah here left upon his recovery; and yet we find, 2 Chron. xxxii. 25. that *he rendered not again according to the benefit done to him*. The impressions one would have thought should never have worn off, and yet it seems they did. God's promises are intended not to supercede, but to quicken and encourage the use of means; Hezekiah is sure to recover, and yet he must *take a lump of figs, and lay it on the boil*, v. 21. We do not trust God but tempt him, if when we pray to him for help, we do not second our prayers with our endeavours. The chief end we should aim at in desiring life and health is, that we may glorify God and do good, and improve ourselves in knowledge, and grace, and meetness, for heaven. Hezekiah, when he meant what is the sign that I shall recover, asked, *What is the sign*

therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD.

CHAP. XXXIX.

The story of this chapter likewise we had before, 2 Kings xx. 12, &c.

AT that time Merodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

that I shall go up to the house of the Lord? there to honour God, to keep up his acquaintance and communion with him, and to encourage others to serve him, v. 22. It is taken for granted that if God would restore him to health, he would presently go up to the temple with his thank-offerings; there Christ found the impotent man whom he had healed, John v. 14. The exercises of religion are so much the business and delight of a good man, that to be restrained from them is the greatest grievance of his afflictions, and to be restored to them is the greatest comfort of his deliverances. Let my soul live and it shall praise thee.

CHAP. XXXIX. 1-4. It is a great weakness for good men to value themselves much upon the civil respects that are paid them by the children of this world, and to be fond of their acquaintance. We ought to return the courtesies of such with interest, but not to be proud of them. As far therefore as we see cause to suspect that this sly and subtle sin of pride hath insinuated itself into our breasts, and mingled itself with our conversation, let us be ashamed of it, and, as Hezekiah here, ingenuously confess it, and take shame to ourselves for it.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that is in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAP. XL.

This chapter begins the latter part of the prophecy of this book, which is all one continued discourse. Much of Christ and gospel grace we meet with in the foregoing part of this book, but in this latter part we shall find much more; and as if it were designed for a prophetic summary of the New Testament, it begins with that which begins the gospels, *the voice of one crying in the wilderness*, chap. xl. 3. and concludes with that which concludes the book of the Revelation, *the new heavens, and the new earth*, chap. lxi. 22.

COMFORT ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 ¶ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and

5-8. If God love us he will humble us, and will find some way or other to pull down our spirits when they are lifted up above measure.

CHAP. XL. 1-2. We have here the commission and instructions given, not to this prophet only, but with him to all the Lord's prophets, nay and to all Christ's ministers, to proclaim comfort to God's people. *Jerusalem has received of the Lord double* for the cure of all her sins, sufficient and more than sufficient to part between her and her idols, the worship of which was the great sin for which God had a controversy with them, and from which he designed to reclaim them by their captivity in Babylon; and it had that effect upon them, it begat in them a rooted antipathy to idolatry, and was physic doubly strong for the purging out of that iniquity.

3-8. This must be applied to John the Baptist; for though God was the speaker, he was *the voice of one crying in the wilderness*, and his business was to *prepare the way of the Lord*, to dispose men's minds for the reception and entertainment of the gospel of Christ, *The way of the Lord is prepared.*

the crooked shall be made straight, and the rough places plain :

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together : for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry ? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field :

7 The grass withereth, the flower fadeth : because the Spirit of the LORD bloweth upon it : surely the people *is* grass.

8 The grass withereth, the flower fadeth ; but the word of our God shall stand for ever.

9 ¶ O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift *it* up, be not afraid ; say unto the cities of Judah, Behold your God !

10 Behold, the LORD God will come with strong *hand*, and his arm shall rule for him : behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him ?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge,

and shewed to him the way of understanding ?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as nothing ; and they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God ? or what likeness will ye compare unto him ?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished, that he hath no oblation, chooseth a tree *that* will not rot ; he seeketh unto him a cunning workman to prepare a graven image *that* shall not be moved.

21 Have ye not known ? have ye not heard ? hath it not been told you from the beginning ? have ye not understood from the foundations of the earth ?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers ; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in :

23 That bringeth the princes to nothing ; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted ; yea, they shall not be sown : yea, their stock shall not take root in the earth : and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal ? saith the Holy One.

9-11. This was to have its full accomplishment in the apostle's public and undaunted preaching of the gospel to all nations, beginning at Jerusalem. The voice crying in the wilderness gave notice that he was coming ; but now notice is given that he is come. Behold the Lamb of God ; take a full view of your Redeemer. Behold your King, behold your God.

12-17. The scope of these verses is to shew what a great and glorious Being the Lord Jehovah is, who is Israel's God and Saviour. It comes in here, first, to encourage his people that were captives in Babylon to hope in him. 2, To engage them not to turn aside after other gods. 3, To possess all those who receive the glad tidings of redemption by Christ with a holy awe and reverence

of God. When God has work to do, he values not either the assistance or the resistance of any creature. They are all vanity, the word that is used for the chaos, Gen. i. 2. to which they will at last be reduced. Let this beget in us high thoughts of God, and low thoughts of this world, and engage us to make God, and not man, both our fear and our hope. This magnifies God's love to the world, that though it is of such small account and value with him, yet for the redemption of it he gave *his only begotten Son*, John iii. 16.

18-26. The prophet here reproves those, 1, That represented God by creatures, and so changed his truth into a lie, and his glory into shame ; that made images, and then said they resembled God,

26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known, hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding.

29 He giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run and not be weary, *and* they shall walk and not faint.

CHAP. XLI.

This chapter, as the former, is intended for the conviction of idolaters, and the consolation of all God's people.

KEEP silence before me, O islands; and let the people renew *their* strength: let them come near, then let them speak; let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely;

even by the way that he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour, and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all *they that were* incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy

and paid their homage to them accordingly. 2, That put creatures in the place of God, that feared them more than God, as if they were a match for him, or loved them more than God, as if they were fit to be rivals with him.

27-31. Those that trust to their own sufficiency, are the youths and the young men, who are strong, but are apt to think themselves stronger than they are. And they shall faint and be weary, yea they shall utterly fail in their services, in their conflicts, and under their burdens; they shall soon be made to see the folly of trusting to themselves. But they that wait on the Lord, and commit themselves to his conduct, God will not fail them. They shall press forwards, forwards towards heaven; they shall walk, they shall run the way of God's commandments, cheerfully and with alacrity, they *shall not be weary*; constantly and with perseverance, they *shall not faint*; and therefore in due season they shall reap. Let Jacob and Israel therefore in their greatest distresses continue waiting upon God, and not despair of relief and succour from him timely and effectual.

CHAP. XLI. 1-9. Now to prove God's sovereignty, the prophet shews, 1, That it was he who called Abraham the father of his despised nation out of an idolatrous country, and by many instances of his favour *made his name great*, Gen. xii. 2. He is the *righteous man whom God raised up from the east*. 2, That it is he who will ere long raise up Cyrus from the east. It is spoken of according to the language of prophecy as a thing past, because as sure to be done in due season as if it were already done: God will raise him up in righteousness, so it may be read, chap. xlv. 13. will call him to his foot, and make what use of him he pleaseth: and he shall be a type of Christ, who is righteousness itself, whom God will in the fulness of time make victorious over the powers of darkness.

10-20. The scope of these verses is to silence the fears and encourage the faith of the servants of God in their distresses; perhaps it is intended in the first place for the support of God's Israel, in captivity; but all that faithfully serve God *through patience and comfort of this scripture, may have hope*. And it is addressed to Is-

CHAP. XLII.

right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew

us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer a word.

29 Behold, they *are* all vanity; their works *are* nothing; their molten images *are* wind and confusion.

CHAP. XLII.

The prophet seems here to launch out yet farther into the prophecy of the Messiah and his kingdom, under the type of Cyrus.

rael as a single person, that it might the more easily and readily be accommodated and applied by every Israelite indeed to himself.

For the suppressing of fear, he assures them: 1, That they may depend upon his presence with them as their God, and a God all-sufficient for them in the worst of times. Observe with what a tenderness God speaks, and how willing he is to let the heirs of promise know the immutability of his counsel; and how desirous to make them easy, *Fear thou not, for I am with thee*; not only within call, but present with thee; *Be not dismayed* at the power of those that are against thee, for *I am thy God*, and engaged for thee. 2, That though their enemies be now very formidable, insolent, and severe, yet the day is coming when God will reckon with them, and they shall triumph over them. 3, That they themselves should become a terror to those who were now a terror to them, and victory should turn on their side, v. 14, 15. 4, That hereupon they shall have abundance of comfort in God, and God shall have abundance of honour from them; *Thou shalt rejoice in the Lord*, v. 16. 5, That they shall have seasonable and suitable supplies for every thing that is proper for them in the time of need; and if there be occasion, God will again do for them as he did for Israel in their march from Egypt to Canaan, v. 17, 18, 19.

21..28. The Lord by the prophet here repeats the challenge to idolaters, to make out the pretensions of their idols; *Produce your cause*, ver. 21. and make your best of it; *Bring forth the strongest reasons* you have, to prove that your idols are gods and worthy your adoration. There needs no more to shew the absurdity of sin, than to produce the reasons that are given in defence of it, for they carry with them their own confutation. Cyrus by his father was a Mede, by his mother a Persian; and his army consisted of Medes, whose country lay north, and Persians, whose country lay east from Babylon; God will raise him up to great power, and he shall come against Babylon, with ends of his own to serve: But, 1, He shall proclaim God's name, so it may be read. He shall publish the honour of the God of Israel; so he did remarkably when in his proclamation for the release of the Jews out of their captivity he acknowledged, that the Lord God of Israel is the Lord God of heaven, and is *the God*: 2, All opposition shall fall before him; he *shall come upon the princes of Babylon* and all others that stood in his way as mortar, and trample upon them, *as the potter treads clay*, to serve his own purposes with it.

CHAP. XLII. 1..4. We are sure that these verses are to be understood of Christ, for the evangelist tells us expressly, that in him

BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles:

7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

8 I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

this prophecy was fulfilled, Matt. xii. 17-21. Behold with an eye of faith; behold and observe; behold and admire my servant whom I upheld. Let the Old Testament saints behold and expect him; let the New Testament saints behold and remember him.

5-12. Here is, 1, The covenant God made with, and the commission he gave to the Messiah, v. 5, 6, 7. which is an exposition of v. 1, *Behold my servant whom I uphold.* 2, The ratification and confirmation of this grant: that we may be assured of the validity of it, consider, the authority of him that makes the promise, v. 8, *I am the Lord, Jehovah, that is my name.* The accomplishment of the promises he had formerly made concerning his church, which are proofs of the truth of his word, and the kindness he bears to his people, v. 9. The song of joy and praise which should be sung hereupon, to the glory of God, v. 10. *Sing unto the Lord a new*

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, *Ye are our gods.*

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not: opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

22 But *this is* a people robbed and spoiled, *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, restore.

song, a New Testament song. Now the songs of holy joy and praise shall be sung all the world over; the Gentile nations shall share equally with the Jews in New Testament blessings, and therefore shall join in New Testament praises and acts of worship.

13-17. The going forth of the gospel is thus represented, Rev. vi. 2. Christ in it went forth conquering and to conquer. The ministry of the apostles is called their warfare; and they were the soldiers of Jesus Christ. He shall stir up jealousy, shall appear more jealous than ever for the glory of his own name, and against idolatry. He shall cry by the preaching of his word, and he shall conquer by the power of his spirit. He will manifest his favour and grace towards those whose spirits he had stirred up to follow him. He will put those to confusion that adhere to idols.

CHAP. XLIII.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

CHAP. XLIII.

This chapter is much the same with the foregoing, looking at the release of the Jews out of their captivity; but looking through that to the great work of man's redemption by Jesus Christ.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, *I will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For *I am* the LORD thy God, the holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Sheba for thee.

4 Since thou wast precious in my sight thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for *I am* with thee: I will

bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that *I am* he: before me there was no god formed, neither shall there be after me.

11 *I, even I, am* the LORD; and besides me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange god among you: therefore ye *are* my witnesses, saith the LORD, that *I am* God.

13 Yea, before the day *was I am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD your Redeemer, the holy One of Israel for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

18..25. The prophet having spoken by way of comfort and encouragement to the believing Jews that waited for the consolation of Israel, here turns himself to those among them that were unbelieving, for their conviction and humiliation. Among those that were captivated in Babylon, there were some that were as the evil figs in Jeremiah's vision, who were sent thither for their hurt, to be removed into all the kingdoms of the earth, for a reproach and a proverb, Jer. xxiv. 9. And in them there was a type of the Jews that rejected Christ, and were rejected by him, and then fell more than ever under the curse, when those that believed were inheriting the blessing; for they were broken and ruined, and remain dispersed unto this day.

CHAP. XLIII. 1..7. This chapter has a plain connection with the close of the foregoing chapter, but a very surprising one: It was there said that Jacob and Israel would not walk in God's ways and when he corrected them for their disobedience, they were stubborn and laid it not to heart; and now one would think it should have followed, that God would utterly abandon and destroy them; ~~no~~, the next words are, but now, *Fear not, O Jacob, O Israel, I have redeemed thee, and thou art mine.* Though many among them were

untractable and incorrigible; yet God would continue his love and care for his people, and the body of that nation should still be reserved for mercy. God's goodness takes occasion from man's badness to appear so much the more illustrious; *where sin abounded, grace did much more abound*, Rom. v. 20, and *mercy rejoiceth against judgment*, as having prevailed and carried the day, Jam. ii. 13. Now the sun breaking out thus of a sudden from behind a thick and dark cloud shines the brighter, and with a pleasing surprise: the expressions of God's favour and good-will to his people here, are very high, and speak abundance of comfort to all the spiritual seed of upright Jacob and praying Israel; for *to us is this gospel preached, as well as unto them* that were captives in Babylon, Heb. iv. 2. This promise points at the gathering in of the dispersed of the Gentiles, and the strangers scattered by the gospel of Christ, who died to *gather together in one* the children of God that were scattered abroad: for the promise was to all that were afar off, even as many as the Lord our God shall call and create.

8..13. God here challengeth the worshippers of idols to produce such proofs of the divinity of their false gods, as even this very instance (to go no farther) of the redemption of the Jews out of

15 I *am* the LORD, your holy one, the Creator of Israel, your King. together : declare thou, that thou mayest be justified.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters : 27 Thy first father hath sinned, and thy teachers have transgressed against me :

17 Which bringeth forth the chariot and horse, the army and the powers ; they shall lie down together, they shall not rise : they are extinct, they are quenched as tow. 28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAP. XLIV.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing ; now it shall spring forth : shall ye not know it ? I will even make a way in the wilderness, and fivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls : because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself : they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob ; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices : I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices : but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance ; let us plead

God by the prophet goes on in this chapter as before, I. To encourage his people, v. 1-8. II. To expose the folly of idol-worshippers, v. 9-20. III. To confirm the assurances he had given to his people of those great blessings, v. 21-28.

YET now hear, O Jacob my servant ; and Israel, whom I have chosen :

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee, Fear not, O Jacob my servant ; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring :

4 And they shall spring up as among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's ; and another shall call *himself* by the name of Jacob ; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts ; I *am* the first, and I *am* the last ; and besides me *there is* no god.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people ? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid ; have not I told thee from that time, and have

Babylon, furnished the people of Israel with to prove that their God is the true and living God, and he only.

14-21. The best exposition of ver. 18 is, Jer. xvi. 14, 15. xxiii. 7, 8 ; *It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt ;* that is an old thing, the remembrance of which will be in a manner lost in the new thing, in the new proof that the Lord giveth, for he *brought up the children of Israel out of the land of the north.* Though former mercies must not be forgotten, fresh mercies must in a special manner be improved.

22-28. This charge, and a high charge it is, which is here exhibited against Jacob and Israel, God's professing people, comes in here, to clear God's justice in bringing them into captivity, and to advance God's mercy in their deliverance, and to make that appear more glorious.

CHAP. XLIV. i-8. They that are sensible of their spiritual wants and the insufficiency of the creature to supply them, shall have abundant satisfaction in God : *I will pour water upon him that is thirsty ;* that thirsts after righteousness, he shall be filled. The water God will pour out is *his Spirit*, John vii. 39, which God will pour out without measure upon the seed, that is, Christ, Gal. iii. 16, and by measure upon all the seed of the faithful, upon all the praying, wrestling seed of Jacob, Luke xii. 13.

When the Jews returned out of captivity, they renewed their covenant with God, Jer. i. 5, particularly that they would have no more to do with idols. Hosea xiv. 2, 3-8. And doubtless ver. 5, &c. looks farther yet, to the conversion of the Gentiles, and the multitudes of them which, upon the effusion of the Spirit after Christ's ascension, should be *joined to the Lord*, and *added to the church.*

declared *it*? ye *are* even my witnesses. Is there a god besides me? yea, *there is* no god; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things shall not profit; and they *are* their own witnesses: they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be ashamed; and the workmen they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms; yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest; he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a

god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see, *and* their hearts, that they cannot understand.

19 And none considereth in his heart; neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire; yea also, I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant, O Israel: thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, *I am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth the word of his ser-

9..20. Often before God by the prophet had mentioned the folly and strange sottishness of idolaters; but here he enlargeth upon that head, and very fully and particularly exposeth it to contempt and ridicule: and this discourse is intended, 1, To warm the people of Israel against the strong temptation they would be in to worship idols when they were captives in Babylon. 2, To cure them of their inclination to idolatry, which was the sin that did most easily beset them, and to reform them from that for which they were sent to Babylon.

21..28. Our transgressions and our sins are as a cloud, a thick cloud; they interpose between heaven and earth, and for a time suspend and intercept the correspondence between the upper and lower world: sin *separates between us and God*, Isa. lix. 1, they threaten a storm, a deluge of wrath, as thick clouds do, which God will rain upon sinners, Psalm xl. 6. When God pardons sin, he blots out this cloud, this thick cloud; so that the intercourse with heaven is laid open again: God looks down upon the soul with favour, the soul looks up to him with pleasure. The cloud

want, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof:

27 That saith to the deep, Be dry; and I will dry up thy rivers:

28 That saith of Cyrus, *He is my shepherd*, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

The great things God would do for Cyrus.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut:

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy

name: I have surnamed thee, though thou hast not known me.

5 ¶ *I am* the LORD, and *there is* none else; *there is* no god besides me: I girded thee, though thou hast not known me.

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me: *I am* the LORD, and *there is* none else.

7 I form the light, and create darkness; I make peace, and create evil: I the LORD do all these *things*.

8 Drop down, ye heavens from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy One of Israel, and his Maker, Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it; I, *even* my hands, have

is scattered by the influence of the Sun of righteousness: It is only through Christ that sin is pardoned.

CHAP. XLV. 1-4. Cyrus was a Mede, descended (as some say) from Astiages, king of Media; the pagan writers are not agreed in their accounts of his original; some tell us that in his infancy he was an out-cast, left exposed, and was saved from perishing by a herdsman's wife: however, it is agreed, that being a man of an active genius, he soon made himself very considerable; especially when Cræsus, king of Lydia, made a descent upon his country, which he not only repulsed, but revenged, prosecuting the advantages he had gained against Cræsus with such vigour, that in a little time he took Sardis, made himself master of the rich kingdom of Lydia, and the many provinces that belonged to it. This made him very great (for Cræsus was rich to a proverb) and enabled him to pursue his victories in many countries; but it was near ten years after that, in conjunction with his uncle Darius, and with the forces of Persia, that he made this famous attack upon Babylon which is here foretold, and which we have the history of, Dan. v. Babylon was now grown exorbitantly rich and strong; it was forty-five miles in compass, some say more; the walls thirty-two feet thick, and an hundred cubits high; some say they were so thick that six chariots might drive abreast upon them; some say they were fifty cubits thick, and two hundred high. Cyrus seems to have had a great ambition to make himself master of this place, and to have projected it long, and at last he performed it.

Cyrus is here called God's anointed, because he was both designed and qualified for this great service, by the counsel of God,

and was to be herein a type of the Messiah. God engageth to hold his right hand, not only to strengthen and sustain him, but to direct his motions and intentions, as Elisha put his hands upon the king's hands, when he was to shoot his arrow against Syria, 2 Kings xiii. 16. Being under such a conduct, no opposition shall stand before him; he that gives him his commission, will break in pieces the gates of brass that are shut against him, and *cut in sunder the bars of iron*, wherewith they are fastened. This was fulfilled in the letter, if it be true which Herodotus reports, that the city of Babylon had a hundred gates all of brass, with posts and hooks of the same metal.

He shall replenish his coffers very much, v. 3, *I will give thee the treasures of darkness*; treasures of gold and silver, that have been long kept close under lock and key, and had not seen the light of many years; or had been buried under ground by the inhabitants, in their fright, upon the taking of the city. What God designed in doing all this for Cyrus was, that the God of Israel might be glorified; that the Israel of God might be released, v. 4.

5-10. God here asserts his sole and sovereign dominion, as that which he designed to prove and manifest to the world, in all the great things he did for Cyrus, and by him.

11-19. The people of God in captivity, that reconciled themselves to the will of God in their affliction, and were content to wait his time for their deliverance, are here assured that they should not wait in vain.

20-25. When Christ is lifted up from the earth, as the brazen serpent upon the pole, he shall draw the eyes of all men to him;

CHAP. XLVI.

stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee, and *there is none else; there is no god.*

15 Verily thou art a God that hidest thyself, O God of Israel the Saviour.

16 They shall be ashamed, and also confounded, all of them; they shall go to confusion together *that are* makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth, and made it: he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD, and *there is none else.*

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain, I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save.*

21 Tell ye, and bring *them* near; yea, let

them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no god else besides me; a just God, and a Saviour: *there is* none besides me.

22 ¶ Look unto me, and be ye saved, all the ends of the earth; for I am God, and *there is* none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

God by the prophet here, designing shortly to deliver them out of their captivity, prepares them for that deliverance, by possessing them with a detestation of idols, and with a believing confidence in God, even their own God.

BEL boweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary beast.

2 They stoop; they bow down together: they could not deliver the burden, but themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, *which are* carried from the womb:

4 And *even* to your old age I am he; and *even* to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 ¶ To whom will ye liken me, and make me equal, and compare me, that we may be like?

they shall all be invited to look unto him, as the stung Israelites did to the brazen serpent: and so strong is the eye of faith, that by divine grace it will reach the Saviour, and fetch in salvation by him even from the ends of the earth; for *he is God and there is none else.*

CHAP. XLVI. 1-4. Bel and Nebo were two celebrated idols of Babylon. These gods they had long worshipped, and in their revels praised them for their successes, as appears, Dan. v. 4, and insulted over Israel, as if Bel and Nebo were too hard for Jehovah, and should detain them in captivity in defiance of their God. It was usual then with conquerors to destroy the gods of the places

and people they conquered, and to put the gods of their own nation in the room of them, chap xxxvii. 19. Cyrus will do so; and then Bel and Nebo, that were set up on high, stoop and bow down at the feet of the soldiers that plunder their temples. And because there is a great deal of gold and silver upon them, they carry them away with the rest of the spoil; the carriers' horses or mules are laden with them, and their other idols, to be sent among other lumber, for so it seems they accounted them rather than treasure, into Persia.

5-13. The deliverance of Israel by the destruction of Babylon (the general subject of all these chapters) is here insisted upon,

6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove; yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men; bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me.

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

The ruin of Babylon.

COME down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea,

thy shame shall be seen: I will take vengeance, and I will not meet *thee* as a man.

4 *As for* our Redeemer, the LORD of hosts is his name, the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it:

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, I *am*, and none else besides me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment, in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee: and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it ariseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitudes of thy sorceries, wherein thou hast laboured from thy youth;

and again promised, for the conviction both of idolaters who set up rivals with God, and of oppressors that were enemies to the people of God.

CHAP. XLVII. 1..6. In these verses God, by the prophet, sends a messenger even to Babylon, like that of Jonah to Nineveh, the time is at hand when Babylon shall be destroyed; fair warning is thus given her that she may by repentance prevent the ruin, and there may be a lengthening of her tranquility.

God can make those sit silent that used to make the greatest noise in the world, and send those into darkness that used to make

the greatest figure. Let him that glories, therefore, glory in a God that changeth not, and not in any worldly wealth, pleasure, or honour, which is subject to change.

7..15. Babylon now doomed to ruin is here justly upbraided with her pride, luxury, and security in the day of her prosperity, and the confidence she had in her own wisdom and forecast, and particularly in the prognostications and counsels of the astrologers. And these things are mentioned both to justify God in bringing these judgments upon her, and to mortify her and put her to so much the greater shame under these judgments; for when God

CHAP. XLVIII.

if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; *there shall not be a coal to warm at, nor fire to sit before it.*

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAP. XLVIII.

God's mercy to Israel not for their own sakes.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck is an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee; lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

comes forth to take vengeance, glory belongs to him, but confusion to the sinner.

CHAP. XLVIII. 1..8. God has said and done enough to prevent men's boasting of themselves, and that *no flesh may glory in his presence*, which if it have not the intended effect, it will aggravate the sin and ruin of the proud, and sooner or later *every mouth shall be stopped, and all flesh shall become silent before God.*

7 They are created now, and not from the beginning; even before the day when thou heardest them not: lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened; for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

9 ¶ For my name's sake will I defer mine anger, and for my praise will I refrain for thee, and I cut thee not off.

10 Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he: I *am* the first, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; *when* I call unto them, they stand up together.

14 All ye assemble yourselves, and hear; which among them hath declared *these things*? The LORD hath loved him; he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord God and his Spirit hath sent me.

17 Thus saith the LORD, thy Redeemer, the holy one of Israel; I *am* the LORD thy God which teacheth thee to profit; which leadeth thee by the way *that* thou shouldest go.

9..15. God is jealous for the honour of his own name, and will not suffer the wrath of man to proceed any farther than he will make it turn to his praise. And it is matter of comfort to God's people, that whatever comes of them, God will secure his own honour; and, as far as necessary to that, God will work deliverance for them.

16..22. By this God shews himself to be a God in covenant with

18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

22 *There is* no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

The kingdom of Christ among the Gentiles.

LISTEN, O isles, unto me; and hearken, ye people from far; The LORD hath called me from the womb; from the bowels of my mother had he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment is with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not

gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his holy One, To him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his

us, by his *teaching us*, Heb. viii. 10, 11, and none teacheth like him, for he gives an understanding. Whom God redeems he teacheth; whom he designs to deliver out of their afflictions, he first teacheth to profit by their afflictions, makes them partakers of his holiness; for that is the *profit for which he chastens us*, Heb. xii. 10.

CHAP. XLIX. 1-6, The Messiah seemed as if he had been primarily designed to bring Jacob back, v. 5. But he is here told that is comparatively but a small matter; a higher orb of honour than that, and a larger sphere of usefulness are designed him: *It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob to the dignity and dominion they expect by the Messiah, and to restore the preserved of Israel, and make them a flourishing church and state as formerly; and therefore, I will give thee for a light to the Gentiles, many great and mighty nations by the gospel of*

Christ shall be brought to the knowledge and worship of the true God; *that thou mayest be my salvation*, the author of that salvation which I have designed for lost man, and this *to the end of the earth*, to nations at the greatest distance.

7-12. In these verses we have, first, The humiliation and exaltation of the Messiah, v. 7: second, The blessings he hath in store for all those to whom he is made salvation. Now these promises were to have a farther accomplishment in the great confluence of converts to the gospel-church, and its full accomplishment when God's chosen shall come from the east and from the west to set down with the patriarchs in the kingdom of God, Matt. viii. 11.

13-17. The scope of these verses is to shew that the return of the people of God out of their captivity, and the eternal redemption to be wrought out by Christ, which that was a type of, would

people, and will have mercy upon the afflicted.

14 But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all as with an ornament, and bind them *on thee* as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders.

be great occasions of joy to the church, and great proofs of the tender care God has of the church.

18..23. Two things are here promised, which were to be in part accomplished in the reviving of the Jewish church, after its return out of captivity, but more fully in the planting of the Christian church, by the preaching of the gospel of Christ: first, That the church shall be replenished with great numbers added to it. It was promised, v. 17, that *her children should make haste*, that promise is here enlarged upon, and is made very encouraging: second, That the church shall have a great and prevailing interest in the nations, v. 23. 1. Some of the princes of the nations shall become patrons and protectors to the church: 2. Others of them

23 And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh: and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour, and thy Redeemer, the mighty One of Jacob.

CHAP. L.

Christ shews that the dereliction of the Jews is not to be imputed to him.

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea; I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

that stand it out against the church's interests will be forced to yield, and repent of their opposition; they shall *bow down to thee and lick the dust*.

24..26. This is applicable to our redemption by Christ; as to Satan we were a prey in the hand of the mighty, and yet delivered even from him that had the power of death, by him that had the power of life.

CHAP. L. 1..3. The Jews were sent into Babylon for their idolatry, a sin which broke the marriage covenant, and were at last rejected for crucifying the Lord of glory, these were the iniquities for which they were sold and put away.

4..9. Our Lord Jesus having proved himself able to save, here

4 ¶ The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is near* that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

9 Behold, the Lord God will help me; who is he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

10 ¶ Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks; walk in the light of your fire, and in the sparks *that* ye have kindled: this shall ye have of mine hand, ye shall lie down in sorrow.

CHAP. LI.

Comfort to the church when in distress.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

shews himself as willing as he is able. We suppose the prophet Isaiah to say something of himself in these verses, engaging and encouraging himself to go on in his work, as a prophet, notwithstanding the many hardships he met with, not doubting but that God would stand by him and strengthen him. But, like David, often he speaks of himself as a type of Christ, who is here prophesied of, and promised to be the Saviour.

10..11. The prophet having the tongue of the learned given him, that he might give to every one their portion, here makes use of it, rightly dividing the word of truth: it is the summary of the gospel, *he that believes shall be saved*, that trusts in the name of the Lord shall be comforted, though for a while he walk in darkness and have no light: but *he that believes not shall be damned*, though for a while he walk in the light of his own fire, yet he shall lie down in sorrow.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the dragon?

CHAP. LI. 1..3. *Look unto the rock whence ye are hewn*, ye idolatrous family in Ur of the Chaldees, out of which Abraham was taken, the generation of slaves which the heads and fathers of their tribes were in Egypt; look unto the *hole of the pit out of which ye are digged*, as clay, when God formed you into a people. It is good for those that are privileged by a new birth, to consider what they were by their first birth: how they were *conceived in iniquity, and shapen in sin*.

4..7. Those whose happiness is bound up in Christ's righteousness and salvation, will have the comfort of it, when time and days shall be no more.

9..16. Sinners, when they are brought out of the slavery of sin into the glorious liberty of God's children, may come singing. The souls of believers, when they are delivered out of the prison of the body, come to the heavenly Zion with singing. Then this promise

CHAP. LII.

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

12 ¶ I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung them out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; who shall be sorry for thee? desolation, and

destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith thy Lord, the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

CHAP. LII.

This chapter, like the last, concerns the deliverance of the Jews out of Babylon, yet is applicable to the great salvation Christ hath wrought out for us.

A WAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, *and* sit down; O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there: and the Assyrian oppressed them without cause.

5 Now, therefore, what have I here, saith the LORD, that my people is taken away for nought? They that rule over them make

will have its full accomplishment, and we may plead it in the mean time; he that designs such joy for us at last, will he not work such deliverance for us in the mean time as our case requires.

17..23. This may be applied to the Jerusalem that was in the apostle's time, which is said to be *in bondage with her children*, Gal. iv. 25, and to have been under the power of *a spirit of slumber*, Rom. xi. 8, they are called to awake and mind the things that belonged to their everlasting peace, and then the cup of trembling should be taken out of their hands, and peace should be spoken to them; and they should triumph over Satan, who had blinded their eyes, and lulled them asleep.

CHAP. LII. 1..6. Here God's people are stirred up to appear vigorous for their own defence, v. 1, 2. They had desired that God would *awake*, and *put on his strength*, chap. li. 9. Here he calls upon them to *awake*, and *put on their strength*, to bestir themselves; let them awaken from their despondency, and pluck up their spirits, encourage themselves and one another with hope that all will be well yet, and no longer faint and sink under their burden: let them awaken from their distrust, look above them, look about them, look into the promises, look into the providences of God that were working for them, and let them raise their expectations of great things from God. The apostle quotes

them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold *it is I*.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye; go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you, and the God of Israel *will be* your rereward.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted, and extolled, and be very high.

14 As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider.

CHAP. LIII.

This chapter is so replenished with the unsearchable riches of Christ, that it may be called rather the gospel of the evangelist Isaiah, than the prophecy of the prophet Isaiah.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and, when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

v. 5, with application to the wicked lives of the Jews, by which God was dishonoured among the Gentiles then, as much as now he was by their sufferings, Rom. ii. 23, 24.

7-12. The removal of the Jews from Babylon to their own land again, is here spoken of both as a mercy and as a duty; and the application of those words, v. 7, to the preaching of the gospel by the apostle, Rom. x. 15; plainly intimates that that deliverance was a type and figure of the redemption of mankind by Jesus Christ, to which what is here said of their redemption out of Babylon ought to be accommodated.

13-15. This prophecy which begins here, and is continued to the end of the next chapter, points, as plainly as can be, at Jesus Christ; the ancient Jews understood it of the Messiah, though the modern Jews take a great deal of pains to pervert it; and some of our's (no friends therein to the Christian religion) will have it understood of Jeremiah; but Philip, who from hence preached Christ to the eunuch, hath put it past dispute, that *of him speaketh the prophet this, of him, and of no other man*, Acts viii. 34, 35. He shall sprinkle many nations by his heavenly doctrine, which shall drop as the rain, and distil as the dew. Moses's did so only on one

nation, Deut. xxxii. 2; but Christ's on many nations. He shall do it by baptism, which is the washing of the body with pure water, Heb. x. 22. So that this promise had its accomplishment when Christ sent his apostles to disciple all nations, by baptizing or sprinkling them.

CHAP. LIII. 1-3. The prophet here foretels with wonder the unbelief of the Jews, notwithstanding the previous notices they had of the coming of the Messiah in the Old Testament, and the opportunity they had of being personally acquainted with them.

Christ having undertaken to make satisfaction to the justice of God for the injury man had done him in his honour by sin (and God cannot otherwise be injured but in his honour) he did it not only by divesting himself of the glories due to an Incarnate Deity, but by submitting himself to the disgraces due to the worst of men and malefactors; and thus by villifying himself, he glorified his Father: but this is a good reason why we should esteem him highly, and study to do him honour; let him be received by us, whom men rejected.

4-9. Though he died with the wicked, and according to the common course of dealing with criminals, should have been buried

CHAP. LIV.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken.

9 And he made his grave with the wicked and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

CHAP. LIV.

The prosperity of the Gentile church.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than

with them, in the place where he was crucified, yet God here foretold, and providence so ordered it, that he should make his grave with the innocent, with the rich, as a mark of distinction put between him and those that really deserved to die, even in his sufferings. The laying of our sins upon Christ, implies the taking them off from us; we shall not fall under the curse of the law, if we submit to the grace of the gospel: they were laid upon Christ when he was made sin, i. e. a sin-offering for us; and redeemed us from the curse of the law, by being made a curse for us, and so he put himself into a capacity to make those easy that come to him heavy laden under the burden of sin. See Psal. xl. 6-12. Christ was delivered to death by the determinate counsel and fore-knowledge of God. None but God had power to lay our sins upon Christ, both because the sin was committed against him, and to him the satisfaction was to be made, and because Christ, on whom the iniquity was to be laid, was his own son, the son of his love, and his holy child Jesus, who himself knew no sin.

10-12. The salvation of souls is a great satisfaction to the Lord Jesus: he will reckon all his pains well bestowed, and himself abundantly recompensed, if many sons be by him brought through grace to glory. Let him have this, and he has enough. God will be sanctified and glorified, penitent believers will be justified, and then he is satisfied. Thus in conformity to Christ it should be a satisfaction to us, if we can do any thing to serve the

the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer, the holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of

interests of God's kingdom in the world. Let it always be our meat and drink, as it was Christ's, to do God's will.

CHAP. LIV. 1-5. The low and languishing estate of religion in the world, for a long time before Christianity was brought in. It was like one barren, that did not bear, or travail with child, was like one desolate, that had lost husband and children; the church lay in a little compass, and brought forth little fruit, the Jews were indeed by profession married to God, but few proselytes were added to them, the rising generations were unpromising, and serious godliness manifestly lost ground among them. The Gentiles had less religion among them than the Jews, their proselytes were in a dispersion; and the children of God, like the children of a broken, reduced family, were *scattered abroad*, John xi. 52. did not appear, nor make any figure. But multitudes were then converted from idols to the living God, those were the church's children, *more were the children of the desolate, than of the married wife*; i. e. there were more good people found in the Gentile church (when that was set up) that had long been afar off, and without God in the world, than ever were found in the Jewish church. God's sealed ones out of the tribes of Israel are numbered, Rev. vii. 4, and they were but a remnant compared with the thousands of Israel; but those of other nations were so many, and crowded in so thick, and lay so much scattered in all parts, that no man could number them, v. 9.

6-10. The seasonable succour and relief which God sent to his
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Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires:

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me; whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD: and their righteousness is of me, saith the LORD.

CHAP. LV.

In this chapter we have much of the covenant of grace made with us in Christ.

HO, every one that thirsteth, come ye to the waters, and he that hath no mo-

ne; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye spend money for *that which is* not bread, and your labour for *that which* satisfieth not? Hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the holy One of Israel: for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

10 For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which

captives in Babylon, when they had a discharge from their bondage there, is here foretold, as a type and figure of all those consolations of God which are treasured up for the church in general, and all believers in particular, in the covenant of grace.
11-17. Very precious promises are here made to the church in her low condition, that God would not only continue his love to his people under their troubles, as before, but that he would restore them to their former prosperity, nay, that he would raise them to greater prosperity than any they had yet enjoyed. In the foregoing chapter we had the humiliation and exaltation of Christ, here we have the humiliation and exaltation of the church; for if we suffer with him, we shall reign with him.

CHAP. LV. 1-5. Not the Jews only, to whom first the word of salvation was sent. but the Gentiles, the poor and the maimed, the halt and the blind, are called to this marriage-supper, whoever can be picked up out of the highways and the hedges. It intimates that in Christ there is enough for all, and enough for each; that ministers are to make a general offer of life and salvation to all; that in gospel-times the invitation should be more largely made than it had been, and should be sent to the Gentiles; and that the gospel-covenant excludes none that do not exclude themselves.

6-12. We have here a farther account of that covenant of grace which is made with us in Jesus Christ, both what is required and what is promised in the covenant, and those considerations that

CHAP. LVI.

I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the LORD for a name, for an everlasting sign, *that* shall not be cut off.

CHAP. LVI.

Israel exhorted and threatened.

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in mine

house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices *shall be* accepted upon mine altar: for mine house shall be called An house of prayer for all people.

8 The Lord GOD, which gathereth the outcasts of Israel, saith, Yet will I gather *others* to him, besides those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour; *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand; they all look to their own way, every one for his gain from his quarter.

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink;

are sufficient abundantly to confirm our believing compliance with, and reliance on, that covenant. And this gracious discovery of God's good will to the children of men, is not to be confined either to the Jew or to the Gentile, to the Old Testament, or to the New, much less to the captives in Babylon. No, both the precepts and the promises here are given to all, to *every one that thirsts after happiness*, v. 1. And who doth not? Hear this and live.

CHAP. LVI. 1-2. The way to have the blessing of God upon our employments all the week, is to make conscience, and make a business of sabbath sanctification; and in doing so we shall be the better qualified to do judgment and justice. The more godliness, the more honesty, 1 Tim. ii. 2.

3-8. God would not have the eunuchs make the worst of their case, nor to think that they should be excluded from the gospel church, and from being spiritual priests, because they were shut out from the congregation of Israel, and the Levitical priesthood; no, as the taking down of the partition-wall, contained in ordinances, admitted the Gentiles, so it let in likewise those that had been kept out by ceremonial pollutions. Yet by the reply here given to this suggestion, it should seem the chief thing which the eunuch laments in his case, is his being written childless.

Spiritual blessings are unspeakably better than those of sons and daughters; for children are a certain care, and may prove the greatest grief and shame of a man's life, but the blessings we partake of in God's house, are a sure and constant joy and honour,

comforts which cannot be embittered. And it is intimated here, v. 8. that when the Gentiles are called in, they shall be incorporated into one body with the Jews, that as Christ saith, John x. 16. There may be *one fold and one shepherd*; for, 1, God will gather the outcasts of Israel; many of the Jews that had by their unbelief cast themselves out, shall by faith be brought in again *a remnant according to the election of grace*, Rom. xi. 5. He will gather others also to him, besides his own outcasts that are gathered to him; or though some of the Gentiles have come over now and then into the church, there are still more and more to be brought in, I will gather others to him besides these; these are but the first-fruits, in comparison with the harvest that shall be gathered for Christ in the nations of the earth, when the fulness of the Gentiles shall come in.

9-12. From words of comfort the prophet here, by a very sudden change of his stile, passeth to words of reproof and conviction, and goes on in that strain for the most part in the three following chapters; and therefore some here begin a new sermon. He had assured the people, that in due time God would deliver them out of captivity, which was designed for the comfort of those that should live when God would do this: now, here he shews what their sins and provocations were, for which God would send them into captivity, and this was designed for the conviction of those that lived in his own time, near an hundred years before the captivity, who were now filling up the measure of the nation's sin, and

and to-morrow shall be as this day, *and* much more abundant.

CHAP. LVII.

J. Observations upon the deaths of good men, v. 1, 2. II. Upon the gross idolatries of the Jews, v. 3..12. III. Upon the gracious returns of God to his people, v. 13..21.

THE righteous perisheth, and no man layeth *it* to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil *to* come.

2 He shall enter into peace; they shall rest in their beds, *each one* walking in his uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood;

5 Enflaming yourselves with idols under every green tree, slaying the children in the vallies under the cliffs of the rocks?

6 Among the smooth stones of the stream *is* thy portion; they, they *are* thy lot; even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed; even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself* to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest *it*.

to justify God in what he brought upon them. God will lay them waste by the fierceness of their enemies, for the falseness of their friends.

CHAP. LVII. 1..2. The grave is a bed of rest to all the Lord's people; there they rest from all their labours, Rev. xiv. 13. And the more weary they were, the more welcome will that rest be to them, Job. iii. 17.

3..12. It is a dishonour to the children of men, that are endued with the powers of reason, to worship that as their God which is the creature of their own fancy, and the work of their own hands, to bow down to the stock of a tree: it is much more a dishonour to the children of God, that are blessed with the privilege of divine revelation, to forsake such a God as they know their's to be, for a thing of nought; their own mercies for lying vanities.

13..16. This refers to the provision which the gospel, and the grace of it, hath made for our ready passage through this world to a better. The way of religion is now cast up, it is a highway, ministers' business is to direct people in it, and to help them over the

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself* even unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy *place*; with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart.

discouragements they meet with, that nothing may offend them. The contrite that trust in God shall be *revived*, v. 15. They that trusted to idols and creatures for help, went with their *ointments and perfumes*, v. 9. But here God shews that those who may expect help from him, are such as are destitute of, and set themselves at a distance from the gaieties of the world and the delights of sense. It is not promised that he will never be angry with his people, for their sins are displeasing to him; or that he will never contend with them, for they must expect the rod; but he will not contend for ever, nor be always wroth. As he is not soon angry, so he is not long angry; he will not always chide. Though he contend with them by convictions of sin, he will not contend for ever, but instead of the spirit of bondage they shall receive the Spirit of adoption; though he contend with them by the rebukes of providence, yet the correction shall not last always, shall not last longer than there is need, 1 Pet. i. 6. Though their whole life be calamitous, yet their end will be peace, and so will their eternity be.

17..21. Those that did not worship images, yet were carried

CHAP. LVIII.

18 I have seen his ways, and will heal him; I will lead him also and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is no peace*, saith my God, to the wicked.

CHAP. LVIII.

The prophet charged to reprove the sinners in Zion, particularly hypocrites.

CRY aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this day*, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou

call this a fast, and an acceptable day to the LORD?

6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 *Is it not* to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the LORD shall be thy re-reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, *Here I am*, If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

12 And *they that shall be* of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath, A Delight, The

away by spiritual idolatry, for so covetousness is, it is making money their god, Col. iii. 5. When the sinner here went on forwardly in the way of his heart, one would think it should have followed, I have seen his ways, and will destroy him: no, such are the riches of divine mercy and grace, and so do they rejoice against judgment, that it follows, I have seen his ways, and will heal him. See how God's goodness takes occasion from man's badness to appear so much the more illustrious; and where sin hath abounded, grace doth much more abound.

CHAP. LVIII. 1..2. When our Lord Jesus promised to send the Comforter, he added, *When he is come, he shall convince*, John xvi. 7, 8. for conviction must prepare for comfort, and must also separate between the precious and the vile, and mark out those to whom comfort doth not belong. God had appointed this prophet to comfort his people, chap. xl. 1. Here he appoints him to convince them, and shew them their sins.

3..7. Plain instructions are here given concerning the true nature of a religious fast. In general, a fast is intended, 1, For the

honouring and pleasing of God; it must be such a performance as he hath chosen, v. 5. it must be an acceptable day to the Lord, in the duties of which we must study to approve ourselves to him, and obtain his favour, else it is not a fast, else there is nothing done to any purpose. 2, For the humbling and abasing of ourselves. A fast is a day to afflict the soul: if it do not express a genuine sorrow for sin, and do not promote a real mortification of sin, it is not a fast; the law of the day of atonement was, that on that day they should *afflict their souls*, Lev. xvi. 29.

8..12. They that have shewed mercy shall find mercy. Job, who in his prosperity had done a great deal of good, though he was reduced, yet God then raised him up friends that helped to set him up again, and his light rose in obscurity. Those that have helped others out of trouble, God will help them when it is their turn.

13, 14. Great stress was always laid upon the due observation of S

Holy of the LORD, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*;

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

CHAP. LIX.

In this chapter we have sin appearing exceeding sinful, and grace appearing exceeding gracious; and as what is here said of the sinner's sin, v. 7, 8, is applied to the general corruption of mankind, Rom. iii. 15, so what is here said of a Redeemer, v. 20, is applied to Christ, Rom. xi. 26.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies: they conceive mischief, and bring forth iniquity:

5 They hatch cockatrice-eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make

haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as* for our iniquities, we know them:

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street; and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm brought salvation un-

the sabbath-day, and it was particularly required from the Jews when they were captives in Babylon, because by keeping that day in honour of the Creator, they distinguished themselves from the worshippers of the gods that have not made the heavens and the earth; see chap. lvi. 1, 2, where keeping the sabbath is joined, as here, with *keeping judgment* and *doing justice*.

CHAP. LIX. 1-8. The prophet here rectifies the mistakes of those who had been quarrelling with God, because they had not the deliverances wrought for them which they had been often fasting and praying for, chap. lviii. 3. See how the thoughts and contrivances of wicked men are employed, and about what they set their wits on work: first, At the best it is about that which is foolish and frivolous; their thoughts are vain, like weaving the spider's web, which the poor silly animal takes a great deal of pains about, and when all is done, it is a weak insignificant thing, a reproach to the place where it is, and which the besom sweeps away in an instant: such are the thoughts which worldly men entertain them-

selves with, building castles in the air, and pleasing themselves with imaginary satisfactions; like the spider that takes hold with her hands very finely, Prov. xxx. 28, but cannot keep her hold: second, Too often it is about that which is malicious and spiteful; they hatch the eggs of the cockatrice or adder, which are poisonous, and produce venomous creatures, such are the thoughts of the wicked, that delight in doing mischief. He that eats of their eggs, *i. e.* that has any dealings with them, dieth, *i. e.* he is in danger of having some mischief or other done him, and that which is crushed in order to be eaten of, or which begins to be hatched, and you promise yourself some useful fowl from it, it breaks out into a viper, which it is at your peril if you meddle with it: happy they that have least to do with such ill men. Even the spider's web they wove was with a spiteful design to catch flies in it, and make a prey of them, for rather than not be doing mischief, they will play at small game.

9-15. The scope of this paragraph is the same with that of the

CHAP. LX.

to him, and his righteousness it sustaineth him.

17 For he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this is my covenant with them, saith the LORD, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAP. LX.

The large extent of the church promised.

ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people:

last, to shew that sin is the great mischief-maker; as it is that that keeps good things from us, so it is that that brings evil things upon us. But as there it is spoken by the prophet in God's name to the people for their conviction and humiliation, and that God might be justified when he speaketh and clear when he judgeth; so here it seems to be spoken by the people of God, as an acknowledgment of that which was there told them, and an expression of their humble submission and subscription to the justice and equity of God's proceedings against them.

16..21. How sin abounded we have read to our great amazement in the former part of the chapter, how grace doth much more abound we read in these verses. And as sin took occasion from the commandment to become more exceeding sinful, so grace took occasion from the transgression of the commandment to appear more exceeding gracious. In our redemption by Christ, since we had no righteousness of our own to produce, on which God might proceed in favour to us, he brought in a righteousness by the merit and mediation of his own Son, it is called *the righteousness which is of God by faith*, Phil. iii. 9, and this righteousness sustained him, and bore him out in all his favours to us, notwithstanding our provocations. God will *put on the garments of vengeance for clothing, and clothe himself with zeal as a cloke*; i. e. he will make his justice upon the enemies of his church and people,

but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and king's to the brightness of thy rising.

4 Lift up thine eyes round about and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister

and his jealousy for his own glory and the honour of religion and virtue among men, to appear evident and conspicuous in the eye of the word. There shall be a present temporal salvation wrought out for the Jews in Babylon, or elsewhere, in distress and captivity. This is promised, v. 18, 19, as a type of something farther. There shall be a more glorious salvation wrought out by the Messiah in the fulness of time, which salvation all the prophets, upon all occasions, had in view.

CHAP. LX. 1..8. This was fulfilled when, by the decree of Darius, the governors beyond the rivers, perhaps of these countries, were ordered to furnish the temple at Jerusalem, *with bullocks, rams, and lambs, for the burnt-offering of the God of heaven*, Ezra. vi. 9. And it had a farther accomplishment, and we trust will have, in the bringing in of the fulness of the Gentiles to the church, which is called *the sacrificing or offering up of the Gentiles unto God*, Rom. xv. 16. The flocks and rams are precious souls; for they are said to minister to the church, and to come up as living sacrifices, presenting themselves to God by a *reasonable service*, on his altar, Rom. xii. 1.

9..14. Christ is always ready to entertain those that come to him, is never out of the way, nor can they ever come unseasonably; the gate of mercy is always open, night and day, or shall soon be opened to them that knock.

ISAIAH.

unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and *that* their kings *may be brought*.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the holy One of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD *am* thy Saviour, and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Verse 10 was fulfilled when the king of Persia, and the governors of the provinces, by his order, were aiding and assisting Nehemiah in building the wall about Jerusalem. Rather than Jerusalem's walls shall lie still in ruins, the *sons of the stranger* shall be raised up to build them. Even those that do not belong to the church, yet may be a protection to it. Those that will not by faith submit to Jesus Christ, the king of the church, and serve him, they shall perish eternally, Psal. ii. 12. They that will not be subject to Christ's golden sceptre, to the government of his word and Spirit, that will not be brought under, or kept in by the discipline of his family, shall be broken in pieces by his iron rod; *Bring them forth, and slay them before me*, Luke xix. 27. Nations of such shall be utterly and eternally wasted, when Christ comes to take vengeance on those that *obey not his gospel*, 2 Thess. i. 8.

15-22. In heaven there shall be no occasion for sun or moon, for it is the inheritance of the saints in light, such light as will swallow up the light of the sun, as easily as the sun doth that of a candle. The happiness here promised shall know no change, period, or alloy, v. 20. The comforts and joys that are in heaven,

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise.

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAP. LXI.

The future prosperity of the church.

THE Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good things unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The

the glories provided for the soul, as the light of the sun, and those prepared for the glorified body too, as the light of the moon, shall never know the least cessation or interruption; how should they, when *the Lord shall himself be thine everlasting light*? *Thy people*, that shall inhabit this New Jerusalem, *shall be righteous*, all justified by the righteousness of the Messiah, all sanctified by his Spirit, all who people that Jerusalem, must be righteous, must have that holiness without which no man shall *see the Lord*.

CHAP. LXI. 1-3. He that is the best expositor of scripture has no doubt given us the best exposition of these verses, even our Lord Jesus himself, who read this in the synagogue at Nazareth (perhaps it was the lesson for the day) and applied it entirely to himself, saying, *This day is the scripture fulfilled in your ears*, Luke iv. 17, 18-21. And the gracious words which proceeded out of his mouth in the opening of this text were admired by all that heard them. As Isaiah was authorized and directed to proclaim liberty to the Jews in Babylon, so was Christ, God's messenger, to publish a more joyful jubilee to a lost world.

4-9. An unsanctified soul is like a city that is broken down and

CHAP. LXII.

planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be named The Priests of the LORD; *men* shall call you 'The Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud,

has no walls, like a house in ruins; but by the power of Christ's gospel and grace it is repaired, it is put in order again, and fitted to be a habitation of God through the Spirit. And they shall do this; they that are released out of captivity; for we are brought out of the house of bondage, that we may serve God, both in building up ourselves to his glory, and helping to build up his church on earth. And the gospel church is a *royal priesthood*, 1 Peter ii. 9. All believers are made to our God kings and priests; and they ought to carry themselves so in their devotions and in their whole conversation, with *holiness to the Lord* written upon their foreheads, that men may call them *the priests of the Lord*.

10, 11. Some make this the song of joy and praise to be sung by the prophet in the name of Jerusalem, congratulating the happy change of her circumstances in the accomplishment of the foregoing promises; others make it to be spoken by Christ in the name of the New Testament church triumphing in gospel grace: we may take in both, the former a type of the latter. We are here taught to rejoice with holy joy to God's honour.

CHAP. LXII. 1-5. Isaiah will not himself live to see the release of the captives out of Babylon, much less the bringing in of
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and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

The former promises renewed.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, so shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD keep not silence;

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right

the gospel, in which *grace reigns through righteousness unto life* and salvation; yet he will *not hold his peace till* these be accomplished, even the utmost of them, because his prophecies will continue speaking of these things, and there shall in every age be a remnant that shall continue to pray for them, as successors to him, till the promises be performed, and so the prayers answered that were grounded upon them.

Hephzi-bah signifies *my delight is in her*; it was the name of Hezekiah's queen, that was Manasseh's mother, 2 Kings xxi. 1, a proper name for a wife who ought to be her husband's delight, Prov. v. 19. And here it is the church's Maker that is her husband, *the Lord delighteth in thee*. Beulah signifies *married*, whereas she had been desolate, a condition opposed to that of the *married wife*, chap. liv. 1, *Thy land shall be married*, i. e. shall become fruitful again, and be replenished; though she has long been barren, she shall again be peopled, shall again be made to keep house, and to be a joyful mother of children, Psal. cxiii. 9, *She shall be married*.

6-9. Ministers are watchmen on the church's walls, for it is as a city besieged, whose concern it is to have centinels on the walls, to take notice and give notice of the motions of the enemy. They
T

hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast laboured;

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

CHAP. LXIII.

I. God delivers his people, v. 1-6. II. They address him with suitable affections, v. 7-19.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-press alone; and of the people *there was* none with me:

must never hold their peace, they must take all opportunities to give warning to sinners, in season, out of season; and must never betray the cause of Christ by a treacherous or cowardly silence: they must never hold their peace at the throne of grace, must *pray and not faint*, as Moses lifted up his hands, and kept them steady till Israel had got the victory over Amalek, Exod. xvii. 10-12.

We must persevere in our prayers for mercy to the church, till the mercy comes: must do as the prophet's servant did, go yet seven times, till the promising cloud appears, 1 Kings xviii. 47.

10-12. This, as many like passages before, refers to the deliverance of the Jews out of Babylon, and under the type and figure of that to the great redemption wrought out by Jesus Christ, and the proclaiming of gospel grace and liberty through him.

CHAP. LXIII. 1-6. It is a glorious victory that is here enquired into first, and then accounted for: first, It is a victory obtained by the providence of God over the enemies of Israel; over the Babylonians, say some, whom Cyrus conquered, and God by him; and they will have the prophet to make the first discovery of him in his triumphant return, when he is in the country of Edom: but this can by no means be admitted, because the country of Babylon is always spoken of as the land of the north, whereas Edom lay south from Jerusalem, so that the conqueror could not return

for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses *and* his people, *saying*, Where is he

through that country; the victory therefore is obtained over the Edomites themselves, who had triumphed in the destruction of Jerusalem by the Chaldeans, Psalm cxxxvii. 7, and cut off those who, making their way as far as they could from the enemy escaped to the Edomites, Obad. 12, 13, and were therefore reckoned with when Babylon was; for no doubt that prophecy was accomplished, though we do not meet in history with the accomplishment of it, Jer. xlix. 13, *Bozrah shall become a desolation*: second, It is a victory obtained by the grace of God in Christ over our spiritual enemies: we find the garments dipped in blood adorning him whose name is called *The word of God*, Rev. xix. 13. And who that is, we know very well, by the same token it is through him that we are more than conquerors, over those principalities and powers which on the cross he spoiled and triumphed over.

7-14. The prophet is here in the name of the church taking a review of God's dealings with his church ever since he founded it, before he comes in the latter end of this chapter and in the next, as a watchman upon the walls, earnestly to pray to God for his compassion towards her in her present deplorable state; and it was usual for God's people in their prayers thus to look back: first, Here is a general acknowledgment of God's goodness to them all along, v. 7: second, Here is particular notice taken of the steps of

that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, our Redeemer; thy name is from everlasting.

17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return, for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; they were not called by thy name.

God's mercy to Israel, ever since it was first formed into a nation. This is strangely expressed here, *in all their afflictions he was afflicted*; not that the eternal mind is capable of grieving, or God's infinite blessedness of suffering the least damage or diminution: God cannot be afflicted, but thus he is pleased to shew forth the love and concern he has for his people in their affliction.

Some understand of a created angel, the highest angel in heaven, even the angel of his presence, that attends next the throne of his glory, is not thought too great, too good to be sent on this errand. Thus the little ones' angels are said to be those that *always behold the face of our Father*, Matt. xviii. 10. But this is rather to be understood of Jesus Christ, the eternal Word, that angel of whom God spake to Moses, Exod. xxiii. 20, whose *voice Israel was to obey*.

15..19. This prayer, which is continued to the end of the next chapter, is an affectionate, importunate prayer. It is calculated for the time of their captivity. As they had promises, so they had prayers prepared for them against that time of need; that they might take with them words in turning to the Lord, and say unto him what he himself taught them to say, in which they might the better hope to prevail, the words being of God's own inditing. Some good interpreters think this prayer looks farther, and that it speaks the complaints of the Jews under their last and final rejection from God, and destruction by the Romans; for there is one

This chapter goes on with that pathetic pleading prayer, which the church offered up to God in the latter part of the foregoing chapter.

O H that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence;

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth, and worketh righteousness; *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our righteousness *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

passage in it, chap. lxiv. 4, which is applied to the grace of the gospel by the apostle, 1 Cor. ii. 9, that grace for the rejecting of which they were rejected.

CHAP. LXIV. 1..5. The petition, v. 1, is applicable to the second coming of Christ, when *the Lord himself shall descend from heaven with a shout: Come, Lord Jesus, come quickly*. There is an allusion, v. 2, some think, to the volcanos or burning mountains which sometimes send forth such sulphurous streams as make the adjacent rivers and seas to boil; which perhaps are left as sensible intimations of the power of God's wrath, and warning pieces of the final conflagration.

Some refer v. 3 to the defeat of Sennacherib's powerful army, which was as surprising an instance of the divine power, as the melting down of rocks and mountains would be.

Some of the Jewish doctors have understood v. 4, of the blessings reserved for the days of the Messiah, and to them the apostle applies these words; and others extend them to the glories of the world to come. None have seen or heard, or can understand, but God himself, what the provision is that is made for the present and future felicity of holy souls.

6..12. As we have the Lamentations of Jeremiah, so here we have the Lamentations of Isaiah; the subject of both are the same, the destruction of Jerusalem by the Chaldeans, and the sin of Israel that brought that destruction; only with this difference, Isaiah

8 But now, O LORD, thou *art* our Father: we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAP. LXV.

I. The call of the Gentiles, v. 1. II. The rejection of the Jews, 2..7. III. The saving of a remnant of them, v. 8..10. IV. The judgments that should pursue the rejected Jews, v. 11..16. V. The blessings reserved for the Christian church, v. 17..25.

I AM sought of *them that* asked not for me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat swine's flesh; and broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These

are a smoke in my nose, a fire that burneth all the day.

6 Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it; so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink,

sees it at a distance, and laments it by the spirit of prophecy, Jeremiah saw it accomplished. Our best duties are so defective, and so far short of the rule, that they are as rags, and so full of sin and corruption cleaving to them, that they are as filthy rags. When we would do good, evil is present with us; and the iniquity of our holy things would be our ruin, if we were under the law.

CHAP. LXV. 1..7. The apostle Paul (an expositor we may depend upon) hath given us the true sense of these verses, and told us what was the event they pointed at, and were fulfilled in, namely, the calling in of the Gentiles, and the rejection of the Jews, by the preaching of the gospel, Rom. x. 20, 21. And he observes, that herein *Esaias is very bold*, not only in foretelling a thing so incredible and improbable ever to be brought about, but in foretelling it to the Jews, who would take it as a mighty affront to their nation; and therein Moses's words would be made good, Deut. xxxii. 21. *I will provoke you to jealousy by them that are not a people.*

8..10. This is expounded by St. Paul, Rom. xi. 1..5. where,

when upon occasion of the rejection of the Jews, it is asked, *Hath God then cast away his people?* He answers, no; for *at this time there is a remnant according to the election of grace*: this prophecy has reference to that distinguished remnant. When that hypocritical nation is to be destroyed, God will separate and secure to himself some from among them; some of the Jews shall be brought to embrace the Christian faith, shall be added to the church, and so be saved. And our Saviour hath told us, that *for the sake of these elect*, the days of the destruction of the Jews should be shortened, and a stop put to the desolation, which otherwise would have proceeded to that degree that *no flesh should be saved*, Matt. xxiv. 22.

11..16. Here the different states of the wicked and godly, the Jews that believed, and their's that still persisted in unbelief, are set the one over-against the other, as life and death, good and evil, the blessing and the curse.

Our Lord Jesus himself called, he *stood and cried*, John vii. 37. but they did not hear, they would not answer; they were not con-

CHAP. LXVI.

but ye shall be thirsty : behold, my servants shall rejoice, but ye shall be ashamed :

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee, and call his servants by another name ;

16 That he who blesseth himself in the earth shall bless himself in the God of truth ; and he that sweareth in the earth shall swear by the God of truth : because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new heavens, and a new earth : and the former shall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days : for the child shall die an hun-

dred years old : but the sinner, *being* an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit *them* ; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit ; they shall not plant, and another eat : for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble : for they *are* the seed of the blessed of the Lord, and their offspring with them.

24 And it shall come to pass, that before they call I will answer ; and while they are yet speaking I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock ; and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

CHAP. LXVI.

The scope of this chapter is much the same with that of the foregoing chapter.

THUS saith the Lord, The heaven is my throne, and the earth is my footstool : where is the house that ye build unto me ? and where is the place of my rest ?

vinced by his reasonings, nor moved by his expostulations ; both the fair warnings he gave them of death and ruin, and the fair offers he made them of life and happiness, were slighted, and made no impression upon them. Yet this was not all, *Ye did evil before mine eyes* ; not by surprise or through inadvertency, but with deliberation, *Ye did choose that wherein I delighted not* ; he means, which he did utterly detest and abhor. It is not strange that those who will not be persuaded to choose that which is good, do persist in their choice and pursuit of that which is evil. See the malignity of sin, it is evil in God's eyes, highly offensive to him, and yet it is committed before his eyes, in his sight and presence, and in contempt of him : it is likewise a contradiction to the will of God ; it is doing that of choice which ye know will displease him.

17..25. These promises, if they were not in part fulfilled when the Jews, after their return out of captivity, were settled in peace in their own land, and brought as it were into a new world, yet they were to have their full accomplishment in the gospel church, militant first, and at length triumphant ; *The Jerusalem that is from above, is free, and is the mother of us all*. In the graces and comforts which believers have in and from Christ, we are to look for this new heaven and new earth. It is in the gospel that *old things are passed away, and all things are become new*, and by it that those that are in Christ are *new creatures*, 2 Cor. v. 17. It was a mighty and happy change that was described, v. 16, that *the former troubles were forgotten*, but here it riseth much higher, even the *former world shall be forgotten, and shall no more come in mind*. They that were converted to the Christian faith, were so transported with the comforts of it, that all the comforts they were before acquainted with became as nothing to them ; not only their foregoing griefs, but their foregoing joys were lost and swallowed up in this exalted bliss.

Vcl. II.

If an infant ends its days quickly, yet it shall not be reckoned to die untimely, for the shorter its life is, the longer will its rest be ; though *death reigns over them that have not sinned after the similitude of Adam's transgression*, yet they dying in the arms of Christ, the second Adam and belonging to his kingdom, they are not to be called *infants of days*, but even the child shall be reckoned to *die a hundred years old*, for he shall rise again at full age, shall rise to eternal life. Some understand it of children, that in their childhood are so eminent for wisdom and grace, and by death nipped in the blossom, that they may be said to die a hundred years old. And as for old men, it is promised, that *they shall fill their days with the fruits of righteousness*, which they shall *still bring forth in old age* ; to shew that the Lord is upright, and then it is a *good old age*. Unbelievers shall be unsatisfied and unhappy in life, though it be never so long. The sinner, though he lives to be a *hundred years old, shall be accursed* ; his living so long shall be no token to him of the divine favour and blessing, nor shall it be any shelter to him from the divine wrath and curse. *As the days of a tree, are the days of my people* ; as the *days of an oak*, Isa. vi. 13, *whose substance is in it, though it cast its leaves* ; though it be stripped every winter, it recovers itself again, and lasts many ages. As the *days of the tree of life*, so the LXX. Christ is to them the tree of life, and in him believers enjoy all those spiritual comforts, which are typified by the abundance of temporal blessings here promised ; and it shall not be in the power of their enemies to deprive them of the blessings, or disturb them in the enjoyment of them. They shall not bring forth for trouble ; for God will make their children that rise up comforts to them ; they shall have the joy of *seeing them walk in the truth*.

CHAP. LXVI. 1..4. The temple is slighted in comparison with a *gracious soul*, v. 1, 2. The Jews in the prophet's time, and

2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him* that is poor, and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before she travailed she brought forth; before her pain came she was delivered of a man-child.

8 Who hath heard such a thing? who hath

seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this* your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirl-

afterwards in Christ's time, gloried much in the temple, and promised themselves great things from it; to humble them therefore, and to shake their confidence, both the prophets and Christ foretold the ruin of the temple, that God would leave it, and then it would soon be desolate.

The carnal Jews, after their return out of captivity, though they relapsed not to idolatry, yet grew very careless and loose in the service of God; they brought the *torn, and the lame, and the sick* for sacrifice, Mal. i. 8-13, and this made their services abominable to God; they had not regard to their sacrifices, and therefore how could they think God should have any regard to them? The unbelieving Jews, after the gospel was preached, and in it notice given of the offering up of the great sacrifice, which put an end to all the ceremonial services, yet continued to offer sacrifices, as if the law of Moses had been still in force, and could have *made the comers thereunto perfect*. He that *burns incense to God*, and so puts contempt upon the incense of Christ's intercession, he is as if he *blessed an idol*; it was as great an affront to God, as if they had paid their devotions to a false god. Hypocrisy and profaneness are as provoking as idolatry.

5-14. The prophet having denounced God's judgments against an hypocritical nation, that made a jest of God's word, and would not answer him when he called to them, here turns his speech to those that *trembled at his word*, to comfort and encourage them; they shall not be involved in the judgments that are coming upon their unbelieving nation. Ministers must distinguish thus, that when they speak terror to the wicked, they may not *make the hearts*

of the righteous sad. It is no new thing for church censures to be misapplied, and for her artillery, that was intended for her defence, to be turned against her best friends, by the treachery of her governors. And they that did this said, *Let the Lord be glorified*; i. e. they pretended conscience, and a zeal for the honour of God and the church in it, and did it with all the formalities of devotion. Our Saviour explains this, and seems to have reference to it, John xvi. 2. *They shall put you out of their synagogues, and whosoever kills you will think that he doth God service*. Some think this prophecy was fulfilled in the prodigies that went before that destruction of Jerusalem, related by Josephus in his History of the Wars of the Jews, lib. 7. cap. 31. That the temple doors flew open suddenly of their own accord, and the priests heard a noise of motion or shifting in the most holy place, and presently a voice, saying, *Let us depart hence*.

When the Spirit was poured out, and the gospel went forth from Zion, multitudes were converted in a little time, and with little pains, compared with the vast product. The apostles even *before they travailed* brought forth, and the children born to Christ were so numerous, and so suddenly and easily produced, that they were rather like the dew from the morning's womb, than like the son from the mother's womb, Psalm cx. 3. The success of the gospel was astonishing; that light, like the morning, strangely diffused itself till it took hold even of *the ends of the earth*. Cities and nations were born at once to Christ. The same day that the Spirit was poured out there were three thousand souls added to the church.

CHAP. I.

wind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, behind, one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles far off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren

for an offering unto the LORD out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

15..24. The time shall come that he will *gather all nations and tongues to himself*, that they might *come and see his glory* as it shines in the face of Jesus Christ, v. 18. This was fulfilled when all nations were to be disciplined, and the gift of tongues bestowed in order thereunto. The church had hitherto been confined to one nation, and in one tongue only God was worshipped; but in the days of the Messiah the partition-wall shall be taken down, and those that had been strangers to God should be brought acquainted with him,

and shall *see his glory* in the gospel as the Jews had seen it in the sanctuary.

Verse 20 may refer, first, To the Jews, devout men, and proselytes out of every nation under heaven, that flocked together to Jerusalem, expecting the kingdom of the Messiah to appear, Acts ii. 5, 6..10: To the Gentiles, some of all nations, that should be converted to Christ, and so added to his church, which, though a spiritual accession, is often in prophecy represented by a local motion

J E R E M I A H.

The Prophecies of the Old Testament, as the Epistles of the New, are placed rather according to their bulk than their seniority; the longest first, not the eldest. There were divers prophets, and writing ones, that were cotemporaries with Isaiah, as Micah; or a little before him, as Hosea, and Joel, and Amos; or soon after him, as Habakkuk and Nahum are supposed to be; and yet the prophecy of Jeremiah, who began many years after Isaiah finished, is placed next to his, because there is so much in it; where we meet with most of God's word, there let the preference be given, and yet those of lesser gifts are not to be despised or excluded. The prophecies of this book, which we have in the nineteen first chapters, seem to be the heads of the sermons he preached in a way of general reproof for sin, and denunciation of judgment; afterwards they are more particular and occasional, and mixed with the history of his day; but not placed in due order of time. With the threatenings many gracious promises are intermixed of mercy to the penitent, of the deliverance of the Jews out of their captivity, and some that have a plain reference to the kingdom of the Messiah.

CHAP. I.

I. Title of this book; v. 1..3. II. The call of Jeremiah, v. 4..10. III. His visions, v. 11..16. IV. Encouragement given to the prophet to go on undauntedly in his work.

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin:

JEREMIAH.

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God! behold, I cannot speak; for I am a child.

7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD

came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot, and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them, touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defenced city, and an iron pillar, and

CHAP. I. 1-3. Here is as much as was thought fit we should know of the genealogy of this prophet, and the chronology of his prophecy. He was the son of *Hilkiah*; it is supposed, not that Hilkiah that was high-priest in Josiah's time (for then he would have been called so, and not as here, one of the priests that were in Anathoth) but another of the same name. He began to prophecy in the thirteenth year of Josiah's reign, v. 2. Josiah in the twelfth year of his reign began a work of reformation, applied himself with all sincerity to purge Judah and Jerusalem from the *high places, and the groves, and the images*, 2 Chron. xxxiv. 3. And very seasonably then was this young prophet raised up to assist and encourage the young king in that good work.

He continued to prophecy through the reigns of Jehoiakim and Zedekiah, who reigned eleven years apiece; he prophesied to the carrying away of Jerusalem captive, v. 3. that great event which he had so often prophesied of. He continued to prophecy after that, chap. xl. 1. But the computation here is made to end with that, because it was the accomplishment of many of his predictions; and from the thirteenth of Josiah to the captivity was just forty years. Dr. Lightfoot observes, that as Moses was so long with the people a teacher in the wilderness, till they entered into their own land, Jeremy was so long in their own land a teacher before they went into the wilderness of the heathen.

4-10. There is a particular purpose and providence of God conversant about his prophets and ministers; they are by special counsel designed for their work, and what they are designed for, they are fitted for; I that *knew thee sanctified thee*. God destines them to it, and forms them for it, then when he first forms the spi-

rit of man within him. It becomes us when we have any service to do for God to be afraid lest we mismanage it, and lest it suffer through our weakness and unfitness for it; it becomes us likewise to have low thoughts of ourselves, and to be diffident of our own sufficiency. Those that are young should consider that they are so, should be afraid, as Elihu was, and not venture beyond their strength. See, *I have this day set thee over the nations, and over the kingdoms*, which sounds very great, and yet Jeremiah is a poor despicable priest still; he is not set over the kingdoms as a prince to rule them by the sword, but as a prophet by the power of the word of God. Jeremiah was set over the nations, the Jewish nation in the first place, and other nations, some great ones besides, against whom he prophesied; was set over them not to demand tribute from them, or enrich himself with their spoils, but to root out, and pull down, and destroy, and yet withal to build and plant.

11-19. Here, first, God gives Jeremiah, in vision, a view of the principal errand he was to go upon, which was to foretel the destruction of Judah and Jerusalem by the Chaldeans, for their sins, especially their idolatry. This was at first represented to him in a way proper to make an impression upon him, that he might have it upon his heart in all his dealings with this people. *I see a rod*, noting affliction and chastisement; a correcting rod hanging over us; and it is a rod of an almond-tree, which is one of the forwardest trees in the spring; is in the bud and blossom presently, when other trees are scarce broken out. Second, He intimates to him whence the intended ruin should arise; Jeremiah is a second time asked, *What he sees?* And he sees a seething-pot upon the fire, v. 13. representing Jerusalem and Judah in a mighty toss and

brazen walls, against the whole land: against the kings of Judah, against the princes thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee: for I *am* with thee, saith the LORD, to deliver thee.

CHAP. II.

The scope of the chapter is to shew God's people their transgressions; it is all by way of reproof and conviction, that they might be brought to repent of their sins, and so prevent the ruin that was coming upon them.

MOREOVER, the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after me in the wilderness, in a land *that was not sown*.

3 Israel *was* holiness unto the LORD, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness: through a land of deserts, and of pits; through a land

of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but when ye entered ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit*.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils: they have forsaken me the fountain of living waters; *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a servant? *is* he a home-born slave? why is he spoiled?

commotion, like boiling water, by reason of the descent which the Chaldean army made upon them; made *like a fiery oven*, Psal. xxi. 9. all in a heat, wasting away as boiling water doth, and sensibly evaporating and growing less and less; ready to boil over, to be thrown out of their own city and land, as out of the pan into the fire, from bad to worse.

CHAP. II. 1-8. Those that begin well and promise fair, but do not perform and persevere, will justly be upbraided with their hopeful and promising beginnings. God remembers the *kindness of our youth, and the love of our espousals*, the zeal we then seemed to have for him, and the affection wherewith we made our covenants with him, are buds and blossoms that never came to perfection; and it is good for us to remember them, that we may remember whence we are fallen, and return to our first love, Rev. ii. 4. 5. Gal. iv. 15. Or it may be understood, of God's *kindness to them*; and of that he afterwards speaks largely, *When Israel was a child, then I loved him*, Hosea xi. 1. He then espoused that people to himself with all the affection with which a *young man marries a virgin*, Isa. lxii. 5. for the time was a *time of love*, Ezek. vi. 8.

9-13. Before God punishes sinners, he pleads with them, to bring them to repentance. Let those that forsake God know, that he is willing to argue the case fairly with them, that he may be *justified when he speaks*. He shews that they acted contrary to the usage of all nations; their neighbours were more firm and faithful

to the false gods than they were to the true God. Let them survey either the old records, or the present state of the isles of Chittim, Greece, and the European islands, the countries that were more polite and learned; and of Kedar, that lay south east (as the other north-west from them) which were more rude and barbarous; and they should not find an instance of a nation that had *changed their gods*, though they had never done them any kindness, nor could do, for *they were no gods*. The zeal and constancy of idolaters should shame Christians out of their coldness and inconstancy. God is the *fountain of life*, Psal. xxxvi. 9. There is in him an all-sufficiency of grace and strength, all our springs are in him, and our streams from him; to forsake him is in effect to deny this; he has been to us a bountiful benefactor, a *fountain of living waters*, over-flowing, ever-flowing in the gifts of his favour; to forsake him is to refuse to acknowledge his kindness, and to withhold that tribute of love and praise, which his kindness calls for. If we make an idol of any creature, wealth, or pleasure, or honour, if we place our happiness in it, we shall find it a cistern, which we take a great deal of pains to hew out and fill, and at the best it will hold but a little water, and that dead and flat, and soon corrupting, and become nauseous. Nay, it is a broken cistern, that cracks and cleaves in hot weather, so that the water is gone when we have most need of it, Job. vi. 15.

14-19. The prophet, farther to evince the folly of their forsak-

JEREMIAH.

15 The young lions roared upon him, *and* yelled, and they made his land waste; his cities are burnt without inhabitant.

16 Also the children of Noph and Tahanpanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

12 Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know, therefore, and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the LORD God of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her

occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 With-hold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father: and to a stone, Thou hast brought me forth; for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children: they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without numbers.

33 Why trimmest thou thy way to seek

ing God, shews them what mischiefs they had already brought upon themselves by it; it had already cost them dear, for to this was owing all the calamities their country was now groaning under; which were but an earnest of more and greater, if they repented not.

20..28. Their case is very miserable who have brought themselves to such a pass, that their corruptions triumph over their convictions; they know they should reform, but own they cannot, and therefore resolve they will not. But as we must not despair of the mercy of God, but believe that sufficient for the pardon of our sins, though never so heinous, if we repent and sue for that mercy; so neither must we despair of the grace of God, but believe that able to subdue our corruptions though never so strong, if we pray for and improve that grace. A man must never say there is no hope, as long as he is on this side hell.

29..37. They had not been wrought upon by the judgments, or by the word of God, which he had sent them in the mouth of his servants the prophets, nay, they had killed the messengers for the

sake of the message. Their prophets, who were their greatest blessings, were treated by them as if they had been the plagues of their generation, and this was their measure-filling sin, 2 Chron. xxxvi. 16. they killed their own prophets, 1 Thess. ii. 15. They had not been wrought upon by the favours God had bestowed upon them. v. 31. *Have I been a wilderness to Israel? a land of darkness?* God sometimes hath led his people *through a wilderness*, and a *land of darkness*, but he himself was then to them all that which they needed, he so fed them with *manna*, and led them by a pillar of fire, that it was to them a fruitful field and a land of light. The world is to those who make it their home and their portion, a wilderness and a land of darkness, vanity and vexation of spirit, but those that dwell in God have the *lines fallen to them in pleasant places*.

Is not God a crown of glory, and a diadem of beauty to his people? Did we look upon him to be so, and upon our religion as an ornament of grace to our head, and chains about our neck, Prov. i. 9, we should be as mindful of them as ever any maid was of her ornaments, or a bride of her attire; should be as careful to pre-

love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAP. III.

God's mercy toward backsliders.

THEY say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lain with: in the ways hast thou sat for them, as the Arabian in the wilderness: and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

serve them, and as fond to appear in them. He charged them with the guilt of murder added to the guilt of their idolatry, v. 34. *Also in thy skirts is found the blood of the souls*, i. e. the life of the poor innocents, which cried to heaven, and for which God was now making inquisition. Either the children that were offered in sacrifice to Moloch: or it may be taken more generally for all the innocent blood which Manasseh shed, and with which he had filled Jerusalem, 2 Kings xxi. 16, the righteous blood, especially the blood of the prophets, and others that witnessed against their impieties.

CHAP. III. 1-5. It is a case in which the law is very express, Deut. xxiv. 4, that if a woman be once put away for whoredom, and be joined to another man, her first husband shall never, upon any pretence whatsoever, take her again to be his wife. And in like manner they had reason to expect, that God should refuse ever to take them to be his people again, who had not only been joined to one strange god, but had played the harlot with many lovers: If we had to do with a man like ourselves, after such provocations as we

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me, in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these things, Turn thou unto me: but she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce, yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for

have been guilty of, he would have been implacable, and we might have despaired of his being reconciled to us.

6-11. The date of this sermon must be observed in order to the right understanding of it; it was in the days of Josiah, who set on foot a blessed work of reformation, in which he was hearty, but the people were not sincere in their compliance with it; to reprove them for that, and warn them of the consequences of their hypocrisy, is the scope of that which God here said to the prophet, and which he delivered to them. The case of the two kingdoms of Israel and Judah is here compared, the ten tribes that revolted from the throne of David and the temple of Jerusalem, and the two tribes that adhered to both. The distinct history of those two kingdoms we have in the two books of the Kings, and here we have an extract of both, as far as relates to this matter.

12-19. The prophet is directed to proclaim these words towards the north, for they are a call to backsliding Israel, the ten tribes that were carried captive into Assyria, which lay north from Jerusalem: that way he must look to shew that God had not forgotten

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I am merciful, saith the LORD, and I will not keep *anger* for ever:

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree: and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall *that* be done any more.

17 At that time they shall call Jerusalem, The throne of the LORD; and all the nations shall be gathered unto it to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall

them, though their brethren had, and to upbraid the men of Judah with their obstinacy, and refusing to answer the calls given them. Here is an invitation given to *backsliding Israel*, and in them to the backsliding Gentiles, to *return unto God*, the God from whom they had revolted, v. 12, *Return, thou backsliding Israel*. They are directed how to return, v. 13. *Only acknowledge thine iniquity*, own thyself in fault, and thereby take shame to thyself, and give glory to God. *I will not keep my anger for ever*; that is a previous promise, you shall be delivered from that anger of God which is everlasting, from the wrath to come; but upon what terms? very easy and reasonable ones, *only acknowledge thy sins*; if *we confess our sins*, *he is faithful and just to forgive them*. This will aggravate the condemnation of sinners, that the terms of pardon and peace were brought so low, and yet they would not come up to them.

Here are precious promises made to these backsliding children if they do return; which were in part fulfilled in the return of the Jews out of their captivity, many that belonged to the ten tribes having perhaps joined themselves to those of the two tribes in the prospect of their deliverance, and returning with them; but it is to have its full accomplishment in the gospel church, and the gathering together of *the children of God that were scattered abroad* to that. Return, for though you are backsliders, yet you are children; nay, though a treacherous wife, yet a wife, for *I am married to you*, v. 14, and will not disown the relation. Thus God remembers his covenant with their fathers, that marriage-covenant, and in consideration of that he *remembers their land*, Lev. xxvi. 42. First, He promises to gather them together from all places whither they are dispersed and scattered abroad. The scattered Jews shall be brought to Jerusalem, and those of the ten tribes shall be as welcome there as those of the two: God's chosen, scattered all the world over, shall be brought to *the gospel church*, that mount Zion,

come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father? and shalt not turn away from me.

20 ¶ Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our

the heavenly Jerusalem, that holy hill on which Christ reigns: second, He promiseth to set those over them that shall be every way blessings to them, v. 15, *I will give you pastors after my heart*, alluding to the character given of David, when God pitched upon him to be king, 1 Sam. xiii. 14: third, He promiseth that there shall be no more occasion for the *ark of the covenant*, which had been so much the glory of the tabernacle first, and afterwards of the temple, and was the token of God's presence with them; that shall be set aside, and there shall be no enquiry after, nor enquiring of it, v. 16, *When ye be multiplied and increased in the land*, i. e. when the kingdom of the Messiah shall be set up, which by the accession of the Gentiles will bring into the church a vast increase, (and the days of the Messiah the Jewish Masters themselves acknowledge to be here intended) then *they shall say no more*, *The ark of the covenant of the Lord*, they shall have it no more among them to value, or value themselves by, because they shall have a pure spiritual way of worship set up, in which there shall be no occasion for any of those external ordinances; with the *ark of the covenant*; the whole ceremonial law shall be set aside, and all the institutions of it; for Christ, the truth of all those types exhibited to us in the word and sacraments of the New Testament, will be to us instead of all: fourth, He promiseth that the gospel church, here called Jerusalem, shall become eminent and conspicuous, v. 17. 5. That there should be a wonderful reformation wrought in those that are gathered to the church. 6. That Judah and Israel shall be happily united in one body, v. 18. And this happy coalescence between Israel and Judah in Canaan, was a type of the uniting of the Jews and Gentiles in the gospel-church, when all enmities being slain, they should become one *sheepfold* under one *shepherd*.

20..25. Prayers and tears well become those whose consciences

CHAP. IV.

confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

It should seem that the two first verses of this chapter might better have been joined to the close of the foregoing chapter, for they are directed to the ten tribes, by way of reply to their compliance with God's call. The rest of the chapter concerns Judah and Jerusalem.

IF thou wilt return, O Israel, saith the LORD, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness: and the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not; for I will bring evil from the north, and a great destruction.

tell them that they have perverted their way. When the foolishness of man perverteth his way, his heart is apt to fret against the Lord, Prov. xix. iii. whereas it should be melted and poured out before him. They come devoting themselves to God as theirs. They come disclaiming all expectations of relief and succour but from God only; In vain is salvation hoped for from the hills, and from the multitude of the mountains; we now see our folly in relying upon creature confidences, and will never so deceive ourselves any more. They come depending upon God only as their God: In the Lord our God is the salvation of Israel. They come justifying God, judging themselves for their sins, v. 24, 25.

CHAP. IV. 1, 2. If the scattered Israelites will thus return to God, (1) They shall be blessed themselves; for to that sense the first words may be read: If thou wilt return to me, then thou shalt return, i. e. thou shalt be brought back out of thy captivity into thy own land again, as was of old promised, Deut. iv. 29, xxx. 2. Or, then thou shalt rest in me, shalt return to me as thy rest, even whilst thou art in the land of thy captivity. (2) They shall be blessings to others; for their returning to God again, will be a means of others turning to him that never knew him. If thou wilt own the living Lord, thou wilt thereby influence the nations among

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse;

12 Even a full wind from those places shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

whom thou art to bless themselves in him, to place their happiness in his favour, and to think themselves happy in being brought to the fear of him. See Isa. lxxv. 16. They shall bless themselves in the God of truth, and not in false gods; shall do themselves the honour, and give themselves the satisfaction to join themselves to him, and then in him shall they glory, they shall make him their glory; and shall please, nay shall pride themselves in the blessed change they have made. Those that part with their sins to return to God, however they scrupled the bargain at first, when they go away, then they boast.

3, 4. The prophet here turns his speech in God's name to the men of the place where he lived: we have heard what words he proclaimed towards the north, chap. iii. 12, for the comfort of those that were now in captivity, and were humbled under the hand of God; let us now see what he saith to the men of Judah and Jerusalem, who were now in prosperity, for their conviction and awakening. In these two verses he exhorts them to repentance and reformation, as the only way left them to prevent the desolating judgments that were ready to break in upon them.

4-18. The approach of the king of Babylon and his army is here compared (1) to a lion that comes up from his thicket. Ne-

JEREMIAH.

16 Make mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured these *things* unto thee: this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole

land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

CHAP. V.

Reproofs for sin and threatenings of judgment are intermixed in this chapter, and are set the one over against the other; judgments are threatened that the reproofs of sin might be the more effectual to bring them to repentance: sin is discovered, that God might be justified in the judgments threatened.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the

buchadnezzar is this roaring tearing lion, the *destroyer of the nations*, that has laid many countries waste, and now is *on his way* on full speed towards the land of Judah. (2) To a *drying*, parching wind, v. 11, a parching, scorching wind, which spoils the fruits of the earth and withers them. (3) To *clouds* and *whirlwinds*, for swiftness, v. 13. (4) To *watchers*, and the *keepers of a field*, v. 15, 16, 17. As formerly the good angels, those *watchers* and *holy ones*, were like *keepers of a field* to Jerusalem, watching about it, that nothing might go in to its prejudice: so now their enemies were as *watchers* and *keepers of a field* surrounding it, that nothing might go in to its relief and succour. The prophet's *complaint* of the people's being *deceived*, v. 10, is expressed strangely, as we read it, *Ah, Lord God, surely thou hast greatly deceived this people, saying, Ye shall have peace*: we are sure God deceives none; let no man say when he is tempted or deluded, that God has tempted or

deluded him. But the people deceived themselves with the promises that God had made in general of his favour to that nation, and the many peculiar privileges with which they were dignified. The false prophets deceived them with promises of peace, which they made them in God's name, chap. xxiii. 17, xxvii. 9. It may be read with an interrogation, *Hast thou indeed thus deceived this people?* It is plain they are greatly deceived, for they expect peace, whereas *the sword reacheth unto the soul*, i. e. it is a killing sword, abundance of lives are lost, and more like to be.

19-31. To affect them the more with the greatness of the desolation that was coming, the prophet doth himself bitterly lament it, representing it as a reduction of the world to its original chaos.

CHAP. V. 1-9. So pleasing would it be to God to find any good people, that for their sake he would *pardon* the city; if there were but ten righteous men in Sodom, if but one of a thousand, of

truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they *are* foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion out of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, *and* their backslidings are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these *things*? saith the LORD; and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is not he*; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of

ten thousand in Jerusalem, it should be spared. See how ready God is to forgive, how swift to shew mercy.

10-24. The prophet having reprov'd them for sin, and threatened the judgments of God against them, is here sent to them again

hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your iniquities have turned away these

upon another errand, which he must *publish in Judah*: The purport of it is to persuade them to *fear God*, which would be an effectual principle of their reformation, as the want of that fear had been at the bottom of their apostasy.

things, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit; therefore they are become great, and waxen rich.

28 They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land;

31 The prophets prophecy falsely and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

In this chapter, as before, we have, I. A prophecy of the invading of the land of Judah by the Chaldean army, v. 1-6, 9, 22-26. II. An account of those sins of Judah and Jerusalem, which provoked God to bring this desolating judgment upon them, v. 7, 15, 18-21, 27-30. III. Good counsel given them in the midst of all this, but in vain, v. 8-16, 17.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate *woman*.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken; behold, the word of the LORD is unto them a reproach; they have no delight in it:

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together; for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have healed also the hurt *of the* daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush;

25-31. The leaders misled the people; the prophets *prophecy* *falsely*, counterfeited a commission from heaven, when they were factors for hell. Religion is never more dangerously attacked, than under colour and pretence of divine revelation. But why did not the priests, who had power in their hands for that purpose, restrain these false prophets? Alas! instead of doing that, they made use of them as the tools of their ambition and tyranny. The people were well enough pleased to be so misled. If the priests and

prophets will let them alone in *their sins*, they will give them no disturbance in theirs.

CHAP. VI. 1-8. God's counsel being against Jerusalem, which cannot be altered or disannulled, the counsels of war which the enemies held are made to agree with his counsels: God having said, *Prepare war against her*, their determinations are made subservient to his; and notwithstanding the distance of place, and the many difficulties that lay in the way, it is soon resolved, *Arise, and*

therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth; behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof; our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* brass and iron; they *are* all corrupters.

29 The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 Reprobate silver shall *men* call them, because the LORD hath rejected them.

CHAP. VII.

The prophet having in God's name reprov'd the people for their sins, and given them warning of the judgments of God that were coming upon them, in this chapter prosecutes the same intention for their humiliation and awakening.

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD:

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not inno-

let us go. It is good to see how the counsel and decree of God is pursued and executed in the devices and designs of men, even theirs that know him not, Isa. x. 6, 7.

9-17. The heads of this paragraph are the very same with those of the last; for precept must be upon precept, and line upon line.

18-30. Sacrifice and incense were appointed to excite their repentance, and to direct them to a mediator, and assist their faith in him. And where this good use was made of them *they were acceptable*, God had respect to them and to those that offered them: but when they were offered with an opinion that thereby they made God their debtor, and purchased a licence to go on in sin, they were so far from being pleasing to God, that they were a provocation to him.

The prophet compares the Jews to ore that was supposed to have some good metal in it, and was therefore put into the furnace by the refiner, who used all his art, and took abundance of pains about it, but it proved all dross, nothing of any value could be extracted out of it. God by his prophets and by his providences had used the most proper means to refine this people, and to purify them from their wickedness; but it was all in vain: by the continual preaching of the word, and a series of afflictions, they had been kept in a constant fire, but all to no purpose.

CHAP. VII. 1-15. Those that think to excuse themselves in unchristian practices with the Christian name, and sin the more boldly and securely because there is a sin-offering provided, do in effect make God's house of prayer a den of thieves; as the priests

cent blood in this place, neither walk after other gods to your hurt;

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD; *do they* not provoke themselves to the confusion of their own faces?

20 Therefore thus saith the LORD God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel, Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the days that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending *them*:

in Christ's time, Matt. xxi. 13. God's judgments upon others that have really revolted from God, while they have kept up a profession of nearness to him, should be a warning to us not to *trust in lying words*. It is good to consult precedents, and make use of them; *Remember Lot's wife*; remember Shiloh, and the seven churches of Asia, and know that the *ark* and *candlestick* are moveable things, Rev. ii. 5. Matt. xxi. 43.

16..20. God had shewed them in the foregoing verses, that the temple, and the service of it, of which they boasted, and in which they trusted, should not avail to prevent the judgment threatened. But there was another thing which might stand them in some stead, and which yet they had no value for, and that was the *prophets intercession* for them: his prayers would do them more good than their own pleas: now here that support is taken from them; and their case is sad indeed, that have lost their interest in the

prayers of God's ministers and people. Those that will not regard good ministers' preaching, cannot expect any benefit by their praying. If you will not hear us when we speak *from God to you*, God will not hear us when we speak *to him for you*.

21..28. God having shewed the people that *the temple* would not *protect* them while they polluted it with their wickedness, here shews them that their *sacrifices* would not *atone* for them, nor be accepted while they went on in disobedience. See with what contempt he here speaks of their ceremonial services, v. 21, *Put your burnt-offerings to your sacrifices*, go on in them as long as you please; add one sort of sacrifices to another; turn your *burnt-offerings*, which were to be wholly burnt to the honour of God, into *peace-offerings*, which the offerer himself had a considerable share of, that you may *eat flesh*, for that is all the good you are likely to have from your sacrifices, a good meal's meat or two: but expect

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck; they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places: for the LORD hath rejected and forsaken the generation of his wrath:

30 For the children of Judah have done evil in my sight, saith the LORD; they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter: for they shall bury in Tophet till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

not any other benefit by them while you live at this loose rate. He appeals to the *original contract*, by which they were first formed into a people, when they were brought out of Egypt. The precepts of the moral law were given before the ceremonial institutions, and those came afterwards as trials of their obedience, and assistances to their repentance and faith.

29-34. This valley of Tophet was a place where the citizens of Jerusalem walked to take the air; but it shall now be spoiled for that use, for it shall be so full of graves that there shall be no walking there, because of the danger of contracting a ceremonial pollution by the touch of a grave. There it was that they sacrificed some of their children, and dedicated others to Moloch, and there they should fall as victims to divine justice.

The destruction God would bring upon Jerusalem great and righteous.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD, Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is his people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the LORD.

8 How do ye say, *We are wise*, and the

CHAP. VIII. 1-3. These verses might fitly have been joined to the close of the foregoing chapter, as giving a farther description of the dreadful desolation which the army of the Chaldeans should make in the land. It shall strangely alter the property of death itself, and for the worse too.

Let this cure us of the inordinate love of life, that the case may be such, that it may become a burden and a terror, and we may be strongly tempted to *choose strangling* and death rather.

4-12. The prophet is here instructed to set before this people the folly of their impenitency, which was it that brought this ruin upon them. They are here represented as the most stupid, senseless people in the world, that would not be made wise by all the methods that infinite wisdom took to bring them to themselves and

law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall from among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of the strong ones; for they are come, and have devoured the land,

their right mind, and so to prevent the ruin that was coming upon them.

13..22. The miseries of our country ought to be very much the grief of our souls. A gracious spirit will be a public spirit, a tender spirit, a mourning spirit. It becomes us to lament the miseries of our fellow-creatures, much more to lay to heart the calamities of our country, and especially of the church of God, to grieve for the affliction of Joseph. Is there no balm in Gilead? No medicine proper for a sick and dying kingdom? There is no balm in Gilead, that can cure the disease of sin; no physician there, that can restore the health of a nation quite over-run by such a foreign army as that of the Chaldeans. Or, this verse may be understood, as laying all the blame of the incurableness of their disease upon themselves;

and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

18 ¶ When I would comfort myself against sorrow, my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people, because of them that dwell in a far country. Is not the LORD in Zion? is not her King in her? why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

In this chapter the prophet goes on faithfully to reprove sin, and to threaten God's judgments for it, and yet bitterly to lament both.

OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neigh-

and so the question must be answered affirmatively; Is there no balm in Gilead? No physician there? Yes, certainly there is; God is able to help and heal them, there is a sufficiency in him to redress all their grievances. The physician and physic were both ready, but the patient was wilful and irregular, would not be tied to rules, but must be humoured. If sinners die of their wounds, their blood is upon their own heads. The blood of Christ is balm in Gilead, his Spirit is the physician there, both sufficient, all-sufficient, so that they might have been healed, but would not.

CHAP. IX. 1..11. The prophet being commissioned both to foretel the destruction coming upon Judah and Jerusalem, and to point out the sin for which that destruction was brought upon them, here, as elsewhere, speaks of both very feelingly: what he

bour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination

of their own heart, and after Baalim, which their fathers taught them;

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come;

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest-man, and none shall gather them.

23 ¶ Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD which exerciseth

said of both came from the heart, and therefore one would have thought it should have reached to the heart.

12-22. Two things the prophet designs in these verses with reference to the approaching destruction of Judah and Jerusalem. 1, To convince people of the justice of God in it, that they had by sin brought it upon themselves, and that therefore they had no reason to quarrel with God, who did them no wrong at all, but a great deal of reason to fall out with their sins, which did them all this mischief. 2, To affect people with the greediness of the desolation that

was coming, and the miserable effects of it, that by a terrible prospect of it they might be awakened to repentance and reformation, which was the only way to prevent it, or at least mitigate their own share in it.

23-26. The prophet had been endeavouring to possess this people with a holy fear of God and his judgments, to convince them both of sin and wrath, but still they had recourse to some sorry subterfuge or other, under which to shelter themselves from the conviction, and with which to excuse themselves in their obsti-

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loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these nations are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

CHAP. X.

This chapter has a double reference, I. To those that were carried away into the land of the Chaldeans, v. 1..16. II. To those that yet remained in their own land, v. 17..25.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people *are* vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe:

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish; the stock *is* a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder; blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, and the work of errors: in the time of their visitation they shall perish.

16 The Portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress:

18 For thus saith the LORD, Behold, I will sling out of the inhabitants of the land

nacy and carelessness; he therefore sets himself here to drive them from these refuges of lies, and to shew them the insufficiency of them.

CHAP. X. 1..15. The prophet Isaiah when he prophesied of the captivity in Babylon, added warnings against idolatry, and largely exposed the sottishness of idolaters, not only because the temptations in Babylon would be in danger of drawing the Jews there to idolatry, but because the afflictions in Babylon were designed to cure them of their idolatry. Thus the prophet Jeremiah here arms people against the idolatrous usages and customs of the heathen, not only for the use of those that were gone to Babylon,

but of those also that staid behind; that being convinced and reclaimed by the word of God, the rod might be prevented, and it is *written for our learning*.

16..25. Some think the prophet introduces v. 23, with design to make this comfortable use of it, that the way of the Chaldean army being not in themselves, they can do no more than God permits them; he can set bounds to these proud waves, and say, *hitherto they shall come, and no farther*. And a quieting consideration it is, that the most formidable enemies have *no power against us but what is given them from above*. He deprecates the divine wrath, that it might not fall upon God's Israel, v. 24. He speaks

CHAP. XI.

at this once, and will distress them, that they may find it so.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken; my children are gone forth of me, and they are not: *there is none* to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 ¶ O LORD, I know that the way of man is not in himself: *it is not in man* that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAP. XI.

I. God puts the people in mind of the covenant he had made with their fathers, v. 1-7. II. He chargeth them with disobedience in succession to their fathers, v. 8-10. III. He threatens to punish them with utter ruin, v. 11-17.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem,

3 And say thou unto them, Thus saith

not for himself only, but on the behalf of his people; *O Lord correct me, but with judgment*, i. e. in measure and with moderation, and in wisdom, no more than is necessary for the driving out of the foolishness that is bound up in our hearts: *Not in thine anger*; how severe soever the correction be, let it come from thy love, and be designed for our good, and made to work for good; not to *bring us to nothing*, but to bring us home to thyself. We cannot pray in faith that we may never be corrected, while we are conscious to ourselves that we need it and deserve it, and know that as many as God loves he chastens. Say not, Lord, *do not correct me*, but, Lord, do not correct me *in anger*; for that will infuse wormwood and gall into the affliction and misery; that will *bring us to nothing*; we may bear the smart of his rod, but we cannot bear the weight of his wrath.

the LORD God of Israel, Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God;

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early, and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart; therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though

CHAP. XI. 1-10. In Josiah's time there had been a reformation, but after his death they returned to their idolatries which then they had renounced. Judah and Israel, the kingdom of the ten tribes and the two, that were often at daggers-drawing one with another, yet were *in a conspiracy* to break the covenant God had made with their fathers, even with the heads of all the twelve tribes. The *house of Israel* began the revolt, but the *house of Judah* soon came into the conspiracy. Now what else could be expected, but that God should take severe methods, both for the chastising of these conspirators, and the crushing of this conspiracy? for none ever hardened his heart thus against God and prospered. He that rolleth this stone it will return upon him.

11-17. This paragraph which contains so much of God's wrath,

JEREMIAH.

they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil then thou rejoicest.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I *was* like a lamb or an ox, *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit

might very well be expected to follow upon that which goes next before, which contained so much of his people's sin.

18..23. The prophet Jeremiah had much in his writings concerning *himself*, much more than Isaiah had, the times he lived in being very troublesome. Here we have (as it should seem) the *beginning of his sorrows*, which arose from those of his own city, Anathoth, a priest's city, and yet a *malignant* one. If God had not let him know his danger, it would have been improved by unreasonable men against the reputation of his predictions; that he, who foretold the ruin of his country, could not foresee his own peril, and avoid it. See what care God takes of his prophets. God knows all the secret designs of his and his people's enemies, and can when he pleaseth make them know; *A bird of the air shall carry the voice.*

Some think there was something of human frailty in this prayer

thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them; the young men shall die by the sword, their sons and their daughters shall die by famine;

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAP. XII.

I. The prophet's humble complaint, v. 1..4. II. God's rebuke to the prophet, v. 5..6. III. A lamentation of the deplorable state of the Israel of God, v. 7..13. IV. An intimation of mercy to God's people, v. 14..17.

RIGHTEOUS art thou, O LORD, when I plead with thee; *yet* let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them; yea, they have taken root; they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me; thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts

of his: at least Christ has taught us another lesson, both by his precept and pattern, which is, to pray for our persecutors. Others think it comes from a pure zeal for the glory of God, and a pious, prophetic indignation against men that were by profession priests, the Lord's ministers, and yet were so desperately wicked, as to fly out against one that did them no harm, purely for the service he did to God. This petition was a prediction that he should *see God's vengeance* on them.

CHAP. XII. 1..6. When we are most in the dark concerning the meaning of God's dispensations, yet still we must resolve to keep up right thoughts of God, and must be confident of this, that he never did, nor ever will do the least wrong to any of his creatures; even when his judgments are *unsearchable* as a great deep, and altogether unaccountable, yet *his righteousness* is as conspicuous and unmoveable as the great mountains, Psal. xxxvi. 6.

CHAP. XIII.

are consumed, and the birds, because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee; believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me *as* a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me as a speckled bird; the birds round about *are* against her: come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns; they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; (as they taught my people to swear by Baal;) then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

I. The sign of a girdle, v. 1..11. II. The sign of bottles filled with wine, 12..27.

Ministers have lessons to learn, as well as lessons to teach, and must themselves hear God's voice, and preach to themselves. Jeremiah complained much of the wickedness of the men of Anathoth; and that notwithstanding that, they prospered. Now this seems to be an answer to that complaint. It is allowed that he had cause to complain; yet he is told that he carried the matter too far. He laid the unkindness of his countrymen too much to heart, and did not consider that this was but the *beginning of his sorrow*, and he had sorer trials yet before him; and whereas he should endeavour, by a patient bearing of this trouble to prepare himself for greater, by his uneasiness under this, he did but unfit himself for what farther lay before him. *If thou hast run with the footmen, and they have wearied thee*, and run thee quite out of breath, then *how wilt thou contend with horses?* If the injuries done him by the men of Anathoth made such an impression upon him, what would he do when the princes and chief priests at Jerusalem should set upon him, as they did afterwards? chap. xx. 2. xxxii. 2.

7..13. It is a terrible word that God here saith, v. 7, *I have forsaken my house*, the temple, which had been his palace; they had polluted it, and so forced him out of it. *I have left mine heritage*, and will look after it no more: his people that he had taken such delight in and care of, are now thrown out of his protection. They had been *the dearly beloved of his soul*, precious in his sight, and honourable above any people; which is mentioned to aggravate their sin, in returning him hatred for his love; and their misery, in throwing themselves out of the favour of one that had such a

kindness for them; and to justify God in his dealings with them: he sought not occasion against them, but if they would have carried themselves any thing tolerably, he would have made the best of them, for they were the *beloved of his soul*; but they had carried themselves so that they had provoked him to *give them into the hand of their enemies*, to leave them unguarded, an easy prey to those that bore them ill will. See with what a tender affection he speaks of this land, notwithstanding the sinfulness of it, in remembrance of his covenant, and the tribute of honour and glory he had formerly had from it. It is *my vineyard, my portion, my pleasant portion*; v. 10. God has a kindness and concern for his church, though there be much amiss in it: and his correcting of it will very much consist with his complacency in it.

14..17. The prophet sometimes in God's name delivered messages both of judgment and mercy to the nations that bordered on the land of Israel: but here is a message to them all in general, who had in their turns been one way or other injurious to God's people, had neither oppressed them, or triumphed in their being oppressed.

It was bad enough that they did themselves *swear by Baal*, worse that they taught others, and worst of all that they taught God's own people, who had been better taught: and yet if they will at length reform, they shall be accepted. We must not despair of the conversion of the worst; no not of those who have been instrumental to pervert and debauch others; even they may be brought to repentance, and if they be, shall find mercy.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory; but they would not hear.

12 ¶ Therefore thou shalt speak unto them

this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD; I will not pity, nor spare, nor have mercy, but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down; for your principalities shall come down, even the crown of your glory.

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north; where is the flock that was given thee, thy beautiful flock?

CHAP. XIII. 1-11. Those whom God takes to be to him for a people, he intends to be to him for a praise. It is their duty to honour him, by observing his institutions, and aiming therein at his glory, and thus adorning their profession. It is their happiness that he reckons himself honoured in them and by them. He is pleased with them, and glories in his relation to them, while they behave themselves as becomes his people. He was pleased to take it among the titles of his honour to be the God of Israel, even a God to Israel, 1 Chron. xvii. 24. In vain do we pretend to be to God for a people, if we be not to him for a praise.

As they had by their idolatries and other iniquities loosed themselves from him, God would by his judgments separate them from him, send them into captivity, deface all their beauty, and ruin their excellency so that they should be like a fine girdle gone to rags, a worthless, useless, despicable people. God will after this manner mar the pride of Judah, and the great pride of Jerusalem. He would strip them of all that which was the matter of their

pride, of which they boasted, and in which they trusted; it should not only be sullied and stained, but quite destroyed, like this linen girdle.

12-21. Every bottle shall be filled with wine, i. e. those who by their sins have made themselves vessels of wrath fitted to destruction, shall be filled with the wrath of God, as a bottle is with wine; and as every vessel of mercy prepared for glory shall be filled with mercy and glory, so they shall be full of the fury of the Lord, Isa. li. 29, and they shall be brittle as bottles; and as old bottles into which new wine is put, they shall burst and be broken to pieces, Matt. ix. 17, or, they shall have their heads as full of wine as bottles are, for so it is explained, v. 13, They shall be filled with drunkenness; compare Isa. li. 17. It is likely this was a common proverb among them, applied divers ways; but they not being aware of the prophet's meaning in it, ridiculed him for it, Do we not certainly know, that every bottle shall be filled with wine? What strange thing is here in that? Tell us something that we did not

21 What wilt thou say when he shall punish thee? (for thou hast taught them *to be* captains, *and* as chief over thee;) shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once be?

CHAP. XIV.

This chapter was penned upon occasion of a great drought, for want of rain: this judgment began in the latter end of Josiah's reign, but as it should seem, continued in the beginning of Jehoiakim's.

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

know before. Here is good counsel given, which if it were taken, this desolation would be prevented. It is in short, to *humble themselves under the mighty hand of God*.

22-27. Can the Ethiopian change his skin, that is by nature black, or the leopard his spots, that are even woven into the skin? They had so long been used to do evil, that it was next to impossible for them to repent and amend, and begin to do good. Custom in sin is a very great hindrance to conversion from sin. The disease that is inveterate, is generally thought incurable. Those that have been long *accustomed to sin*, have shaken off the restraints of fear and shame; their consciences are seared, the habits of sin are confirmed, it pleads prescription, and it is just with God to give those up to their own hearts' lusts, that have long refused to give up themselves to his grace. Sin is the *blackness* of the soul, the deformity of it; it is its *spot*, the discolouring of it; it is natural to us, we are *shapen* in it, so that we cannot get clear of it by any power of our own; but there is an almighty grace that is able to change the *Ethiopian's skin*, and that grace shall not be wanting to those, that in a sense of their need of it seek it earnestly, and improve it faithfully.

CHAP. XIV. 1-9. The first verse is the title of the whole

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth; the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail because *there was* no grass.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldest thou be as a man astounded, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet; therefore the LORD doth not accept them: he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt-offering and

chapter: it doth indeed all *concern the dearth*, but much of it is the prophet's prayers concerning it; yet these are not unfitly said to be, *The word of the Lord which came to him* concerning it; for every acceptable prayer is that which God *puts into our hearts*: nothing is our word that *comes to him*, but what is first his word that *comes from him*. In these verses we have, first, *The language of nature lamenting the calamity*. When the heavens were as brass, and distilled no dews, the earth was as iron and produced no fruits; and then what an universal grief and confusion was there! second, *Here is the language of grace, lamenting the iniquity*, and complaining to God of the calamity. The people are not forward to pray, but the prophet here prays for them, and so excites them to pray for themselves, and puts words into their mouths, which they may make use of in hopes to speed, v. 7, 8, 9. In this prayer sin is humbly confessed, mercy is earnestly begged, and their relation to God, their interest in him, and their expectations from him grounded thereupon, are most pathetically pleaded with him, v. 8, 9.

10-16. The dispute between God and his prophet in this chapter, seems to be like that between the owner and the dresser of the vineyard concerning the barren fig-tree, Luke xiii. 7. The justice

an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the

of the owner condemns it to be *cut down*, the clemency of the dresser intercedes for a reprieve: Jeremiah had been earnest with God in prayer to return in mercy to his people.

As for the prophets, who put this abuse upon the people, by telling them they shall have peace; and this affront upon God, by telling them so in God's name; let them know, that they shall have no peace themselves. They shall fall first by those very judgments, which they have flattered others with the hopes of an exemption from. The people to whom they prophesy lies and who willingly suffer themselves to be thus imposed upon, they shall die by sword and famine. The unbelief of the deceived, with all the falsehood of the deceivers, shall not make the divine threatenings of none effect; sword and famine will come, whatever they say to the contrary; and those will be least safe that are most secure. Impenitent sinners will not escape the damnation of hell, by saying, they can never believe there is such a thing; but will feel what they will not fear.

17..22. The present deplorable state of Judah and Jerusalem is here made the matter of the prophet's lamentation, v. 17, 18; and the occasion of his prayer and intercession for them, v. 19;

priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good: and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against thee.

21 Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*.

CHAP. XV.

I. Rejection of the Jews, v. 1..9. II. The prophet's fruitless intercession for them, v. 10..22.

THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my mind *could* not be toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the LORD; the sword to slay,

and I am willing to hope, that the latter as well as the former is by divine direction, and that these words, v. 17, *Thus thou shalt say unto them*, or concerning them, or in their hearing, refer to the intercession as well as to the lamentation, and then it amounts to a revocation of the directions given to the prophet not to pray for them, v. 11. However it is plain, by the prayers we find in these verses, that the prophet did not understand it as a prohibition, but only as a discouragement, like that, 1 John v. 16, *I do not say he shall pray for that*. He stands up to make intercession for them; for who knows but God will yet return and repent? While there is life there is hope, and room for prayer. And though there were many among them, who neither prayed themselves, nor valued the prophet's prayers, yet there were some who were better affected, would join with him in his devotions, and set the seal of their *Amen* to them.

CHAP. XV. 1..9. We scarce find anywhere more pathetic expressions of divine wrath against a provoking people, than we have here in these verses. The prophet had prayed earnestly for them, and found some among them to join with him; and yet not so much as a reprieve was gained, or the least mitigation of the judg-

and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward; therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people; *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them, against the mother of the young men, a spoiler at noon-day; I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath born seven languisheth; she hath given up the ghost; her sun is gone down while *it was* yet day; she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant! verily I will cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

ment; but this answer is given to the prophet's prayers, that the decree was gone forth, was irreversible, and would shortly be executed. Moses and Samuel were two as great favourites of heaven as ever were the blessings of this earth, and were particularly famed for the success of their mediation between God and his offending people; many a time they had been destroyed, if Moses had not stood before him in the breach; and to Samuel's prayers they owe their lives, 1 Sam. xii. 19. yet even their intercessions should not prevail, no, not though they were now in a state of perfection, much less Jeremiah's, who was a man now *subject to like passions*, as others.

10-14. It is often the lot of the best of men to be put under the worst of characters; *so persecuted they the prophets*. But one would be apt to suspect, that surely Jeremiah had given them some provocation, else he could not have lost himself thus: no, not the least, I have neither lent money, nor borrowed money; have been neither creditor or debtor, for so generally is the signification of

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters *that* fail?

19 ¶ Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand

the words here. Blessed be God, as bad as things are with us, they are not *so bad*, but there are those with whom virtue has its praise; yet let not those who carry themselves most prudently, think it strange if they have not the respect and esteem they deserve. Marvel not, my brethren, if the world hate you.

15-21. Faithful ministers are God's *mouth* to us; they are so to look upon themselves, and to speak God's mind, and as becomes the oracles of God; and we are so to look upon them, and to hear God speaking to us by them. He shall have strength and courage to face the many difficulties he meets with in his work, and his spirit shall not fail again as now it doth, v. 20. *I will make thee unto this people as a fenced brazen wall*, which the storm batters, and beats violently upon, but cannot shake. Return not thou to them, by any sinful compliances, and then trust thy God to arm thee by his grace with holy resolutions. He had complained, that he was made a *man of strife*; expect that, saith God, they shall fight against thee; they will still continue their opposition, but they

of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

The utter ruin of the Jews.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land; they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the

shall not prevail against thee, to drive thee off from thy work, or to cut thee off from the land of the living.

CHAP. XVI. 1-9. The Jews, more than any people, valued themselves by their early marrying, and their numerous offspring. But Jeremiah must live a bachelor, not so much in honour of virginity, as in diminution of it; by this it appears that it was advisable and seasonable only in calamitous times, and times of present distress, 1 Cor. vii. 26. That it is so, is a part of the calamity. There may be a time when it will be said, *blessed is the womb that bears not*, Luke xxiii. 29.

10-13. If they had made a good use of their fathers' reprieve, and had been led by the patience of God to repentance, they should have fared the better for it, and the judgment should have been

God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law,

12 And ye have done worse than your fathers; (for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me;)

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and

prevented, the reprieve turned into a national pardon; but making an ill use of it, and being hardened by it in their sins, they fared the worse for it, and the reprieve being expired, an addition was made to the sentence, and it was executed with the more severity.

14-20. There is a mixture of mercy and judgment in these verses, and it is hard to know to which to apply some of the passages here, they are so interwoven; and some seem to look as far forward as the times of the gospel.

1. God will certainly execute judgment upon them for their idolatries: Let them expect it, for the decree is gone forth. (1.) God sees all their sins, though they commit them never so secretly, and palliate them never so artfully, v. 17. (2.) God is highly dis-

they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD.

CHAP. XVII.

I. God convicts the Jews of the sin of idolatry, v. 1..S. II. He shews them the folly of all their carnal confidences, v. 5..11. III. The prophet makes his appeal to God, v. 12..18. IV. God warns the people to keep holy the sabbath day.

THE sin of Judah is written with a pen of iron, and with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

pleased, particularly at their idolatries, v. 18. (3.) He will find out and raise up instruments of his wrath, that shall *cast them out of their land*, according to the sentence passed upon them, v. 16. *I will send for many fishers, and many hunters.* The Chaldean army, that shall have many ways of ensnaring and destroying them. (4.) Their bondage in Babylon shall be sorer and more grievous than that in Egypt, their task-masters more cruel, and their lives made more bitter. This is implied in the promise, v. 14, 15. (5.) They shall be warned, and God shall be glorified by these judgments brought upon them. Yet he hath mercy in store for them, intimations of which come in here for the encouragement of the prophet himself, and of those few among them that *trembled at God's word*. 1. *The days will come*, the joyful days, when the same hand that *dispersed* them shall *gather them* again, v. 14, 15. Their deliverance out of Babylon should, upon some accounts, be more illustrious and memorable than their deliverance out of Egypt was. 3. Their deliverance out of captivity shall be accompanied with a blessed reformation and they shall return effectually cured of their inclination to idolatry, which will complete their deliverance, and make it a mercy indeed. They shall be brought to acknowledge that their God only is *God indeed*, for he is a *God at need*. (2.) They shall be quickened to return to him by the conversion of the Gentiles; the Gentiles shall come to thee from the ends of the

3 O my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD, Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD:

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land, and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is:

8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart is deceitful above all *things*, and desperately wicked: who can know it?

10 I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge sitteth on eggs, and hatcheth *them* not; so he that getteth riches,

earth, and therefore shall not we come? (3.) They shall acknowledge the folly of their ancestors, which it becomes them to do, when they were smarting for the sins of their ancestors. (4.) They shall reason themselves out of their idolatry; and that reformation is likely to be sincere and durable, which results from a rational conviction of the gross absurdity there is in sin. (5.) They shall herein give honour to God, and make it to appear, that they know both his hand in his providence, and his name in his word, and they are brought to know his name, by what they are made to know of his hand, v. 21. (6.) Their deliverance out of captivity shall be a type and figure of the great salvation to be wrought out by the Messiah, who shall *gather together in one the children of God that were scattered abroad*.

CHAP. XVII. 1..4. The people had asked, chap. xvi. 10. *What is our iniquity? and what is our sin?* As if they could not be charged with any thing worth speaking of, for which God should enter into judgment with them; their challenge was answered there, but here we have a farther reply to it; in which the indictment is fully proved upon the prisoners, the judgment is affirmed, and the sentence ratified, v. 3, 4.

5..11. It is excellent doctrine that is preached in these verses, and of general concern and use to us all, and it doth not appear to have any particular reference to the present state of Judah and

and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the Hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, Where is the word of the LORD? let it come now.

16 As for me, I have not hastened from *being* a pastor to follow thee; neither have I desired the woeful day, thou knowest: that which came up out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of

your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

I. A general declaration of God's ways in dealing with nations, v. 1..10. II. A particular demonstration of the folly of the men of Judah and Jerusalem, v. 11..17. III. The prophet's complaint, v. 18..23.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house;

Jerusalem; the prophet's sermons were not all *prophetical*, but some of them *practical*; yet this discourse, which probably we have here only the heads of, would be of singular use to them by way of caution, not to misplace their confidence in the day of their distress.

12..18. Here, as often before, we have the prophet retired for private meditation, and *alone with God*. Those ministers that would have comfort in their work, must be much so. In this converse here with God and his own heart, he takes the liberty, which devout souls sometimes use in their soliloquies, to pass from one thing to another, without tying themselves too strictly to the laws of method and coherence.

19..27. These verses are a sermon concerning *sabbath-sanctification*; it is a word which the prophet *received from the Lord*, and was ordered to deliver in the most solemn, public manner to the people; for they were sent not only to reprove sin, and to press obedience in general, but they must descend to particulars. This message concerning the sabbath probably was sent in the days of Josiah, for the furtherance of that work of reformation which he set on foot; for the promises here, v. 25, 26, are such as, I think, we scarce find, when things came nearer to the extremity.

CHAP. XVIII. 1..10. *As the clay is in the potter's hand* to be moulded and shaped as he pleases, *so are ye in my mind*. This intimates, (1.) That God has an incontestible sovereignty over us,

and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it:

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, Ask ye now among the heathen, who hath heard such things? The virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold-flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up;

16 To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon

is not debtor to us, may dispose of us as he thinks fit, and is not accountable to us; and it would be as absurd for us to dispute this, as for the clay to quarrel with the potter: second, That it is a very easy thing with God to make what use he pleaseth of us, and what changes he pleaseth with us, and we cannot resist him. One turn of the hand, one turn of the wheel, quite alters the shape of the clay, makes it a vessel, unmakes it, new makes it. Thus are our times in God's hand, and not in our own, and it is in vain for us to strive with him: third, That God will not be a loser by any, in his glory, at long run, but if he be not glorified by them, he will be glorified upon them. If the potter's vessel be marred for one use, it shall serve for another: those that will not be monuments of mercy, shall be monuments of justice.

11..17. These verses seem to be the application of the general truths laid down in the foregoing part of the chapter, to the nation of the Jews, and their present state.

18..23. This is not written for our imitation; Jeremiah was a prophet, and by the impulse of the spirit of prophecy in the foresight of the ruin certainly coming upon his persecutors, might pray such prayers as we may not: and if we think by his example to justify ourselves in such imprecations, we know not what manner of spirit we are of. Our master has taught us by his precept and pattern, to bless them that curse us, and pray for them that despitefully use us; yet it is written for our instruction, and is of use to teach us: first, That those who have forfeited the benefit of the prayers of God's prophets for them, may justly expect to have

them; for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAP. XIX.

The same melancholy theme is the subject of this chapter, that was of those foregoing.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee;

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle;

4 Because they have forsaken me, and have estranged this place, and have burnt incense in it unto other gods, and whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be

called Tophet, nor, The valley of the son of Hinnom, but, The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, Even so will I break this people, and this city, as *one* breaketh a potter's vessel, that cannot be made whole again; and they shall bury *them* in Tophet till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy:

their prayers against them: second, That persecution is a sin that fills the measure of a peoples iniquity very fast, and will bring as sure and sore a destruction upon them as any other: third, Those that will not be won upon by the kindness of God and his prophets, will certainly at length feel the just resentment of both.

CHAP. XIX. 1-9. The corruption of man having made it necessary that precept should be upon precept, and line upon line, so unapt are we to receive, and so very apt to let slip the things of God, the grace of God has provided that there shall be accordingly precept upon precept, and line upon line; that those who are irreclaimable, may be inexcusable. For this reason the prophet here is sent with a message to the same purpose with what he had often delivered, but with some circumstances that might make it the more taken notice of, a thing which ministers should study, for a little circumstance may sometimes be a great advantage, and they that would win souls, must be wise.

10-15. The prophet had compared this people, in this chapter before, to the potter's clay, which is easily marred in the making; but some might say, It is past that with us, we have been made and hardened long since: and what though you be? saith he, the potter's vessel is as soon broke in the hand of any man, as the vessel while it is soft clay is marred in the potter's hand, and its case in this respect much worse; that the vessel, while it is soft clay, though it be marred, may be moulded again, but after it is hardened, when it is broke it can never be pieced again.

The flat roof of their houses were sometimes used by devout people as convenient places for prayer, Acts x. 9, and by idolaters they were used as high places, on which they sacrificed to strange gods, especially to *the host of heaven*, the sun, the moon, and stars, that there they might be so much nearer to them, and have a clearer and fuller view of them. We read of those that worshipped *the host of heaven upon the house-tops*, Zeph. i. 5, and of *altars on the*

and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their necks, that they might not hear my words.

CHAP. XX.

Jeremiah persecuted by Pashur.

NOW Pashur, the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the strength of this city, and all the labours thereof, and

all the precious things thereof, and all the treasures of the kings of Judah, will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, I will not make mention of him, nor speak any more in his name: but *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they

top of the upper chamber of Ahaz, 2 Kings xxxiii. 12. This sin upon the house-tops brought a curse into the house, which consumed it, and made it a dunghill like Tophet.

CHAP. XX. 1-6. This Pashur was a priest, and therefore one would think should have protected Jeremiah, who was of his own order, a priest too; and the more, because he was a prophet of the Lord, whose interests the priests, his ministers, ought to consult: but this priest was a persecutor of him whom he should have patronized. This was Jeremiah's great enemy. The greatest malignity to God's prophets was found among those that professed sanctity and concern for God and the church.

What can we think Pashur aimed at in smiting and abusing Jeremiah? whatever it is, we shall see by what God saith to him, he is disappointed. First, Did he aim to establish himself and make himself easy, by silencing one that told him of his faults, and would be likely to lessen his reputation with the people? he shall not gain his point; for, though the prophet should be silent, his own conscience shall fly in his face and make him always uneasy. To confirm this, he shall have a name given him, Magor-missabib, *terror round about, or fear on every side*; It seems to be a proverbial expression, bespeaking a man not only in distress, but in despair; not only in danger on every side; that a man may be, and yet by faith may be in no terror, as David, Psalm iii. 6, and xxvii. 3, but *in fear on every side*; and that a man may be where there

appears no danger; *The wicked flee when no man pursues, are in great fear where no fear is.* This shall be Pashur's case, v. 4, *Behold, I will make thee a terror to thyself*, i. e. thou shalt be subject to continual frights, and thine own fancy and imagination shall create thee a constant uneasiness. God can make the most daring sinner a terror to himself; and will find out a way to frighten those that frighten his people from doing their duty: second, Did he aim to keep the people easy, to prevent the destruction that Jeremiah prophesied of, and by sinking his reputation to make his words fall to the ground? It is probable he did; for it appears by v. 6, he did himself set up for a prophet, and told the people they should have peace. But could he gain his point? No; Jeremiah stands to what he hath said against Judah and Jerusalem; and God by his mouth repeats it. Men get nothing by silencing those who reprove and warn them, for the word will have its course; so it had here.

7-13. *O Lord, thou hast deceived me, and I was deceived.* This, as we read it, sounds very harsh; God's servants have been always ready to own that he is a faithful Master and never cheated them, and therefore this is the language of Jeremiah's folly and corruption. God had expressly told him, that all the *princes, priests, and people of the land would fight against him*, chap. i. 13, which he had forgot, else he would not have laid the blame on God thus. Christ thus told his disciples what opposition they should meet

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shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD; for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

I. The message which Zedekiah sent to the prophet, v. 1, 2. II. The answer which Jeremiah, in God's name, sent to that message, v. 3-7.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah,

and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar king of Babylon maketh war against us,) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence.

7 And afterwards, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

with, *that they might not be offended*, John xvi. 1, 2. But the words may very well be read thus, *Thou hast persuaded me, and I was persuaded*, it is the same word that was used, Gen. ix. 27, margin, *God shall persuade Japheth*. And Prov. xxv. 15, *By forbearance is a prince persuaded*. And Hos. ii. 14, *I will allure her*. And this agrees best with what follows, *thou was stronger than I, didst over-persuade me with argument; nay, didst over-power me by the influence of thy Spirit upon me, and thou hast prevailed*. Jeremiah was very backward to undertake the prophetic office, he pleaded that he was under age and unfit for the service; but God over-ruled his pleas, and told him *he must go*, chap. i. 6, 7. It was Jeremiah's infirmity to complain thus of God, as putting a hardship upon him in calling him to be a prophet, which he would not have done, had he considered the lasting honour thereby done him, sufficient to balance the present contempt he was under. As long as we see ourselves in the way of God and duty, it is weakness and folly, when we meet with difficulties and discouragements in it, to wish we had never set out in it.

14-18. See the folly and absurdity of sinful passion, how unreasonably it talks when it is suffered to ramble. What nonsense is it to curse a day? to curse a messenger for the sake of his message? What a brutish, barbarous thing, for a child to wish his own mother had never been delivered of him? See Isa. xlv. 10.

We can easily see the folly of it in others, and should take warning from thence to suppress all such intemperate passions in ourselves, to stifle them at first, and not to suffer these evil spirits to speak. When the heart is hot, let the tongue be bridled, Psal. xxxix. 1, 2. See the weakness even of good men, who are but men at the best: see how much those who think they stand, are concerned to take heed lest they fall, and to pray daily, *Father in heaven, lead us not into temptation*.

CHAP. XXI. 1-7. If Jeremiah had been to have answered the message of himself, we have reason to think he would have returned a very comfortable answer, in hopes their sending such a message was an indication of some good purposes in them, which he would be glad to make the best of, for he did not desire the woeful day. But God knows their hearts better than Jeremiah doth, and sends them an answer which hath scarce one word of comfort in it. He sends it them in the name of *the Lord God of Israel*, v. 3, to intimate to them, that though God allowed himself to be called *the God of Israel*, and had done great things for Israel formerly, and had still great things in store for Israel, pursuant to his covenants with them, yet this should stand the present generation in no stead, who were Israelites in name only, and not in deed, no more than God's dealings with them should cut off his relation to Israel as their God.

CHAP. XXII.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I *am* against thee, O inhabitant of the valley *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or, who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAP. XXII.

I. A message sent to the royal family in the reign of Jehoiakim, v. 1-10. II. Another message sent them in the reign of Jehoiachin, v. 20-30.

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne

8-14. He adviseth the people to surrender and desert to the Chaldeans, as the only means left them to save their lives, v. 8, 9, 10. He that can so far bring down his spirit and quit his vain hopes, as to go out and fall to the Chaldeans, *his life shall be given him for a prey*, i. e. he shall save his life, but with much difficulty and hazard, as a prey is taken from the mighty. It is an expression like that, *he shall be saved yet so as by fire*. He adviseth the king and princes to reform, and make conscience of the duty of their place. This directs them to take the right method for a national reformation: the princes must begin and set a good example, and then the people will be invited to reform. This also gives them some encouragement to hope that there may yet be a lengthening of their tranquility, Dan. iv. 27.

CHAP. XXII. 1-9. Orders given to Jeremiah to go preach before the king. In the chapter before, Zedekiah sent messengers to

of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum, the son of Josiah king of Judah,

the prophet, but here the prophet is bidden to go in his own proper person to the house of the king, and demand his attention to the word of the King of kings, v. 2, *Hear the word of the Lord, O king of Judah*. Subjects must own, that where the word of a king is, there is power over them, but kings must own, that where the word of the Lord is, there is power over them.

10-19. Shallum, who doubtless is the same with Jehoahaz, for he is that son of Josiah, king of Judah, who reigned in the stead of Josiah his father, v. 11, which Jehoahaz did by the act of the people who made him king, though he was not the eldest son, 2 Kings xxiii. 30. 2 Chron. xxxvi. 1. Among the sons of Josiah, 1 Chron. iii. 15, there is one Shallum mentioned, and not Jehoahaz. The people are directed to lament him rather than his father Josiah, *weep not for the dead*, weep not any more for Josiah; Jeremiah had been himself a true mourner for him, and had stirred

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which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more;

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermillion!

15 Shalt thou reign because thou closet *thyself* in cedar? Did not thy father eat and drink, and do judgment and justice, *and then it was well with him?*

16 He judged the cause of the poor and needy; then *it was well with him: was not this to know me?* saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament for him, *saying*, Ah, my brother! or, Ah, sister! they shall not lament for him, *saying*, Ah, lord! or, Ah, his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon and cry; and lift up thy voice in Bashan, and cry from the passages; for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then thou shalt be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence:

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD:

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

up the people to mourn for him, 2 Chron. xxxv. 25, yet now he will have them go out of mourning for him, though it was but three months after his death, and to turn their tears into another channel, they must weep sore for Jehoahaz *that is* gone into Egypt, not that there was any great loss of him to the public, as there was of his father, but that his case was much more deplorable.

Here is the doom of Jehoiakim who succeeded him. Whether he had any better right to the crown than Shallum we know not; for though he was elder than his predecessor, there seems to be another son of Josiah elder than he, called Johanan, 1 Chron. iii. 15. But this we know, he ruled no better, and fared no better at last.

20-30. The prophecy seems to have been calculated for the ungracious, inglorious reign of Jeconiah, or Jehoiakin the son of Jehoiakim, who succeeded him in the government, reigned but

three months, and was then carried captive to Babylon, where he lived many years, Jer. lii. 21. The prediction of this is ushered in with a solemn preface, v. 29, *O earth, earth, earth, hear the word of the Lord*. Let all the inhabitants of the world take notice of these judgments of God upon a nation and a family that had been near and dear to him, and from thence infer, that God is impartial in the administration of justice.

Now that which is here to be taken notice of is, that Jeconiah is *written* childless, v. 30, that is, as it follows, *no man of his seed shall prosper, sitting upon the throne of David*. In him the line of David was extinct as a royal line. Some think he had children born in Babylon, because mention is made of his seed being cast out there, v. 28, and that they died before him. We read in the genealogy, 1 Chron. iii. 17, of seven sons of Jeconiah Assir, *i. e.* Jeconiah the captive, of which Salathiel is the first.

CHAP. XXIII.

The prophet threatens, I. The careless princes, v. 1..8. II. The wicked prophets and priests, v. 9..32. III. The prophane people, v. 33..40.

WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth which brought up the children of Israel out of the land of Egypt;

CHAP. XXIII. 1..8. Here is a word of terror to the negligent shepherds; but a word of comfort to the neglected sheep. Though the under-shepherds take no care of them, no pains with them, but betray them, the chief Shepherd will look after them: *When my father and my mother forsake me, then the Lord taketh me up.* I. The dispersed Jews shall at length return to their own land, and be happily settled there under a good government, v. 3, 4. II. Messiah the Prince, that great and good shepherd of the sheep, shall in the latter days be raised up to bless his church, and to be the glory of his people Israel, v. 5, 6. Christ is here spoken of as a branch from David, the Man, the Branch, Zech. iii. 8. A branch from David's family, when it seemed to be a root in a dry ground, buried, and not likely to revive. Christ is the root and offspring of David, Rev. xxii. 16. In him doth the horn of David bud, Psal. cxxxii. 17, 18. He is a branch of God's raising up, he sanctified him, and sent him into the world, gave him his commission and qualifications. He is a righteous branch, for he is righteous himself, and through him many, even all that are his, are made righteous; as an advocate, he is *Jesus Christ the righteous*. This branch shall be raised as high as the throne of his father David, and there he shall reign and prosper, not as the kings that now were of the house of David, that went backward in all their affairs, no, he shall set up a kingdom in the world, that shall be victorious

8 But, the LORD liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken, because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts

over all opposition. He is here spoken of as *The Lord our righteousness*. As God he is Jehovah, the incommunicable name of God speaking his eternity and self-existence: as Mediator, he is *our righteousness*, by making satisfaction to the justice of God for the sin of man, he has brought in an everlasting righteousness, and so made it over to us in the covenant of grace, that upon our believing consent to that covenant, it becomes ours. His being *Jehovah our righteousness* implies, that he is so our righteousness as no creature could be. He is a sovereign, all-sufficient, eternal righteousness; all our righteousness has its being from him, and by him it subsists, and we are made the righteousness of God in him.

9..32. It was the folly of the prophets of Samaria, that they prophesied in Baal, in Baal's name, so Ahab's prophets did, and so they caused my people Israel to err, to forsake the service of the true God, and to worship Baal, v. 13. Now the prophets of Jerusalem did not do so, they prophesied in the name of the true God, and valued themselves upon that, that they were not like the prophets of Samaria who prophesied in Baal; but what the better, when they debauched the nation as much by their immoralities, as the others had done by their idolatries? It is a horrible thing in the prophets of Jerusalem, that they make use of the name of the holy God, and yet wallow in all manner of impurity;

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concerning the prophets, Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come unto you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

they make nothing of committing adultery, they make use of the name of the God of truth, and yet *walk in lies*; they not only prophesy lies, but in their common conversation one cannot believe a word they say. Thus they encourage sinners to go on in their wicked ways; for every one will say, Surely we may do as the prophets do; who can expect that we should be better than our teachers? When they told the people that *no evil* should befall them though they went on in their evil ways, they went upon atheistical principles, that the Lord doth not see their sin, that he cannot judge through the dark cloud, that he will not require it; and therefore they must be taught the first principles of their religion, and confronted with the most incontestible self-evident truths: that though God's throne is prepared in the heavens, and this earth seems to be at a distance from him, yet he is a God here in this lower world which seems to be afar off, as well as in the upper world, which seems to be at hand, v. 23. That how ingenious and industrious soever men are to disguise themselves, and their own characters and counsels, they cannot possibly be concealed from God's all-seeing eye, v. 24. That he is every where present; he doth not only rule heaven and earth, and uphold both

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD: do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD, and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

by his universal providence, but he *fills heaven and earth* by his essential presence, Psalm cxxxix. 7, 8, &c. The prophet that has a dream, which was that way of inspiration that the false prophets most pretended to, if he has a dream, *let him tell it as a dream*; so Mr. Gataker reads it; let him lay no more stress upon it than men do upon their dreams, nor expect any more regard to be had to it; let them not say, it is from God, nor call their foolish dreams divine oracles; but let the true prophet that *has my word*, *speak my word faithfully*, speak it *as a truth*, so some read it; let him keep close to his instructions, and you will soon perceive a vast difference between the dreams that the false prophets tell, and the divine dictates which the true prophets deliver; he that pretends to have a message from God, whether by dream or voice, let him declare it, and it will easily appear which is of God and which is not. Those that have spiritual senses exercised will be able to distinguish, for *what is the chaff to the wheat*? For robbery: *They steal my word every one from his neighbour*. Some understand it of that word of God which the good prophets preached; they stole their sermons, their expressions, and mingled them with their own. Others understand it of the word of God as

CHAP. XXIV.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts, our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, the burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAP. XXIV.

A vision of two baskets of figs.

THE LORD shewed me, and, behold, two baskets of figs were set before the tem-

ple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket *had* very naughty figs, which could not be eaten they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again, the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me that I *am* the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt;

those were as chaff, these as wheat. Now the profane scoffers took this word, and made a jest and a by-word of it; they made people merry with it, that so, when the prophets used it, they might not make people serious with it. We must always speak of the things of God reverently and seriously, and as becomes *the oracles of God*.

CHAP. XXIV. 1-10. This short chapter helps us to put a very comfortable construction upon a great many long ones, by shewing us, that the same providence which to some is a *savour of death unto death*, may by the grace and blessing of God be made to others a *savour of life unto life*; and that though God's people share with others in the same calamity, yet it is not the same to them that it is to others, but is designed for their good, and shall issue in their good; to them it is a correcting rod in the hand of a tender father, while to others it is an avenging sword in the hand of a righteous judge.

When our troubles are sanctified to us, then we may be sure they will end well. Now that which is promised is, 1, That they

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9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

A prediction of the desolations to be made by Nebuchadrezzar.

THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early, and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever.

should be *better acquainted with God*; they should learn more of God by his providences in Babylon, than they had learned by all his oracles and ordinances in Jerusalem; thanks to divine grace, for if that had not wrought mightily upon them in Babylon, they would for ever have forgotten God. It is here promised, *I will give them*, not so much a head *to know me*, but a heart *to know me*, for the right knowledge of God consists not in notion and speculation, but in the convictions of the practical judgment directing and governing the will and affections: *a good understanding have all they that do his commandments*, Psalm cxi. 10. 2, That they should be entirely *converted to God*; to his will as their rule, his service as their business, and his glory as their end; *they shall return to me with their whole heart*. God himself undertakes for them that they shall, and if he *turn us we shall be turned*. 3, That thus they should be again *taken into covenant with God*, as much to their comfort as ever: *They shall be my people, and I will be their God*. Those that have backslidden from God, if they do in sincerity return to him, are admitted as freely as any to all the privileges and comforts of the everlasting covenant.

CHAP. XXV. 1-7. Jeremiah, for his part, had been a constant preacher among the people of Judah twenty-three years; he began in the thirteenth year of Josiah, who reigned thirty-one years, so that he prophesied about eighteen or nineteen years in his reign,

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

then in the reign of Jehoahaz, and now four years of Jehoiakim's reign. God keeps an account, whether we do or no, how long we have enjoyed the means of grace; and the longer we have enjoyed them, the heavier will our account be if we have not improved them. Besides him God had sent them other prophets, on the same errand, v. 4, of the writing prophets, Micah, Nahum, and Habakkuk were a little before him, and Zephaniah cotemporary with him. But, beside those, there were many other of God's *servants the prophets* that preached awakening sermons, which were never published. And here God himself is said to *rise early*, and *send them*; intimating how much his heart also was upon it, that this people should *turn and live*, and not *go on and die*, Ezek. xxxiii. 11. Yet all was to no purpose: they were not wrought upon to take the right and only method to turn away the wrath of God.

8-14. It is a great doubt when these *seventy years* commence; some date them from the captivity in the fourth year of Jehoiakim and first of Nebuchadrezzar, others from the captivity of Jehoiachin eight years after; I rather incline to the former, because then these nations began *to serve the king of Babylon*, and because usually God has taken the earliest time from which to reckon the accomplishment of a promise of mercy, as will appear in computing the four hundred years servitude in Egypt.

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13 And I will bring upon that land all my words which I have pronounced against it, *even all that is written in this book*, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as *it is* this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the

kings of Zidon, and the kings of the isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall

15..29. Under the similitude of a cup going round, which all the company must drink of, is here represented the universal desolation that was now coming upon that part of the world which Nebuchadrezzar, who just now began to reign and act, was to be the instrument of, and which should at length recoil upon his own country. *Jerusalem and the cities of Judah* are put first, v. 18, for *judgment begins at the house of God*, 1 Pet. iv. 17, at the sanctuary, Ezek. ix. 6. *Pharaoh king of Egypt* comes next, because the Jews trusted to that broken reed, v. 19, the remains of them fled to Egypt, and there Jeremiah particularly foretold the destruction of that country, chap. xliii. 10, 11. All the other nations that bordered upon Canaan must pledge Jerusalem in this bitter cup, this cup of trembling. The *mingled people*, the Arabians, so some; some rovers of divers nations that lived by rapine, so others; the *kings of the land of Uz*, joined to the country of the Edomites. The Philistines had been vexatious to Israel, but now their cities and their lords become a prey to this mighty conqueror. Edom, Moab, Ammon, Tyre, and Zidon, are places well known to border upon Israel: the *isles beyond*, or *beside the sea*, are supposed to be those parts of Phœnicia and Syria, that lay upon the coast of the Mediterranean sea. Dedan and the other countries men-

tioned, v. 23, 24, seem to have lain on the confines of Idumea and Arabia the desert. Those of Elam are the Persians, with whom the Medes are joined, now looked upon as inconsiderable, and yet afterwards were able to make reprisals upon Babylon for themselves and all their neighbours. The *kings of the north*, that lay nearer to Babylon, and others that lay at some distance, will be sure to be seized on, and made a prey of by the victorious sword of Nebuchadrezzar. Nay, he shall push on his victories with such incredible fury and success, that all the kingdoms of the world that were then and there known should become sacrifices to his ambition. But that the conquerors may see their fate with the conquered, it concludes, *the king of Sheshach shall drink after them*, i. e. the king of Babylon himself, that has given his neighbours all this trouble and vexation, shall at length have it return upon his own head. That by Sheshach is meant Babylon, is plain from chap. li. 41, but whether it was another name of the same city, or the name of another city of the same kingdom, is uncertain.

30..38. We have in these verses a farther description of those terrible desolations which the king of Babylon with his armies should make in all the countries and nations round about Je-

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give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert as the lion: for their land is desolate, because of the fierceness of the oppressor, and because of his fierce anger.

CHAP. XXVI.

Jeremiah persecuted by the priests, but protected by the princes.

Jerusalem. In Jerusalem God had erected his temple; there were his oracles and ordinances which the neighbouring nations should have attended to, and might have received benefit by; thither they should have applied themselves for the knowledge of God and their duty, and they might have had reason to bless God for their neighbourhood to Jerusalem: but they instead of that took all opportunities either to debauch or to disturb that holy city when God came to reckon with Jerusalem, because it learned so much of the *way of the nations*; he reckoned with the nations because they learned so little of the way of Jerusalem.

CHAP. XXVI. 1-6. We have here the sermon that Jeremiah preached, which gave such offence, that he was in danger of losing his life for it. It is here left upon record as it were by way of appeal to the judgment of impartial men in all ages, whether Jeremiah was worthy to die for delivering such a message as this from God, and whether his persecutors were not very wicked and unreasonable men. If Jerusalem be like Shiloh, in respect of sin, why should it not be like Shiloh in respect of punishment? Can

IN the beginning of the reign of Jehoiakim, the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word.

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending *them*, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and the city shall be desolate

any other be expected? This was not the first time he had given them warning to this purpose; see chap. vii. 12, 13, 14. When the temple, which was the glory of Jerusalem, was destroyed, the city was thereby made a curse; for the temple was that which made it a blessing. *If the salt lose that savour, it is thenceforth good for nothing.* It shall be a curse, i. e. it shall be a pattern of a curse; if a man would curse any city, he would say, *God make it like Jerusalem!* Those that will not be subject to the commands of God, make themselves subject to the curse of God.

7-15. Jeremiah doth not go about to deny the words, or to diminish ought from them, what he hath said he will stand to, though it cost him his life, and owns he had prophesied against *this house* and *this city*. But he asserts, that he did this by a good authority; he shews them that he did it with a good design; he therefore warns them of their danger if they proceed against him, v. 14. It becomes God's ministers, that are warm in preaching, to be calm in suffering, and to carry it submissively to the powers that are over them, though they be persecuting powers. But for

without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I am in your hand; do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears,

16 ¶ Then said the princes and all the people unto the priests, and to the prophets, This man is not worthy to die: for he hath

themselves, he tells them, it is at their peril if they put him to death, *Ye shall surely bring innocent blood upon yourselves*, v. 15. They might think that killing the prophet would help to defeat the prophesy, but they would prove wretchedly deceived, it would but add to their guilt, and aggravate their ruin.

16-24. The priests and prophets, notwithstanding his rational plea for himself, continued to demand judgment against him; but the princes and all the people are clear in it, *That this man is not worthy to die*, v. 16, for, say they, *he hath spoken to us*, not of himself, but *in the name of the Lord our God*. And are they willing to own, that he did indeed speak to them *in the name of the Lord*, and that that Lord is their God? why then did they not amend their ways and doings, and take the method he prescribed to prevent the ruin of their country? If they say his prophecy is *from heaven*, it may justly be asked, *Why then did ye not believe him?* Matt. xxi. 25. It is pity that those who are so far convinced of the divine original of gospel-preaching, as to protect it from the malice of others, do not submit to the power and influence of it themselves. The case referred to is that of Micah: we have extant the book of his prophecy among the minor prophets. Micah said it as publicly as Jeremiah had now spoken to the same purpose, *Zion*

spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt:

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and

shall be ploughed like a field, the building shall be all destroyed, so that nothing shall hinder but it may be ploughed: *Jerusalem shall become heaps of ruins*, and *the mountain of the house* on which the temple is built, shall be *as the high places of the forest*, over-run with briars and thorns. That prophet not only spoke this, but wrote it, and left it on record; we find it, Micah iii. 12.

Here is an instance of another prophet that was put to death by Jehoiakim for prophesying as Jeremiah had done, v. 20, &c. Some make this to be urged by the persecutors, as a case that favoured the prosecution, a modern case, in which speaking such words as Jeremiah had spoken was adjudged treason. Others think the elders, that were advocates for Jeremiah, alledged this, to shew that thus they might *procure great evil against their souls*, for it would be adding sin to sin; Jehoiakim the present king had slain one prophet already, let them not fill up the measure by slaying another. Hezekiah that protected Micah prospered; but did Jehoiakim prosper that slew Urijah? No, they all saw the contrary. But some good interpreters take this narrative from the historian that penned the book of Jeremiah himself, or Baruch, who, to make Jeremiah's deliverance by means of the princes the more wonderful, takes notice of this passage that happened about the

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cast his dead body into the graves of the common people.

24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAP. XXVII.

Jeremiah counsels Zedekiah and the neighbouring princes to submit to the king of Babylon.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power, and by my out-stretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve

the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your inchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 ¶ Also I spake to the priests, and to all this people, saying, Thus saith the LORD,

same time; for both were in the reign of Jehoiakim, and this in the beginning of his reign, v. 1.

CHAP. XXVII. 1..11. Some difficulty occurs in the date of this prophecy. This word is said to come to Jeremiah in the beginning of the reign of Jehoiakim, v. 1, and yet the messengers, to whom he is to deliver the badges of servitude, are said, v. 3, to come to Zedekiah king of Judah, who reigned not till eleven years after the beginning of Jehoiakim's reign. Some make it an error of the copy, and that it should be read, v. 1, *In the beginning of the reign of Zedekiah*, for which some negligent scribe, having his eye on the title of the foregoing chapter, wrote Jehoiakim. And if one would admit a mistake any where it should be here, for Ze-

dekiah is mentioned again, v. 12, and the next prophecy is dated the same year, and said to be in the beginning of the reign of Zedekiah, chap. xxviii. 1. Dr. Lightfoot solves it thus: in the beginning of Jehoiakim's reign, Jeremiah is to make these bonds and yokes, and to put them upon his own neck in token of Judah's subjection to the king of Babylon, which began at that time, but he is to send them to the neighbouring kings afterwards in the reign of Zedekiah, of whose succession to Jehoiakim, and the ambassadors sent to him, mention is made by way of prediction.

12..22. What was said to all the nations, is here with a particular tenderness applied to the nation of the Jews, for whom Jeremiah was sensibly concerned. The case at present stood thus:

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Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem,

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

CHAP. XXVIII.

Hananiah's false prophecy.

AND it came to pass, the same year, in the beginning of the reign of Zedekiah

king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so; the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people:

8 The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesied of peace, when the word of the prophet shall come

Judah and Jerusalem had often contested with the king of Babylon, and still were worsted; many both of their valuable persons and of their valuable goods were carried to Babylon already, and some of the *vessels of the Lord's house* particularly. Now how this struggle would issue, was the question. They had those among them at Jerusalem who pretended to be prophets, that bid them hold out, and they should, in a little time, be too hard for the king of Babylon, and recover all that they had lost; now Jeremiah is sent to bid them yield and knock under, for, instead of recovering what they had lost, they should otherwise lose all that remained, and to press them to this is the scope of these verses.

CHAP. XXVIII. 1-9. Now, upon the reading of this sham prophecy, and comparing it with the messages that God sent by the true prophets, we may observe what a vast difference there is between them. Here is nothing of that spirit and life, that majesty of stile and sublimeness of expression, that appears in the discourses of God's prophets. But that which is especially wanting

here is an air of piety; he speaks with a great deal of confidence of the return of their prosperity, but here is not a word of good counsel given them to repent and reform, and return to God, to pray and seek his face, that they might be prepared for those favours God had in reserve for them. He promiseth them temporal mercies in God's name, but makes no mention of those spiritual mercies which God always promised should go along with them, as chap. xxiv. 7, *I will give them a heart to know me*. Though, as a faithful prophet, Jeremiah foresaw and foretold the destruction of Jerusalem, yet as a faithful Israelite, he prayed earnestly for the preservation of it, in obedience to that command, *Pray for the peace of Jerusalem*.

10-17. Hananiah died the same year, within two months: for his prophecy is dated the fifth month, v. 1, and his death the seventh. Good men may perhaps be suddenly taken off by death, in the midst of their days, and in mercy to them, as Josiah was; but this being foretold, as the punishment of his sin, and coming

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to pass, *then* shall the prophet be known that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go, and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year, in the seventh month.

CHAP. XXIX.

The doom of the false prophets.

to pass accordingly, it may safely be construed as a testimony from heaven against him, and a confirmation of Jeremiah's mission. And if the people's hearts had not been wretchedly hardened by the deceitfulness of sin, it would have prevented their being farther hardened by the deceitfulness of their prophets.

CHAP. XXIX. 1-7. They might be ready to suggest (as persons in trouble are always apt to make the worst of things) that it would be in vain to *build houses*, for their lords and masters would not suffer them to dwell in them when they had built them, nor to eat the fruit of the *vineyards* they planted; never fear, saith God, if you *live peaceably* with them, you shall find them civil to you. Meek and quiet people, that work and mind their own business, have often found much better treatment, even with strangers and enemies, than they expected. They must pray to God for the peace of the place where they were, that they might oblige them to continue their kindness to them, and disprove the character

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3. By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to carry away from Jerusalem unto Babylon,

5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them:

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in

that had been given their nation, that they were *hurtful to kings and governments*, and *moved sedition*, Ezra iv. 15. Thus the primitive Christians, according to the temper of their holy religion, prayed for the powers that were, though they were persecuting powers. And if they were to pray for, and seek the peace of the land of their captivity, much more reason have we to pray for the welfare of the land of our nativity, where we are a free people under a good government, *that in the peace thereof* we and our's *may have peace*.

8-14. Promises are given not to supersede but to quicken and encourage prayer; and when deliverance is coming, we must by prayer go forth to meet it. When Daniel understood that the seventy years were near expiring, than he *set his face* with more fervency than ever to *seek the Lord*, Dan. ix. 2, 3. We have a general rule laid down, v. 13, *Ye shall find me, when ye shall search for me with all your heart*. In seeking God we must search for

my name; I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to

him, accomplish a diligent search, search for directions in seeking him, and encouragements to our faith and hope: we must continue seeking, and this we must do with our heart, *i. e.* in sincerity and uprightness, and with our whole heart, *i. e.* with vigour and fervency, putting forth *all that is within us* in prayer; and those who thus seek God shall find him, and shall find him their bountiful rewarder, Heb. xi. 6. He never said to such, *Seek ye me in vain.*

my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

20 ¶ Hear ye, therefore, the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is mad*, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now, therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, *This captivity is long*: build ye

15..23. We may suppose it was not for their impiety and immorality that Nebuchadnezzar punished the false prophets thus severely, but sedition, and some attempts of their turbulent spirits upon the public peace, and stirring up the people to revolt and rebel.

24..32. Shemaiah was angry at Jeremiah's advice to the captives, to see to the building up of their families in Babylon, that they might be *increased* and not *diminished*, and therefore justly is

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houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

CHAP. XXX.

Precious promises of a return out of captivity, and that typical of the glorious things reserved for the church in the days of the Messiah.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every

he written childless there. Those that slight the blessings of God's word, deserve to lose the benefit of them.

CHAP. XXX. 1..9. Jeremiah is directed to *write* what God had spoken to him; which perhaps refers to all the foregoing prophecies; he must write them and publish them, in hopes that they who had not profited by it upon once hearing it, might take more notice of it when in reading it they had leisure for a more considerate review. Or rather, it refers to the promises of their enlargement, which had been often mixed with his other discourses. 1, He must write a description of the fright and consternation which the people were now in, and were likely to be still in upon every attack that the *Chaldeans* made upon them, which will much magnify both the wonder and the welcomeness of their deliverance. 2, He must write the assurances which God had given, that

man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee, they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of

a happy end should at length be put to these calamities. (1.) Jacob's troubles shall cease, *He shall be saved out of them*. And, (2.) That which crowns and completes the mercy is, that they shall be restored to the free exercise of their religion again, v. 9. They shall be delivered from serving their enemies, not that they may live at large and do what they please, but that they may *serve the Lord their God, and David their king*, that they may come again into order under the established government both in church and state. That dispensation, which commenced at their return out of captivity, brought them to the Messiah. He is called *David their king*, because he was the *son of David*, Matt. xxii. 42. and he answered to the name, Matt. xx. 31, 32. David was an illustrious type of him both in his humiliation and his exaltation. 10..17. In these verses, as in those foregoing, the deplorable

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thine iniquity: *because* thy sins were increased I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governors shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

case of the Jews in captivity is set forth, but many precious promises given them, that in due time they should be relieved, and a glorious salvation wrought for them.

18-24. We have here further intimations of the favour God had in reserve for them after the days of their calamity were over. It is promised, 1. That the city and temple should be rebuilt, v. 18. 2. That the sacred feasts should again be solemnised, v. 19. 3. That the people should be multiplied and increased. 4. That they shall be blessed with a good government, v. 21. *Their nobles and judges shall be of themselves*, of their own nation, and they shall no longer be ruled by strangers and enemies; *their governor shall proceed from the midst of them*, shall be one that has been a sharer with them in the afflictions of their captive state; and this has reference to Christ our governor, *David our king*, v. 9. he is of ourselves, *in all things made like unto his brethren*; and I will cause him to draw near. 5. That they shall be taken again into covenant with God, according to the covenant made with their fathers, v. 22. 6. That their enemies shall be reckoned with and brought down, v. 20.

CHAP. XXXI. 1-9. God here assures his people, first, That he will again take them into a covenant relation to himself from which they seemed to have been cut off. *At the same time*, when God's anger breaks out against *the wicked*, chap. xxx. 24, his own people shall be owned by him as the children of his love: *I will be the God*, i. e. I will shew myself to be the God of all the families of Israel, v. 1, not of the two tribes only, but of all the tribes; not

22 And ye shall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

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This chapter goes on with the good words and comfortable words which we had in the chapter before, for the encouragement of the captives.

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which* were left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

6 For there shall be a day *that* the watchmen upon the mount Ephraim shall cry,

only their state in general, but their particular families, and the interests of them shall have the benefit of a special relation to God. The families of good people, in their family capacity, may apply themselves to God and stay themselves upon him as their God. If we and our houses serve the Lord, we and our houses shall be protected and blessed by him, Prov. iii. 33: second, That he will do for them in bringing them out of Babylon, as he had done for their fathers when he delivered them out of Egypt, and as he had purposed to do when he first took them to be his people: third, That he will again form them into a people, and give them a very joyful settlement in their own land, v. 4, 5: fourth, That they shall have liberty and opportunity to worship God in the ordinances of his own appointment, and shall have both invitations and inclinations to do so, v. 6, *there shall be a day*, and a glorious day it will be, when the watchmen upon mount Ephraim, that are set to stand centinel there to give notice of the approach of the enemy, finding that all is very quiet, and there is no appearance of danger, shall desire for a time to be discharged from their post, that they may go up to Zion, to praise God for the public peace. Or, *the watchmen* that tend the vineyards spoken of, v. 5, shall stir up themselves, and one another, and all their neighbours, to go and keep the solemn feasts at Jerusalem. Now this implies, that the service of God shall be again set up in Zion, that there shall be a general resort to it, with much affection and mutual excitement, as in David's time, Psalm cxxii. 1. But that which is most observable here is, *that*

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Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind, and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath redeemed Jacob and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together:

for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, A voice was heard in Ramah, Lamentation, *and* bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they *were* not.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*; turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned I repented; and after that I was instructed I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

the watchmen of Ephraim are forward to promote the worship of God at Jerusalem, whereas, when time was, *the watchmen of Ephraim* was hatred against the house of his God, Hos. ix. 8, and, instead of inviting people to Zion, laid snares for those that set their faces thitherward, Hos. v. 1. This promise was to have its full accomplishment in the days of the Messiah, when the gospel should be preached to all these countries, and a general invitation thereby given into the church of Christ, of which Zion was a type: fifth, That God shall have the glory, and the church both the honour and comfort of this blessed change, v. 7: sixth, That, in order to a happy settlement in their own land, they shall have a joyful return out of the land of their captivity, and a very comfortable passage homeward, v. 8, 9, and this beginning of mercy should be to them a pledge of all the other blessings here promised.

10-17. This paragraph is much to the same purpose with the last, publishing to the world, as well as to the church, the purposes of God's love concerning his people. This is a *word of the Lord*, which the *nations* must hear, for it is a prophecy of a work of the Lord, which the nations cannot but take notice of: Let them hear the prophecy, that they may the better understand and improve the performance: And let them that hear it themselves declare it

to others, *declare it in the isles afar off*: It will be a piece of news that will spread all the world over: *In Ramah* was there a voice heard, at the time when the general captivity was, nothing but *lamentation, and bitter weeping*, more there than in other places, because there Nebuzaradan had the general rendezvous of his captives, as appears, chap. xl. 1, where we find him sending Jeremiah back from Ramah. *Rachel* is here said to *weep for her children*. The sepulchre of Rachel was between Ramah and Bethlehem: Benjamin one of the two tribes, and Ephraim head of the ten tribes, were both descendants from Rachel. This is applied by the evangelists to the great mourning that was at Bethlehem for the murder of the infants there by Herod, Matt. ii. 17, 18, and this scripture is said to be then fulfilled.

18-26. We have here, first, Ephraim's repentance and return to God. Not only Judah but Ephraim, the ten tribes, shall be restored, and therefore shall thus be prepared and qualified for it, Hos. xiv. 8: second, God's compassion on Ephraim, and the kind reception he finds with God, v. 20: third, Gracious excitements and encouragements given to the people of God in Babylon, to prepare for their return to their own land. Let them not tremble and lose their spirits; let them not trifle and lose their time; but

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21 Set thee up way-marks, make thee high heaps; set thine heart toward the highway, *even* the way *which* thou wentest; turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more,

with a firm resolution and a close application address themselves to their journey, v. 21, 22: fourth, A comfortable prospect given them of a happy settlement in their own land again, v. 24, 25. Lastly, The prophet tells us what pleasure the discovery of this brought to his mind, v. 26. The foresights God had given him sometimes of the calamities of Judah and Jerusalem, were an exceeding pain to him, as chap. iv. 19, but these views were pleasing ones, though at a distance. *Upon this I awaked*, overcome with joy, which burst the fetters of sleep; and I reflected upon my dream, and it was such as had made *my sleep sweet to me*; I was refreshed, as men used to be with quiet sleep.

27-34. It is here farther promised, first, That the people of God shall become both numerous and prosperous: both Israel and Judah shall be replenished both with men and cattle, as if they were sown *with the seed* of both, v. 27: second, That they shall be reckoned with no farther for the sins of their daughters, v. 29, 30: third, That God will renew his covenant with them, so that all these blessings they shall have, not by providence only, but by promise, and thereby they shall be both sweetened and secured. But this covenant refers to gospel times, the latter days that *shall come*, for of gospel grace the apostle understands it, Heb. viii. 1-9, &c. where this whole passage is quoted, as a summary of the covenant of grace made with believers in Jesus Christ. It is a *new covenant*, and not according to the covenant made with them, when they came out of Egypt; not as if that made with them at mount Sinai were a covenant of nature and innocency, such as was made with Adam in the day he was created: No; that was for

The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the LORD;)

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when

substance a covenant of grace, but it was a dark dispensation of that covenant, in comparison with this in gospel times.

The particular articles of this covenant all contain spiritual blessings, not, I will give them the land of Canaan and a numerous issue, but I will give them pardon and peace, and grace, good heads, and good hearts. He promiseth, first, That he will incline them to their duty: *I will put my law in their inward part, and write it in their heart*: Not, I will give them a new law (as Mr. Gataker well observes) for Christ came not to destroy the law, but to fulfil it; but the law shall be written in their hearts by the finger of the spirit, as formerly it was written in the tables of stone: second, That he will take them into relation to himself: *I will be their God*, a God all-sufficient to them, *and they shall be my people*, a loyal obedient people to me. God's being to us a God is the summary of all happiness, heaven itself is no more, Heb. xi. 16. Rev. xxi. 3: third, That there shall be an abundance of the knowledge of God among all sorts of people, and this will have an influence upon all good, for they that rightly know God's name will seek him, and serve him, and put their trust in him, v. 34, *all shall know me*; all shall be welcome to the knowledge of God, and shall have the means of that knowledge; *his way shall be known upon earth*; whereas, for many ages, in Judah only was God known. Many more shall know God than did in the Old Testament times, which among the Gentiles were times of ignorance, the true God being to them an unknown God: fourth, That in order to all these blessings sin shall be pardoned; this is made the reason of all the rest; *for I will forgive their iniquity*, will not impute that to them, nor

the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, and to the corner of the horse-gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down, any more for ever.

CHAP. XXXII.

Jeremiah is imprisoned, but continues to prophesy.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

deal with them according to the desert of that, *will forgive* and forget, *I will remember their sin no more.*

35..40. The great thing here secured to us is, that while the world stands God will have a church in it, which, though sometimes it may be brought very low, yet shall be raised again, and its interests re-established; it is *built upon a rock, and the gates of hell shall not prevail against it.* Now here are two things offered for the confirmation of our faith in this matter; the building of the world, and the rebuilding of Jerusalem. *The days will come,* though they may be long in coming, when Jerusalem shall be entirely built again, as large as ever it was, the dimensions are here exactly described, by the places through which the circumference passed; and, no doubt, the wall which Nehemiah built, and which, the more punctually to fulfil the prophecy, began about the tower of Hananeel, here mentioned, Neh. iii. 1, inclosed as much ground

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD; though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth; for the right of redemption *is* thine to buy *it.*

8 So Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch, the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the

as is here intended, though we cannot certainly determine the places here called *the gate of the corner, the hill Gareb, &c.* Being thus built by virtue of the promise of God, and then devoted to the praise of God, *it shall not be plucked up, or thrown down any more for ever, i. e.* it shall continue very long; the time of the new city from the return to its last destruction, being full as long as that of the old from David to the captivity. But this promise was to have its full accomplishment in the gospel church, which, as it is the spiritual Israel, and therefore God will not cast it off, so it is the holy city, and therefore all the powers of men *shall not pluck it up, or throw it down:* it may lie waste for a time, as Jerusalem did, but shall recover itself, shall weather the storm and gain its point, *and the gates of hell shall not prevail against it.*

CHAP. XXXII. 1..15. As God appointed Jeremiah to confirm his predictions of the approaching destruction of Jerusalem, by his

purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel, that they may continue many days;

15 For thus saith the LORD of hosts, the God of Israel, Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of the purchase unto Baruch, the son of Neriah, I prayed unto the LORD, saying,

17 Ah! LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee:

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: The Great, the Mighty God, The LORD of hosts, is his name.

19 Great in counsel, and mighty in work: (for thine eyes *are* open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings:)

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day:

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in and possessed it; but they obeyed not thy voice, neither walk-

ed in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence; and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury, from the day that they built it even unto this day, that I should remove it from before my face;

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests,

own practice in living unmarried, so he now appointed him to confirm his predictions of the future restoration of Jerusalem, by his own practice in purchasing this field.

16..25. We have here Jeremiah's prayer to God, upon occasion of the discoveries God had made to him of his purposes concerning this nation to pull it down, and in process of time to build it up again, which puzzled the prophet himself, who, though he delivered his messages faithfully, yet, in reflecting upon them, was mightily at a loss within himself how to reconcile them; and in

that perplexity he poured out his soul before God in prayer, and so gave himself ease. That which disturbed him was not the ill bargain he seemed to have made for himself, in purchasing a field that he was likely to have no good of; but the ease of his people, for whom he was still a kind and faithful intercessor, and he was willing to hope, that if God had so much mercy in store for them hereafter as he had promised, he would not proceed with so much severity against them now as he had threatened.

26..44. We have here God's return to Jeremiah's prayer, de-

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and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now, therefore, thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me:

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

signed to quiet his mind and make him easy; and it is a full discovery of the purposes of God's wrath against the present generation, and the purposes of his grace concerning the future generations: second, The ruin of Judah and Jerusalem is here pronounced; the decree is gone forth, and shall not be recalled: second, The restoration of Judah and Jerusalem is here promised, v. 36, &c. God will in judgment remember mercy, and there will a time come, a set time to favour Zion. They shall be brought up from their captivity, and shall come and settle again in this land, v. 37. God will renew his covenant with them, a covenant of grace, the blessings of which are spiritual, and such as will work good things in them, to qualify them for the great things God in-

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

The scope of this chapter is much the same with that of the foregoing chapter, to confirm the promise of the restoration of the Jews; and these promises have both in type and tendency a reference as far forward as to the gospel church.

MOREOVER, the word of the LORD came unto Jeremiah the second time, while he was shut up in the court of the prison, saying,

2 Thus saith the LORD, the maker thereof, the LORD that formed it, to establish it; The LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure,

tended to do for them. It is called an *everlasting covenant*, v. 40, not only because God will be for ever faithful to it, but because the consequences of it will be everlasting: for doubtless here the promises look farther than to Israel according to the flesh, and are sure to all believers, to every *Israelite indeed*. Good Christians may apply them to themselves, and plead them with God, may claim the benefit, and take the comfort of them.

CHAP. XXXIII. 1-9. These promises here lead us to the gospel of Christ, and in that God has revealed to us *peace and truth*, the method of true peace; truth to direct us, peace to make us easy. *Grace and truth*, and abundance of both, *came by Jesus Christ*. The divine revelation of peace and truth brings health and

and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.

10 ¶ Thus saith the LORD, Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride: the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the cap-

tivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this *is the name* wherewith she shall be called, The LORD our Righteousness.

17 ¶ For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel:

18 Neither shall the priests the Levites want a man before me to offer burnt-offer-

cure to all those that by faith receive it: it heals the soul of the diseases it has contracted, as it is a means of sanctification, John xvii. 17, *He sent his word, and healed them*: and it puts the soul into good order, and keeps it in frame, and fit for the employments and enjoyments of the spiritual and divine life.

10-16. Here is a farther prediction of the happy state of Judah and Jerusalem after their glorious return out of captivity, issuing gloriously at length in the kingdom of the Messiah. 1. It is promised that the people that were long in sorrow shall again be filled with joy. 2. It is promised, that the country which had lain long depopulated should be replenished again. 3. To crown all the blessings which God has in store for them, here is a promise of the Messiah, and of that everlasting righteousness which he should bring in, v. 15, 16, and probably this is *that good thing*, that great good thing, which in the latter days, days that were yet to come, God would perform, as he had promised to Judah and Israel, and which their return out of captivity, and their settlement again in their own land, was in order to.

Christ is here prophesied of, 1, As a rightful king; he is a *Branch of righteousness*, not as a usurper, for he *grows up unto David*, with whom the covenant of royalty was made, and is that seed with whom that covenant should be established, so that his title is unexceptionable. 2, As a righteous King, righteous in vindicating those that suffer wrong, and punishing those that do wrong; *he shall execute judgment and righteousness in the land*. 3, As a King that shall protect his subjects from all injury. By him *Judah shall be saved* from wrath and the curse, and being so saved, *Jerusalem shall dwell safely*, quiet from the fear of evil, and en-

joying a holy security and serenity of mind, in a dependence upon the conduct of this prince of peace, this prince of their peace. 4, As a king that shall be praised by his subjects, *This is the name whereby they shall call him*, so the Chaldee reads it, the Syriac, and vulgar Latin; this name of his they shall celebrate and triumph in, and by this name they shall call upon him. It may be read more agreeable to the original, *This is he who shall call her, the Lord our righteousness*, as Moses's altar is called Jehovah-nissi, Exod. xvii. 15, and Jerusalem, Jehovah-shammah, Ezek. xlv. 35, intimating, that their glory in Jehovah as present with them and their banner; so here the city is called, *The Lord our righteousness*, because they glory in Jehovah as their righteousness. That which was before said to be the name of Christ (saith Mr. Gataker) is here made the name of Jerusalem, the city of the Messias, the church of Christ. He it is that imparts righteousness to her, for he is *made of God to us righteousness*, and she by bearing that name professeth to have her whole righteousness, not from herself, but from him, *In the Lord have I righteousness and strength*, Isa. xlv. 24, and *we are made the righteousness of God in him*. The inhabitants of Jerusalem shall have this name of the Messias so much in their mouths, that they shall themselves be called by it.

17-26. Three of God's covenants, that of royalty with David and his seed, that of the priesthood with Aaron and his seed, and that of peculiarity with Abraham and his seed, seemed to have been all broken and lost while the captivity lasted, but it is here promised, that, notwithstanding that interruption and discontinuance for a time, they shall all three take place again, and the true intents and meaning of them all shall be abundantly answered

ings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season:

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, If my covenant be not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

Two messages which God sent by Jeremiah.

THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

in the New Testament blessings, typified by those conferred on the Jews after their return out of captivity.

CHAP. XXXIV. 1-7. This prophecy concerning Zedekiah was delivered to Jeremiah, and by him to the parties concerned before he was shut up in the prison, for we find this prediction here made the ground of his commitment, as appears by the recital of some passages out of it, chap. xxii. 4. Here is a mixture of mercy: Zedekiah shall die a captive, but he *shall not die by the sword*, he shall die a natural death, v. 4, he shall end his days

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

6 *But* thou shalt die in peace; and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament thee, *saying*, Ah, lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-ser-

with some comfort, *shall die in peace*, v. 5. He never had been one of the worst of the kings, but we are willing to hope that what evil he had *done in the sight of the Lord*, he repented of it in his captivity, as Manasseh had done, and it was forgiven to him, and, God being reconciled to him, he might truly be said to *die in peace*.

8-22. Their reclaiming their servants was a great abuse to them, to whom servitude would be more irksome, after they had had some taste of the pleasures of liberty. It was a great shame

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vant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth;

18 And I will give the men that have transgressed my covenant, which have not

to themselves, that they could not keep in a good mind when they were in it: but it was especially an affront to God; in doing this they polluted his name, v. 16. It was a contempt of the command he had given them, as if that were of no force at all, but they might either keep it or break it as they thought fit. It was a contempt of the covenant they had made with him, and of the wrath which they had imprecated on themselves, in case they should break that covenant. It was jesting with God almighty, as if he could be imposed upon by fallacious promises, which, when they

performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf:

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

The Jews reprieved by the example of the Rechabites.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah, the son of Jeremiah, the son of Habazinia, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdalia, a man of God, which was by the chamber of the princes,

had gained their point, they would look upon themselves no longer obliged by.

CHAP. XXXV. 1-11. The Rechabites were originally Kenites, as appears 1 Chron. ii. 55, *These are the Kenites that came out of Hemath, the father of the house of Rechab.* The Kenites, at least those of them that gained a settlement in the land of Israel, were of the posterity of Hobab, Moses's father-in-law, Judges i. 16. We find them separated from the Amalekites, 1 Sam. xv. 6. See Judges iv. 17. One family of these Kenites had their denomination

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which *was* above the chamber of Maaseiah, the son of Shallum, the keeper of the door: not receive instruction to hearken to my words? saith the LORD.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab, the son of Rechab our father, commanded us, saying, Ye shall drink no wine, *neither* ye nor your sons for ever.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab, the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed;

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go, and tell the men of Judah, and the inhabitants of Jerusalem, Will ye

14 The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets,, rising up early and sending *them*, saying, Return ye now, every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me;

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done

from Rechab; his son, or a lineal descendent from him, was Jonadab, a man famous in his time for wisdom and piety. He flourished in the days of Jehu, king of Israel, near 300 years before this; for there we find him courted by that rising prince, when he affected to appear zealous for God, 2 Kings x. 15, 16, which he thought nothing more likely to confirm people in the opinion, than to have so good a man as Jonadab ride in the chariot with him. He prescribed these rules to them: (1.) That they might preserve the ancient character of their family, which, however looked upon by some with contempt, he thought its real reputation. His ancestors had addicted themselves to a pastoral life, Exod. ii. 16, and he would have his posterity keep to it, and not degenerate from it as Israel had done, who originally were shepherds and dwelt in tents, Gen. xvi. 34. (2.) That they might comport with their lot, and bring their mind to their condition, Moses had put them in hopes that they should be naturalized, Numb. x. 32, but it seems they were not, they were still *strangers in the land*, v. 7. (3.) That they might not be envied and disturbed by their neighbours among whom they lived. (4.) That they might be armed against temptations to luxury and sensuality, the prevailing sin of

the age and place they lived in. (5.) That they might be prepared for times of trouble and calamity.

12-19. The Rechabites' observance of their father's charge to them, is made use of as an aggravation of the disobedience of the Jews to God: let them see it and be ashamed. The aggravation is very high, for, first, the Rechabites were obedient to one that was but a man like themselves, that had but the wisdom and power of a man, and was only the father of their flesh; but the Jews were disobedient to an infinite and eternal God, that had an absolute authority over them as the father of their spirits. Second, Jonadab was long since dead, and was ignorant of them, and could neither take cognizance of their disobedience to his orders, nor give correction for it; but God lives for ever, to see how his laws are observed, and is in a readiness to revenge all disobedience. Third, the Rechabites were never put in mind of their obligations to their father; but God often sent his prophets to his people to put them in mind of their duty to him, and yet they would not do it. Fourth, Jonadab never did that for his seed that God had done for his people; he left them a charge, but left them no estate to bear the charge; but God had given his people a *good land*, and pro-

according unto all that he hath commanded you ;

19 Therefore thus saith the LORD of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever.

CHAP. XXXVI.

Jeremiah's prophecy written on a roll.

AND it came to pass, in the fourth year of Jehoiakim, the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them ; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah ; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up ; I cannot go into the house of the LORD :

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of the people, in the LORD's house upon the fasting-day : and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way : for great is the anger and fury that the LORD hath pronounced against this people.

8 And Baruch, the son of Neriah, did

*mis*ed them, if they would be obedient, they should still dwell in it. Fifth, God did not tie up his people to so much hardship, and to such instances of mortification, as Jonadab obliged his seed to ; and yet Jonadab's orders were obeyed, and God's were not.

CHAP. XXXVI. 1-8. Observe the reason here given for the writing of this roll, v. 3, *It may be the house of Judah will hear*. Not that the divine prescience was at any uncertainty concerning the

according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass, in the fifth year of Jehoiakim, the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah, the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber ; and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch, the son of Neriah, took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell

event, with that there is no peradventure ; God knew certainly *that they would do very treacherously*, Isa. xlviii. 8. And though God foresaw they would not hear, he did not tell the prophet so, but prescribes this method to him as a probable one, to be used, in hopes they *will* hear.

9-19. The princes were for the present much affected with the word that was read to them, v. 16. And *when they had heard all,*

us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that*, when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king nor any of his servants that heard all these words.

25 Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

they were afraid, were all afraid, *one* as well as *another*: like Felix, who trembled at Paul's reasonings. The reproofs were just, and the threatenings terrible, and the predictions now in a fair way to be fulfilled; so that laying all together, they were in a great consternation.

20-32. Jehoiakim the king had not patience to hear the roll read through as the princes had, but when he had heard *three or four leaves* read, in a rage *cut it with his penknife*, and threw it piece by piece *into the fire*, that he might be sure to see it *all consumed*, v. 22, 23. This was a piece of as daring impiety as a man

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah had burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: and there were added besides unto them many like words.

CHAP. XXXVII.

Zedekiah's reign. Jeremiah imprisoned.

AND king Zedekiah, the son of Josiah, reigned instead of Coniah, the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah the priest, to the prophet

could lightly be guilty of, and a most impudent affront to the God of heaven, whose message this was. See what an enmity against God there is in the carnal mind, and wonder at the patience of God, that he bears with such indignities done to him! Jehoiakim signed a warrant for the apprehending of Jeremiah and Baruch, God's ministers, v. 26, *but the Lord hid them*. Note, God will find out a shelter for his people, though their persecutors be ever so industrious to get them into their power, till their hour is come, nay, and then he will himself be their *hiding-place*.

CHAP. XXXVII. 1-10. Those by whom God has resolved to

CHAP. XXXVIII.

Jeremiah. saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people; for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that, when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem, to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

save or to destroy, saviours they shall be, and destroyers they shall be, yea, though they were all wounded; for as when God has work to do, he will not want instruments to do it with, though they may seem far to seek; so when he has chosen his instruments, they shall do the work, though they may seem very unlikely to accomplish it.

11., 21. Zedekiah ought to have released Jeremiah, nay, to have preferred him, to have made him a privy-counsellor, as Joseph was taken from prison to be the second man in the kingdom;

14 Then said Jeremiah, *It is false*; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets, which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee, that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

Jeremiah in the dungeon.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jere-

but he had not courage to do that, it was well he did as he did, and it is an instance of the care God takes of his suffering servants that are faithful to him. He can make even their confinement turn to their advantage, and the court of their prison to become as green pastures to them, and raise up such friends to provide for them, as that *in the days of famine they shall be satisfied. At destruction and famine thou shalt laugh.*

CHAP. XXXVIII. 1..13. Zedekiah, though he was under convictions that Jeremiah was a prophet, sent of God, yet he had not

miah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not *he that can do any thing against you.*

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now, when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin,)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence

thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Je-

courage to own his convictions, but yielded to the violence of his persecutors, v. 3, *He is in your hand*, and a worse sentence he could not have passed upon him. We found in Jehoiakim's reign, that the princes were better affected to the prophet than the king was, chap. xxxvi. 25, but now they were more violent against him, a sign they were ripening apace for ruin. Perhaps Ebed-melech could have made interest with the king to have got him his discharge from prison, now he had the king's ear, but he thought him safer, and better provided for there, than he would

be any where else. God can, when he pleaseth, make a prison to become a refuge and hiding-place to his people in distress and danger.

14..28. In the foregoing chapter we had the king in close conference with Jeremiah, and here again, though, v. 5, he had given him up into the hands of the enemies; such a struggle there was in the breast of this unhappy prince, between his convictions and his corruptions.

Jeremiah must tell the princes that he was petitioning the king

CHAP. XXXIX.

Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee;

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there.

27 Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was

taken: and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

Jerusalem taken.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him they brought him up to Nebuchadnezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 ¶ Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in

not to remand him back to the house of Jonathan the scribe, v. 25, 26, and he did tell them so, v. 27, and, no doubt, it was true; he would not let slip so fair an opportunity of engaging the king's favour; so that this was no lie or equivocation, but a part of the truth, which it was lawful for him to put them off with when he was under no obligation at all to tell them the whole truth. Though we must be so harmless as doves, as never to tell a wilful lie, yet we must be so wise as serpents, as not needlessly so expose ourselves to danger by telling all we know.

CHAP. XXXIX. 1-10: Observe here, 1, The wonderful changes of providence; some are abased, others advanced, 1 Sam. ii. 5. the hungry are filled with good things, and the rich sent empty away. The ruin of some, proves the rise of others. Let us therefore rejoice as though we rejoiced not in our abundance, and weep as though we wept not in our distresses. 2, The just retributions of providence: the rich had been proud oppressors, and now they are justly punished for their injustice: the poor had been patient sufferers, and now they are graciously rewarded for their patience, M m.

the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard, left of the poor of the people, which had nothing in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rabсарis, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the LORD.

and amends made them for all their losses: for, *verily there is a God that judgeth in the earth*, even in this world, much more in the other.

11..18. The same that were the instruments of punishing the persecutors, were the instruments of relieving the persecuted; and Jeremiah thought never the worse of his deliverance for its coming by the hand of the king of Babylon, but saw the more of the hand of God in it.

A fuller account of this matter we shall meet with in the next chapter. Ebed-melech trusted in God, that he would own him and stand by him, and then he was not afraid of the face of man. And those who trust God, as this good man did, in the way of duty, will find that their hope shall not make them ashamed in times of the greatest danger.

CHAP. XL.

The government of Gedaliah.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee; whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah, and dwelt with him among the people that were left in the land.

CHAP. XL. 1..6. He tells all the people that were now in chains before him, it was *because ye have sinned against the Lord that this thing is come upon you*. The princes of Israel would never be brought to acknowledge this, though it was as evident as if it had been written with a sun-beam: But this heathen prince plainly sees it, that a people that had been so favoured as they had been by the divine goodness, would never have been abandoned thus, had they not been very provoking. The people of Israel had been often told this from the pulpit by their prophets, and they would not regard it; now they are told it from the bench by their conqueror, whom they dare not contradict, and who will make them regard it. Sooner or later men shall be made sensible that their sin is the cause of all their miseries.

7..16. Gedaliah was the son of Ahikam, the son of Shaphan, one

CHAP. XLI.

7 ¶ Now, when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, *even* Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaiah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, swore unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise, when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan,

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah to Gedaliah unto Mizpah, and gathered wine and summer-fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

of the princes. We read of his father, chap. xxvi. 24. that he took Jeremiah's part against the people. He seems to be a man of great wisdom and a mild temper, and under whose government the few that were left might be very happy. In the affair of Ishmael, he discovered more good humour than distretion, more of the innocency of the dove, than the wisdom of the serpent.

CHAP. XLI. 1-10. It is hard to say which is more astonishing, God's permitting, or men's perpetrating such villanies as here we find committed. We have scarce such an instance of per-

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*; wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

CHAP. XLI.

Gedaliah murdered.

NOW it came to pass in the seventh month, *that* Ishmael the son of Nethaniah, the son of Elishama, of the seed-royal, and the princes of the king, *even* ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves,

fidious cruelty in all the scripture; so that with John, when he saw the woman drunk with the blood of the saints, we may well wonder with great admiration. But God permitted it for the completing of the ruin of an unhumiliated people, and the filling up of the measure of their judgments, who had filled up the measure of their iniquities. Let it possess us with an indignation at the wickedness of men, and an awe of God's righteousness.

11-18. We heartily wish that Johanan, when he had rescued the captives, would have sat down quietly with them, and ge-

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with offerings, and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them, that said unto Ishmael, Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel; *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the cap-

tains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about, and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

The Jews forbidden to go down to Egypt.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near.

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto

verned them peaceably, as Gedaliah did; but, instead of that, he is for leading them into the land of Egypt, as Ishmael would have led them into the land of the Ammonites; so that though he got the command over them in a better way than Ishmael did, and honestly enough, yet he did not use it much better. Gedaliah, who was of a meek and quiet spirit, was a great blessing to them; but Johanan, who was of a fierce and restless spirit, was set over them

for their hurt, and to complete their ruin, even after they were as they thought redeemed. Thus did God still walk contrary to them!

CHAP. XLII. 1-6. Whatever God commands, whether it be easy or difficult, agreeable to our inclinations or contrary to them, whether it be cheap or costly, fashionable or unfashionable, whether we get or lose by it in our worldly interests, if it be our duty, we will do it.

them, I have heard *you*; behold, I will pray unto the LORD your God according to your words: and it shall come to pass, *that* whatsoever thing the LORD shall answer you; I will declare *it* unto you, I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass, after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people, from the least, even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now, therefore, hear the word of

the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt; know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now, therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

CHAP. XLIII.

I. The people go down into Egypt, v. 1-7. 2. A prophecy that the king of Babylon should pursue them there, v. 8-18.

AND it came to pass, *that* when Jeremiah had made an end of speaking

set before them good and evil, the blessing and the curse, in the close he makes application of what he had said.

CHAP. XLIII. 1-7. If Jeremiah and Baruch had been so well affected to the Chaldeans as they would represent them, they would

7-22. God knew their hypocrisy in their enquiries of him, and that when they asked what he would have them do, they were resolved to take their own way, and therefore the sentence which was before pronounced conditionally is made absolute. Having
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unto all the people all the words of the LORD their God, for which the LORD their God, had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neraiah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah:

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the

LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh he shall smite the land of Egypt, *and deliver* such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAP. XLIV.

The Jews further threatened.

THE word that came unto Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

have gone away at first with Nebuzar-adan, when he courted them, to Babylon, and not have staid to take their lot with this despised ungrateful remnant. But the best services are no fences against malice and slander. Those that are resolved to contradict the great ends of the ministry, are industrious to put it into an ill name. When men will persist in sin, they represent those that would turn them from it as designing men for themselves, nay, as ill-designing men against their neighbours: It is well for them, that their witness is in heaven, and their record on high.

8. 13. It is foretold in express words, as express as can be, That the king, the present king of Babylon, Nebuchadrezzar, the very same that had been employed in the destruction of Jerusalem, should come in person against the land of Egypt, should make himself master even of this royal city, by the same token that he should set his throne in that very place where these stones were laid,

ver. 10. This minute circumstance is particularly foretold, that when it was accomplished, they might be put in mind of the prophecy, and confirmed in the belief of the extent and certainty of the divine prescience; to which the smallest and most contingent events are evident. God calls Nebuchadrezzar *his servant*, because herein he executed God's will, accomplished his purposes, and was instrumental to carry on his designs. The world's princes are God's servants, and he makes what use he pleaseth of them, and even those that know him not, nor aim at his honour, yet are the tools which his providence makes use of.

CHAP. XLIV. 1. 14. Those whom God sent into the land of the Chaldeans, though that was an idolatrous country, were there, by the power of God's grace, weaned from idolatry; but those who went against God's mind into the land of the Egyptians, were there, by the power of their own corruptions, more wedded

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled, *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah,

that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword, *and* by the famine: they shall die, from the least even unto the greatest, by the sword, and by the famine; and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there; for none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee:

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out

than ever to their idolatries: for when we thrust ourselves without cause or call into places of temptation, it is just with God to leave us to ourselves. He threatens their utter ruin for their persisting in their idolatry now they were in Egypt. That none (except a very few that will narrowly escape) shall ever *return to the land of Judah* again, v. 14. They thought, being nearer, they stood fairer for a return to their own land, than those that were carried to Babylon; yet those shall return, and these shall not; for the much surer way to any comfort, is that in which God has promised it to us, than that in which we have projected it for ourselves. If we walk contrary to God, he will walk contrary to us.

15-19. We have here the people's obstinate refusal to submit to the power of the word of God in the mouth of Jeremiah. We

have scarce such an instance of downright daring contradiction to God himself as this here, or such an avowed rebellion of the carnal mind. We find, first, That the women had been more guilty of idolatry and superstition than the men, not because the men stuck closer to the true God and the true religion than the women, but, I fear, because they were generally atheists, and were for no God and no religion at all, and therefore could easily allow their wives to be of a false religion, and to worship false gods. second, That it was consciousness of guilt that made them impatient of reproof. *They knew that their wives had burnt incense to other gods, and that they had countenanced them in it, and the women that stood by knew that they had joined with them in their idolatrous usages, so that what Jeremiah said touched them in a sore place,*

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drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword, and by the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

which made them *kick against the pricks*, as children of Belial, that will not bear the yoke.

20..30. Daring sinners may speak many a bold word, and many a big word, but, after all, God will have the last word; for he will be justified when he speaks; and all flesh, even the proudest, shall be silent before him. Prophets may be run down, but God cannot: nay, here the prophet would not.

The sacred history records not the accomplishment of this pro-

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine or theirs.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil;

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that sought his life.

CHAP. XLV.

Baruch encouraged.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim, the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD

phesy, but its silence is sufficient; we hear no more of those Jews in Egypt, and therefore conclude them, according to this prediction, lost there; for no word of God shall fall to the ground.

CHAP. XLV. 1..5. Baruch should have rejoiced that he was counted worthy to suffer in such a good cause and with such good company; but instead of that he vexeth at it and blames his lot; nay, and reflects upon his God, as if he had dealt hardly with him; what he said, was spoken in heat and passion, but God was offended

CHAP. XLVI.

saith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest.

CHAP. XLVI.

The conquest of Egypt predicted.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

at it, as Moses himself did, and paid dear for it too, when, his spirit being provoked, he *spoke unadvisedly with his lips*. Jeremiah could not be certain what was at the bottom of these complaints and fears, but God sees it; they came from his corruptions; that therefore the hurt might not be healed slightly, he searcheth the wound, and shews him that he had raised his expectations too high in this world, and had promised himself too much from it, and that made this distress and trouble he was in so very grievous to him and so hard to be borne. It is our over-fondness for the good things of this present time, that makes us impatient under its evil things. We may apply v. 5, to this world, and our state in it. What folly is it then to *seek great things for ourselves* here, where every thing is little, and nothing certain.

CHAP. XLVI. 1-12. The first verse is the title of that part of this book which relates to the neighbour-nations, and follows here. It is *the word of the Lord which came to Jeremiah against the Gentiles*; for God is King and Judge of nations, knows them, and will call them to an account that know him not, nor take any notice of him. Both Isaiah and Ezekiel prophesied against these nations, that Jeremiah here has a several saying to, and with refer-

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city, and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines: *for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

ence to the same events. In the Old Testament we have *the word of the Lord against the Gentiles*, in the New Testament we have *the word of the Lord for the Gentiles*, that they who were *afar off* are made nigh.

He begins with Egypt, because they were of old Israel's oppressors, and of late their deceivers, when they put confidence in them. In these verses he foretels the overthrow of *the army of Pharaoh-necho*, by Nebuchadnezzar, *in the fourth year of Jehoiakim*, which was so complete a victory to the king of Babylon, that thereby he recovered from the river of Egypt to *the river Euphrates*, *all that pertained to the king of Egypt*, and so weakened him that he came not again any more out of his land, as we find, 2 Kings xxiv. 7, and so made him pay dear for his expedition against the king of Assyria four years before, in which he slew Josiah, 2 Kings xxiii. 29. This is the event that is here foretold in lofty expressions of triumph over Egypt thus soiled; which Jeremiah would speak of with a particular pleasure, because the death of Josiah, which he had lamented, was now avenged on Pharaoh-necho.

13-28. Here is comfort and peace spoke to the Israel of God, v. 27, 28. Some understand it of those whom the king of Egypt
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16 He made many to fall, yea, one fell upon another; and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the King, whose name *is* The LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like fatted bullocks: for they also are turned back, *and* are fled away together; they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings; even Pharaoh, and *all* them that trust in him;

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon,

and into the hand of his servants; and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob; and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

CHAP. XLVII.

The Philistines' doom.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariot, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be* ere thou be quiet? Put up thyself into thy scabbard, rest, and be still.

had carried into captivity with Jehoahaz, but we read not of any that were carried away captives with him; it may therefore rather refer to the captives of Babylon, whom God had mercy in store for, or, more generally to all the people of God, designed for their encouragement in the most difficult times, when the judgments of God are abroad among the nations.

CHAP. XLVII. 1-7. As the Egyptians had often proved false

friends, so the Philistines had always been sworn enemies to the Israel of God, and the more dangerous and vexatious for their being such near neighbours to him. They were pretty well humbled in David's time, but it seems they had got head again, and were a considerable people till Nebuchadnezzar cut them off with other their neighbours, which is the event here foretold.

CHAP. XLVIII.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it.

CHAP. XLVIII.

Moab threatened.

A GAINST Moab thus saith the LORD of hosts, the God of Israel, Woe unto Nebo! for it is spoiled; Kiriathaim is confounded *and* taken; Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation: also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity, *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape; the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed *be* he that doeth the work of the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el, their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him bemoan him; and all ye that know his name say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst: for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

CHAP. XLVIII. 1-13. The author of Moab's destruction; it is *the Lord of hosts* that has armies, all armies at his command, and the God of Israel, v. 1, who will herein plead the cause of his Israel against a people that has always been vexatious to them, and will punish them now for the injuries done to Israel of old, though Israel was forbidden to meddle with them, Deut. ii. 9, therefore the destruction of Moab is called *the work of the Lord*, v. 10, for it is he that pleads for Israel: and his work will exactly agree with his word, v. 8. The prophet, in God's name, engageth the invaders to make thorough work of it, v. 10, *Cursed be he that doeth the work of the Lord deceitfully*, this bloody work, this destroying work, though it goes against the grain with men of com-

passion, yet it is *the work of the Lord*, and must not be done by the halves. The Chaldeans have it in charge, by a secret instinct, (saith Mr. Gataker) to destroy the Moabites, and therefore they must not spare, must not out of foolish pity *keep back their sword from blood*, they would thereby bring a sword, and a curse with it upon themselves, as Saul did by sparing the Amalekites; and Ahab by letting Benhadad go: *Thy life shall go for his life*.

14-47. The destruction is here further prophesied of very largely, and with a great copiousness and variety of expression, and very pathetically and in moving language, designed not only to awaken them by a national repentance and reformation to prevent the trouble, or by a personal repentance and reformation to pre-

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23 And upon Kirathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken; for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD: but *it shall not be so*; his lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab: *mine heart* shall mourn for the men of Kirheres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer-fruits, and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting*.

34 From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres; because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour

pare for it, but to affect us with the calamitous state of human life, which is liable to such lamentable occurrences; and with the power of God's anger and the terror of his judgments, when he comes forth to contend with a provoking people. In reading this long roll of threatenings, and meditating the terror of them, it will be of more use to us to keep this in our eye, and to get our hearts thereby possessed with a holy awe of God, and of his wrath, than to enquire critically into all the lively figures and metaphors here used.

The chapter concludes with a short promise of their return out of captivity in the latter days. God that brings them into captivity, will bring again their captivity, v. 47. Thus tenderly does God deal with Moabites, much more with his own people! even with Moabites he will not contend for ever, nor be always wroth. When Israel returned, Moab did; and perhaps the prophecy was intended chiefly for the encouragement of God's people, to hope for that salvation which even Moabites shall share in. Yet it looks further to gospel times, the Jews themselves refer it to the days of

the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

CHAP. XLIX.

I. The burden of the Ammonites, v. 1..6. II. Of the Edomites, v. 7..22. III. Of the Syrians, v. 23..27. IV. Of the Kedarens, and the kingdoms of Hazor, v. 28..33. V. Of the Elamites, v. 34..39.

CONCERNING the Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon; for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the vallies, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the LORD God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the

captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD, Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee,

the Messias; then the captivity of the Gentiles, under the yoke of sin and Satan, shall be brought back by divine grace, which shall *make them free, free indeed*.

CHAP. XLIX. 1..6. The Ammonites were next both in kindred and neighbourhood to the Moabites, and therefore are next set to the bar: Their country joined to that of the two tribes and a half on the other side Jordan, and was but an ill neighbour; however, being a neighbour, they shall have a share in these circular predictions. They are charged with backsliding or turning away from God, and from his worship, for they were the posterity of righteous Lot. It is true, they had never been so in covenant with God as Israel was, yet all idolaters may be called backsliders, for the worship of the true God was prior to that of false gods.

7..22. Many of the expressions used in this prophecy concerning Edom, are borrowed from the prophecy of Obadiah, which is concerning Edom; for all the prophets being inspired by one and the same spirit, there must needs be a wonderful harmony and agreement in their predictions. *He shall not be able to hide himself, and his seed too is spoiled: His brethren* the Moabites, *and his neighbours* the Philistines, whom he might have expected succours from, or at least shelter with, are spoiled as well as he, and disabled to do him any service: *And he is not, or there is not he, there is none to him, none left him* that may say what follows, v. 11. *Leave thy fatherless children, I will preserve them alive*.

Edom is not, he is cut off and gone; nor is there any to say, *leave me thine orphans*. If the master of a family be cut off or forced

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and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong; but I will suddenly make him run away from her; and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of Teman: surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad; for they have heard evil tidings; they are faint-hearted:

away. it is some comfort if he have a friend to leave his family with, whom he can confide in; but they shall have none such, for they shall all be involved in the same calamity. The Chaldee make these to be the words of God to his people, distinguishing them from the Edomites in this calamity; and they read it, *But you, O house of Israel, you shall not leave your orphans, I will secure them, and let your widows rest on my word*: Whatever becomes of the widows and fatherless of the Edomites, I will take care of yours. It is an unspeakable comfort to the people of God, when they are dying, that they may leave their surviving relations with God, may, in faith, commit them to him, and encourage them to trust in him; and though they cannot promise themselves great things in the world for them, yet they may hope that he will preserve them alive, always provided that they trust in him.

23..27. The kingdom of Syria lay north of Canaan, as that of

there is sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on her; anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get ye up unto the wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

Edom lay south, and thither we must now remove, and take a view of the approaching fate of that kingdom, which had been often vexatious to the Israel of God. Damascus was the metropolis of that kingdom, and the ruin of the whole is supposed in the ruin of that, yet Hamath and Arphad, two other considerable cities, are named, v. 23, and *the palaces of Ben-hadad*, which he built, are particularly marked for ruin, v. 27, as also, Amos i. 9. Some think Ben-hadad (the son of Hadad, either their idol, or one of their ancient kings, whence the rest descended) was a common name of the kings of Syria, as Pharaoh of the kings of Egypt.

28..33. These verses foretel the desolation that Nebuchadrezzar and his forces should make among the people of Kedar, who descended from Kedar the son of Ishmael, and inhabited a part of Arabia the stony, and of the kingdoms, the petty principalities of Hazor, that joined to them, who perhaps were originally Ca-

33 And Hazer shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAP. L.

The judgment of Babylon.

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans, by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, *and*

naanites, of the kingdom of Hazer in the north of Canaan, which had Jaban for its king, but being driven thence settled in the deserts of Arabia, and associated themselves with the Kedarens.

34-39. This prophecy is dated in the beginning of Zedekiah's reign; it is probable, the other prophecies, against the Gentiles, going before, were at the same time. The Elamites were the Persians, descended from Elam the son of Shem, Gen. x. 22, yet some think it was only that part of Persia which lay nearest to the Jews, which was called Elymais, and adjoined to Media. Elam had acted against God's Israel, *bare the quiver* in an expedition against them, Isa. xxii. 6, and therefore must be reckoned with among the rest. *In the latter days I will bring again the captivity of Elam.* When Cyrus had destroyed Babylon, brought the empire into the hands of the Persians, the Elamites, no doubt, returned in triumph out of all the countries whither they were scattered, and settled again in their own country. But this promise was to have its full and principal accomplishment in the days of the Messiah, when we find Elamites particularly among those, who, when the Holy Ghost was given, heard spoken *in their own tongues the wonderful works of God*, Acts ii. 9, and that is the most desirable return of the captivity. *If the Son makes you free, then you shall be free indeed.*

CHAP. L. 1-8. The destruction of Babylon is here spoken of

conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep; their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and

as a thing done, v. 2. Let it be published to the nations as a piece of news, great news, and news they are all concerned in; let all the world take notice of it, *Babylon is taken*; let God have the honour of it, let his people have the comfort of it, and therefore do not conceal it. Here is a word spoken for the people of God, and for their comfort, both *the children of Israel* and *of Judah*; for many there were of the ten tribes that associated with those of the two tribes in their return out of Babylon. It is promised that they shall return to their God first, and then to their own land; and the promise of their conversion and reformation is that which makes way for all the other promises. They shall renew their covenant with God of closer walking for the future; *Come, and let us join ourselves to the Lord in a perpetual covenant.* They had broken covenant with God, had in effect separated themselves from him, but now they resolve to *join themselves* to him again, by engaging themselves afresh to be his. Thus, when backsliders return, they must *do their first works*, must renew the covenant they first made; and it must be a *perpetual covenant* that must never be broken; and in order to that must never be forgotten; for a due remembrance of it will be the means of a due observance of it.

9-20. The great admirers of Babylon shall see it rendered very despicable: the last of kingdoms, the very tail of the nations *shall*

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they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage; because ye are grown fat as the heifer at grass, and bellow as bulls,

12 Your mother shall be sore confounded; he that bare you shall be ashamed: be-sold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow shoot at her, spare no arrows; for she hath sinned against the LORD.

15 Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is as scattered sheep; the lions have driven *him* away: first, the king of Assyria hath devoured him, and last, this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the

king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation; for this is the work of the LORD God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly; let nothing of her be left.

27 Slay all her bullocks, let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

it be, a wilderness, a dry land, a desolation, v. 12. The country that was populous shall be dispeopled, that was enriched with a fertile soil shall become barren. One king of Assyria carried the ten tribes quite away and devoured them; another invaded Judah and plundered and impoverished it, tore the fleece and flesh of this poor sheep; and now at last this Nebuchadnezzar, that is the terror and plague of all his neighbours, has taken advantage of the low condition to which he is reduced, and he has fallen upon him and broken his bones, has quite ruined him, has unboned him, and therefore the king of Babylon must be punished as the king of Assyria was, v. 18. Those who pursue and prosecute the sins of their predecessors, must expect to be pursued and prosecuted by their plagues; if they do as they did, let them fare as they fared. Judah and Israel were so fully forgiven when they were brought back

out of Babylon, that they are said to have received of the Lord's hand double for all their sins, Isa. xl. 2, this may include also a thorough reformation of their hearts and lives, as well as a full remission of their sins. If any seek for idols or any idolatrous customs among them after their return, *there shall be none*, they shall not find them; their dross shall be surely purged away, and by that it shall appear that their guilt is so; for I will pardon them whom I reserve, I will be propitious to them, so the word is; and that must be through him who is the Great Propitiation. Those whose sin God pardons, he reserves for something very great; for whom he justifies, them he glorifies.

21-32. The forces are mustered and commissioned to destroy Babylon, and every thing got ready for a descent upon that potent kingdom. Go up against that land by Merathaim, i. e. the country

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her; for she hath been proud against the LORD, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud, saith the LORD God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in the cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel, and the children of Judah, were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; The LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed:

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed:

38 A drought is upon her waters; and they shall be dried up: for it is the land of

graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance; they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, and pangs, as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out; surely he shall make their habitation desolate with them.

of the Mardi, that lay part in Assyria, and part in Armenia, and go among the inhabitants of Pekod, another country, mentioned Ezek. xxiii. 23, which Cyrus took in his way to Babylon. Media and Persia are now God's armoury, thence he fetcheth the weapons of his wrath, Cyrus, and his great officers and armies, whom he will make use of for the destruction of Babylon.

33..46. Soothsayers and astrologers are here called the liars, v. 36, for they cheated with their prognostications of peace and prosperity; the sword upon them shall make them dote, so they shall talk like fools, and be as men that had lost all their wits. God

has a sword that can reach the soul and affect the mind, and bring men under spiritual plagues. The waters shall be dried up, v. 38, the water that secures the city. Cyrus drew the river Euphrates into so many channels as made it passable for his army, so that they got with ease to the walls of Babylon, which were thought to be by that river inaccessible. The water likewise that makes the country fruitful should be dried up, so that it shall be turned into barrenness, and shall be no more inhabited by the children of men, but by the wild beasts of the desert, v. 39. This was foretold concerning Babylon, Isa. xiii. 9..22. It shall become like Sodom and

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46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

The prophet in this chapter goes on with the prediction of Babylon's fall.

THUS saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind:

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our

righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows, gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong; set up the watchmen; prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men as with caterpillars; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The Portion of Jacob *is* not like them; for he *is* the former of all things; and *Israel* *is* the rod of his inheritance: The LORD of hosts *is* his name.

20 Thou *art* my battle-axe, *and* weapons of war: for with thee will I break in pieces

Gomorrhah, v. 40. The same was foretold concerning Edom, chap. xlix. 18. As the Chaldeans had laid Edom waste, so they shall themselves be laid waste.

CHAP. LI. 1-58. When the spoiler comes upon Babylon, her mighty men, that should make head against him, are presently taken, their weapons of war fail them, *every one of their bows is broken*, and stands them in no stead; their politics fail them, they

call councils of war, but their princes and captains, that set in council to concert measures for the common safety, are made drunk, they are as men intoxicated through stupidity or despair, they can form no right notions of things, stagger and are unsteady in their counsels and resolves, and dash one against another, and, like drunken men, fall out among themselves; and at length *sleep a perpetual sleep*, and never awake from their wine, the wine of

the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyeth all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain,

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her: cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations, with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow;

for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation, without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds; their might hath failed; they became as women: they have burnt her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burnt with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lion's whelps.

39 In their heat I will make their feasts,

God's wrath, for it is to them an opiate that lays them in a fatal lethargy. The *walls of their city* fail them, v. 58. When the enemy had found ways to ford Euphrates, which was thought impassable, yet sure, think they, the walls are impregnable, they are the broad walls of Babylon, or as the margin reads it, *the walls of broad Babylon*; the compass of the city, within the walls, was 385 furlongs, some say 480, that is about sixty miles; the walls were 200 cubits high, and 50 cubits broad, so that two chariots might easily pass by one another upon them. Some say there was a threefold wall about the inner city, and the like about the outer; and the stones of the wall being laid in pitch instead of mortar, Gen. xi. 3, were scarce separable; and yet these shall be

utterly broken, and the high gates and towers shall be burnt, and the people that are employed in the defence of the city shall labour in vain, in the fire, they shall quite tire themselves, but shall do no good.

The king of Babylon, who should have been observing the approaches of the enemy, was himself at such a distance from the place where the attack was made, that it was a great while ere he had notice that the city was taken; so that they who were posted near the place sent the messenger, one courier after another with advice of it, v. 31. The foot-posts shall meet at the court from several quarters with this intelligence to the king of Babylon, that his city is taken at *one* end, and there is nothing to obstruct the pro-

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and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon; she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him, yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven, and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon hath caused the slain of

Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice: when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire: and the people shall labour in vain, and the folk in the fire, and they shall be weary.

gress of the conquerors, but they will be at the other end quickly. They are to tell him that the enemy hath *seized the passes*, v. 32, the forts or blockades upon the river; and having got over the river, they set fire to the reeds on the river-side, to alarm and terrify the city, so that all the men of war are affrighted, and have thrown down their arms and surrendered at discretion. The messengers come, like Job's, one upon the heels of another, with these tidings, which are immediately confirmed with a witness, by the enemies being in the palace and slaying the king himself, Dan. v. 30. And that profane feast which they were celebrating at the very time when the city was taken, which was both an evidence of their strange security, and a great advantage to the enemy, seems

here to be referred to, v. 38, 39, *They shall roar together like lions*, as men in their revels used to do, when the wine is got into their heads; they call it singing, but in scripture language, and in the language of sober men, it is called *yelling like lions whelps*. It is likely they were drinking confusion to Cyrus and his army with loud huzzas; well, saith God, in their heat, when they are inflamed (Isa. v. 11.) and their heads are hot with hard drinking, I will *make their feasts*, I will *give them their potion*; they have passed their cup round, now *the cup of the Lord's right hand shall be turned unto them*, Hab. iii. 15, 16, a cup of fury, which shall *make them drunk*, that they may rejoice, or rather that they may *revel in it*, and *sleep a perpetual sleep*.

CHAP. LII.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words ;

62 Then thou shalt say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates :

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her : and they shall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

The history of the destruction of Jerusalem.

ZEDEKIAH was one and twenty years old when he began to reign ; and he reigned eleven years in Jerusalem : and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth

day of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden ; (now the Chaldeans *were* by the city round about :) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho ; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath ; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes : he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah ; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 ¶ Now in the fifth month, in the tenth *day* of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house ; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire :

59..64. Seraiah must then tie a stone to the book and throw it into the midst of the river Euphrates, as a confirming sign of the things contained in it, saying, *Thus shall Babylon sink and not rise.* The fall of the New Testament Babylon was represented by something like this, but much more magnificent, Rev. xviii. 21, *A mighty angel cast a great millstone into the sea, saying, Thus shall Babylon fall.* Those that sink under the weight of God's wrath and curse sink irrecoverably.

CHAP. LII. 1..11. This narrative begins no higher than the beginning of the reign of Zedekiah, though there were two cap-

tivities before, one in the fourth year of Jehoiakim, the other in the first year of Jeconiah ; but probably it was drawn up by some of those that were carried away with Zedekiah, as a reproach to themselves for imagining that they should not go into captivity after their brethren, with which hopes they had long flattered themselves.

12..23. We have here an account of the woeful havock that was made by the Chaldean army, a month after the city was taken, under the command of Nebuzar-adan, who was *captain of the guard*, or general of the army in this action. In the margin he is R r

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14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass where-with they ministered, took they away.

19 And the basons, and the fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapter of brass *was* upon it, and the height of one chapter *was* five cubits, with net-work and pomegranates upon the chapters round about, all of brass. The

second pillar also, and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land *that were* found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadrezzar carried away captive: in the seventh year, three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that*

called the *chief of the slaughter-men*, or *executioners*, for soldiers are but slaughter-men, and God employs them as executioners of his sentence against a sinful people. Nebuzar-adan was chief of those soldiers, but in the execution he did, we have reason to fear he had no eye to God, but he served the king of Babylon and his own designs, now he came into Jerusalem, into the very bowels of it, as captain of the slaughter-men there.

24..30. If this be the sum total of the captives which we have, v. 30, *All the persons were four thousand and six hundred*, we may

see how strangely they were reduced from what they had been, and may wonder as much how they came to be so numerous again, as afterwards we find them; for it should seem that, as at first in Egypt, so again in Babylon, the Lord made them fruitful in the land of their affliction, and the more they were oppressed, the more they multiplied. And the truth is, this people were often miracles both of judgment and mercy.

31..34. This passage of story concerning the reviving which king Jehoiachin had in his bondage, we had likewise before, 2 Kings

CHAP. I.

Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison-garments; and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

xxv. 27..30, only there it is said to be done on the *twenty-seventh day of the twelfth month*, here on the *twenty-fifth*; but in a thing of this nature two days break no squares in the account: it is pro-

bable, the orders were given for his release on the twenty-fifth day, but he was not presented to the king till the twenty-seventh.

LAMENTATIONS

OF JEREMIAH.

Since it is certainly true what Solomon saith, contrary to the common opinion of the world, that *Sorrow is better than laughter*, and, *It is better to go to the house of mourning, than to the house of feasting*, we should come to the reading and consideration of the melancholy chapters of this book, not only willingly, but with an expectation to edify ourselves by them; which that we may do, we must compose ourselves to a holy sadness, and resolve to weep with the weeping prophet. The penman was Jeremiah the prophet, who is here Jeremiah the poet, therefore this book is fitly adjoined to the book of his prophecy, and is an appendix to it. We had there at large the predictions of the desolations of Judah and Jerusalem, and then the history of them, to shew how punctually the predictions were accomplished, for the confirming of our faith: Now here we have the expressions of his sorrow upon occasion of them, to shew that he was very sincere in the protestations he had often made, that he did not desire the woeful day, but on the contrary the prospect of it filled him with bitterness: When he saw these calamities at a distance, he wished his *head waters*, and his *eyes fountains of tears*; and when they came, he made it to appear he did not dissemble in that wish, and that he was far from being disaffected to his country, which was the crime his enemies charged him with. The occasion of these Lamentations was the destruction of Judah and Jerusalem by the Chaldean army, and the dissolution of the Jewish state both civil and ecclesiastical thereby. Some of the Rabbins will have these to be the Lamentations which Jeremiah penned upon occasion of the death of Josiah, which are mentioned 2 Chron. xxxv. 25. But though it is true that that opened the door to all the following calamities, yet these *Lamentations* seem to be penned in the sight, not in the foresight of those calamities; when they were already come, not when they were at a distance; and there is nothing of Josiah in them, and his praise, as was, no question, in the *Lamentations* for him. No, it is Jerusalem's funeral that this is an elegy upon: it is not only poetical, but alphabetical, all except the fifth chapter, as some of David's psalms are; each verse beginning with a several letter in the order of the Hebrew alphabet, the first aleph, the second beth, &c. but the third chapter is a triple alphabet, the three first beginning with aleph, the three next with beth, &c. which was a help to memory, it being designed that these mournful ditties should be got by heart, and was an elegance in writing then valued, and therefore not now despised. Of great use no doubt it was to the pious Jews in their sufferings, furnishing them with spiritual language to express their natural grief by; helping to preserve the lively remembrance of Zion among them and their children that never saw it, when they were in Babylon directing their tears into the right channel; for they are here taught to mourn for sin, and mourn to God; and withal encouraging their hopes, that God would yet return and have mercy upon them: And it is of use to us, to affect us with godly sorrow for the calamities of the church of God, as becomes those that are living members of it, and are resolved to take our lot with it.

CHAP. I.

- I. The chapter is all of a piece, and the several remonstrances are interwoven; but here is, 1, A complaint made to God, v. 1..11. II. The same complaint made to their friends, v. 12..17. III. An appeal to God and his righteousness concerning it, v. 18..22.

HOW doth the city sit solitary *that was* full of people! *how* is she become as a widow! she *that was* great among the na-

CHAP. I. 1..11. The sins of Jerusalem are here complained of as the procuring, provoking cause of all these calamities: Who-
ever are the instruments, God is the author of all these troubles,

tions, and princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks; among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of

it is *the Lord* that has afflicted her, v. 5. and he has done as a righteous Judge, for *she has sinned*.

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affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture; and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that pass

by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet; he hath turned me back; he hath made me desolate *and* faint all the day.

14 The yoke of my transgressions is bound by his hand; they are wreathed, *and* come up upon my neck; he hath made my strength to fall: the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a winepress.

16 For these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me; my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled against his commandment; hear, I pray you, all people, and behold my sorrow; my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD, for I *am* in distress; my bowels are troubled; mine heart is turned within me; for I have grievously rebelled; abroad the sword bereaveth, at home *there is* as death.

12..22. The complaints here are for substance the same with those in the foregoing part of the chapter; but in these verses the prophet, in the name of the lamenting church, doth more particularly acknowledge the hand of God in these calamities, and the righteousness of his hand. She justifies God in all that is brought upon her, acknowledging that her sins had deserved these severe

chastenings. It is this that lies heavier upon her than the afflictions she was under; *my bowels are troubled*, they work within me as the troubled sea, *my heart is turned within me*, is restless, is turned upside down, *for I have grievously rebelled*. Sorrow for sin must be great sorrow, and must affect the soul.

CHAP. II.

21 They have heard that I sigh; *there is* none to comfort me; all mine enemies have heard of my trouble; they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them as thou hast done unto me for all my transgressions; for my sighs *are* many, and my heart *is* faint.

CHAP. II.

I. Here is the anger of Zion's God, v. 1..9. II. Here is the sorrow of Zion's children, v. 10..19. III. The complaint is made to God, and the matter referred to his compassionate consideration, v. 20..22.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, *as if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, *and* keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

CHAP. II. 1..9. It is a very sad representation which is here made of the state of God's church, of Jacob and Israel, of Zion and Jerusalem, but the emphasis in these verses seems to be laid all along upon the hand of God in the calamities which they were groaning under. The grief is not so much that such and such things are done, as that God has done them, that he appears angry with them; it is he that chastens them, and chastens them *in wrath* and *in his hot displeasure*: He is become their enemy, and fights against them; and this, this is the wormwood and the gall in the affliction and the misery.

10..22. Justly are these called *Lamentations*, and they are very Vol. II.

pathetical ones; the expressions of grief in perfection, mourning and woe, and nothing else, like the contents of Ezekiel's roll, Ezek. ii. 10. Comforts for the cure of these lamentations are here sought for and prescribed. The method of cure prescribed, is to address themselves to God, and by a penitent prayer to commit their case to him, and to be instant and constant in such prayers, v. 19. *Arise*, out of thy dust, out of thy despondency, *cry out in the night*, watch unto prayer; when others are asleep be thou upon thy knees, importunate with God for mercy; *in the beginning of the watches*, of each of the four watches of the night, let thine eyes prevent them, Psal. cxix. 148. then *pour out thine heart*. S s

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13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?

14 Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

15 All that pass by clap *their* hand at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee; they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this is the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied; and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children of a span

long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAP. III.

I. A sad complaint of God's displeasure, v. 1..20. II. Words of comfort to God's people, v. 21..36. III. Duty prescribed, v. 37..41. IV. The complaint renewed, v. 42..54. V. Encouragement taken to hope in God, v. 55..63.

I AM the man *that* hath seen affliction by the rod of his wrath:

2 He hath led me, and brought *me* into darkness, but not *into* light.

3 Surely against me is he turned: he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they* that be dead of old.

7 He hath hedged me about, that I cannot get out; he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath made my paths crooked.

10 He *was* unto me as a bear lying in wait, *and* as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

like water before the Lord, be free and full in prayer, be sincere and serious in prayer; open thy mind, spread thy case before the Lord; *lift up thine hands towards him* in holy desire and expectation; beg for *the life of thy young children*, these poor lambs, what have they done? Note, Prayer is a salve for every sore, even the sorest; a remedy for every malady, even the most grievous. And our business in prayer is not to prescribe, but subscribe to the wisdom and will of God; to refer our case to him, and then leave it with him; *Lord, behold and consider, and thy will be done*.

CHAP. III. 1..20. The title of Psalm cii, might very fitly be

prefixed to this chapter; *The prayer of the afflicted, when he is overwhelmed, and pours out his complaint before the Lord*; for it is very feelingly and fluently that the complaint is here poured out. He was ready to despair of relief and deliverance. I have even given up all for gone, concluding, *my strength and my hope is perished from the Lord*, v. 18. *i. e.* I can no longer stay myself upon God as my support, for I do not find he gives me encouragement to do so; nor can I look for his appearing in my behalf, so as to put an end to my troubles, for the case seems remediless and even my God inexorable. Without doubt it was his infirmity to say thus, Psal.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people, and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgot prosperity.

18 And I said, My strength and my hope is perished from the LORD;

19 Remembering mine affliction and my misery, the wormwood and the gall:

20 My soul hath *them* still in remembrance, and is humbled in me.

21 This I recal to my mind, therefore have I hope.

22 ¶ *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* new every morning: great is thy faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that a man should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust, if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him; he is filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause the LORD approveth not.

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good.

39 Wherefore doth a living man complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have transgressed, and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

lxxvii. 10. for with God there is *everlasting strength*, and he is his people's never-failing hope, whatever they may think. That grief returned upon every remembrance of his troubles, and his reflections were as melancholy as his prospects, v. 19, 20. The captives in Babylon had all the miseries of the siege in their mind continually, and the flames and ruins of Jerusalem still before their eyes, and *wept when they remembered Zion*: nay, they could *never forget Jerusalem*, Psalm cxxxvii. 1-5. *my soul* having *them* in remembrance *is humbled in me*, not only oppressed with a sense of the trouble, but in bitterness for sin. It becomes us to have humble hearts under humbling providences, and to renew our penitent humiliations for sin upon every remembrance of our afflictions and miseries. Thus we may get good by former corrections and prevent farther.

21-36. Here the clouds begin to scatter, and the sky to clear up: the complaint was very melancholy in the former part of the chapter, and yet here the tune is altered, and the mourners in Zion begin to look a little pleasant. But for hope the heart would break. To save the heart from being quite broken, here is something *called to mind*, which gives ground for *hope*, v. 21. which refers to what comes after, not to what goes before. Let us see what these things are which he *calls to mind*, 1. That as bad as things are, it is owing to the mercy of God that they are not worse. That even in the depth of their affliction they still have experience

of the tenderness of the divine pity, and the truth of the divine promise. That God is and ever will be the all-sufficient happiness of his people, and they have chosen him and depend upon him to be so, v. 24. *The Lord is my portion, saith my soul*. That those who deal with God will find it is not in vain to trust in him; for he is good to those that do so, v. 25. That afflictions are really good for us, and if we bear them aright will work very much for our good. That God will graciously return to his people with seasonable comforts, *according to the time that he has afflicted them*, v. 31, 32. That when God doth cause grief it is for wise and holy ends, and he takes not delight in our calamities, v. 33. That though he makes use of men as his hand, or rather instruments in his hand, for the correcting of his people, yet he is far from being pleased with the injustice of their proceedings, and the wrong they do them, v. 34, 35, 36.

37-41. That we may be entitled to the comforts administered to the afflicted in the foregoing verses, and may taste the sweetness of them, we have here the duties of an afflicted state prescribed to us, in the performance of which we may expect those comforts. 1. We must see and acknowledge the hand of God in all the calamities that befall us at any time, whether personal or public, v. 37, 38. 2. We must not quarrel with God for any affliction that he lays upon us at any time, v. 39. *Wherefore doth a living man complain?* 3. We must set ourselves to answer God's intention

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44 Thou hast covered thyself with a cloud that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against me.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of waters for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission.

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart, because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice; hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me;

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me:

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold, their sitting down, and their rising up; *I am* their music.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAP. IV.

I. The prophet here laments the injuries and indignities done to those that respect used to be shewed to, v. 1, 2. II. The direful effects of the famine, v. 3-10. III. The taking of Jerusalem, v. 11, 12. IV. He acknowledgeth that the sins of their leaders were the cause of all these calamities, v. 13-16. V. He gives up all as doomed to utter ruin, v. 17-20. VI. He foretells the return of the captivity of Zion at last, v. 22.

HOW is the gold become dim! *how* is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: *they that were* brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin

in afflicting us, which is to bring sin to our remembrance, and to bring us home to himself, v. 40.

42-54. It is easier to chide ourselves for complaining than to chide ourselves out of it; the prophet had owned that a living man should not complain, as if he checked himself for his complaints in the former part of the chapter, and yet here the clouds return after the rain, and the wounds bleed afresh; for great pains must be taken with a troubled spirit to bring it into temper.

55-66. We may observe throughout this chapter a struggle in the prophet's breast between sense and faith, fear and hope, he

complains and then comforts himself, yet drops his comforts, and returns again to his complaints, as Psalm xlii. But as there, so here, faith gets the last word and comes off a conqueror, for in these verses he concludes with some comfort. And here are two things with which he comforts himself.

1, His experience of God's goodness even in his affliction.
2, With an appeal to God's justice, and omniscience.

CHAP. IV. 1-12. The elegy in this chapter begins with a lamentation of the very sad and doleful change which the judgments of God had made in Jerusalem: The city that had been *as gold*, as

cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.*

10 The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered *as blind men* in the streets, they have polluted themselves with blood, so that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered they said among the heathen, They shall no more sojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save us.

18 They hunt our steps, that we cannot

the most fine gold, so rich and splendid, the perfection of beauty, and the joy of the whole earth, is become dim and is changed, has lost its lustre, lost its value, is not what it was, it is become dross. Alas, what an alteration is here!

13..20. Nothing ripens a people more for ruin, nor fills the measure faster, than the sins of their priests and prophets. The particular sin charged upon them is persecution; the false prophets and corrupt priests joined their power and interest to *shed the blood of the just in the midst of her*, i. e. the blood of God's prophets and of those that adhered to them; they not only shed the blood of their innocent children, whom they sacrificed to Moloch, but the blood of the righteous men that were among them, whom they sacrificed to that more cruel idol of enmity to the truth and true religion. This was that sin which the Lord would not pardon, 2 Kings xxiv. 4. and which brought the last destruction.

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go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked.

22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

CHAP. V.

I. The calamitous state of God's people in their captivity, v. 1..16. II. A protestation of their concern for God's sanctuary, v. 17, 18. III. A humble supplication to God, for the returns of mercy, v. 19..22.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 Our necks *are* under persecution: we labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and* to the Assyrians, to be satisfied with bread.

upon Jerusalem, James v. 6. *Ye have condemned, and killed the just.* And the priests and prophets were the ringleaders in persecution, as in Christ's time the chief priests and scribes were the men that incensed the people against him, who otherwise would have persisted in their hosannas.

21..22. It is spoken ironically, v. 21. *Rejoice and be glad, O daughter of Edom*, go on to insult over Zion in distress, till thou hast filled up the measure of thine iniquity; do so, rejoice in thy own present exemption from the common fate of thy neighbours. This is like Solomon's upbraiding the young man with his ungoverned mirth, Eccl. xi. 9. *Rejoice, O young man in thy youth.*

CHAP. V. 1..16. *Is any afflicted? let him pray*; and let him in prayer pour out his complaint to God, and make known before him his trouble; the people of God do so here: being overwhelmed with grief, they give vent to their sorrows at the footstool of the

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7 Our fathers have sinned, and *are* not; and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, because of the sword of the wilderness.

10 Our skin was black like an oven, because of the terrible famine.

11 They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music,

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head: woe unto us that we have sinned!

17 For this our heart is faint; for these *things* our eyes are dim,

18 Because of the mountain of Zion, which is desolate; the foxes walk upon it.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, and forsake us so long time?

21 Turn thou us unto thee, O LORD, and we shall be turned: renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

throne of grace, and so give themselves ease; they complain not of evils feared but of evils felt; *Remember what is come upon us*, v. 1.

17-22. If God by his grace renew our hearts, he will by his favour *renew our days*, so that we shall *renew our youth as the eagle*, Psalm ciii. 5. They that *repent and do their first works*, shall re-

joice and recover their first comforts. God's mercies to his people have been, *ever of old*, Psalm xxv. 6. and therefore they may hope, even then when he seems to have forsaken and forgotten them, that the mercy which was *from everlasting* will be *to everlasting*.

E Z E K I E L.

The penman of this book was Ezekiel, his name signifies, *The strength of God*; or one *girt or strengthened of God*. If we may credit the tradition of the Jews, he was put to death by the captives in Babylon, for his faithfulness and boldness in reprovng them, that they dragged him upon the stones till his brains were dashed out. The scene is laid in Babylon, when it was a *house of bondage* to the *Israel of God*; there the prophecies of this book were preached, there they were written, when the prophet himself and the people to whom he prophesied were captives there. Ezekiel and Daniel are the only writing prophets of the Old Testament that lived and prophesied any where but in the land of Israel, except we add Jonah, who was sent to Nineveh to prophesy. Ezekiel prophesied in the beginning of the captivity, Daniel in the latter end of it; it was an indication of God's good will to them, and his gracious designs concerning them in their affliction. If the Lord had been pleased to kill them, he would not have used such apt and proper means to cure them. There is much in it that is very mysterious, dark, and hard to be understood; especially in the beginning and the latter end of it; which therefore the Jewish Rabbies forbade the reading of to their young men, till they came to be thirty years of age, lest by the difficulties they met with there they should be prejudiced against the Scriptures: but if we read these difficult parts, of Scripture with humility and reverence, and search them diligently, though we may not be able to untie all the knots we meet with, no more than we can solve all the phenomena in the book of nature, yet we may from them, as from the book of nature, gather a great deal for the confirming of our faith, and the encouraging of our hope in the God we worship.

CHAP. I.

I. The common circumstances of the prophecy, v. 1-3. II. The vision of the glory of God, v. 4-28.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of

the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachin's captivity,)

CHAP. I. 1-14. The visions of God which Ezekiel here saw were very glorious, and had more particulars than those which other prophets saw. The scope and intention of these visions is,

first, To possess the prophet's mind with very great, and high, and honourable thoughts of that God, by whom he was commissioned, and for whom he was employed: second, To strike a terror upon

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber out of the midst of the fire:

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet: the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another;

the sinners that remained in Zion, and those that were already come to Babylon, who were secure, and bid defiance to the threatenings of Jerusalem's ruin: third, To speak comfort to those that feared God, and trembled at his word, and humbled themselves under his mighty hand.

Now to answer these ends, we have in these verses the first part of the vision, which represents God as attended and served by an innumerable company of angels, who are all his messengers, *doing his commandments*, and *hearkening to the voice of his word*: which speaks him great; as it magnifies an earthly prince to have a splendid retinue, and numerous armies at his command, which engageth his allies to trust in him, and his enemies to fear him.

The introduction to this vision of the angels is very magnificent and awakening, v. 4. The prophet observing the heavens to open, *looked*, looked up, as it was time, to see what discoveries God would make to him. When the heavens are opened, it concerns us to have our eyes open. And to clear the way, *behold, a whirlwind came out of the north*, which would drive away the interposing mists of this lower region; fair weather uses to *come out of the north*, and thence *the wind comes that drives away rain*: God can by a whirlwind clear the sky and air, and produce that serenity of mind which is necessary to our communion with heaven. Nothing more easy to determine that God is; nothing more difficult than to describe what he is. When God displays his wrath as fire, yet there is *a brightness about it*; for his holiness and justice appear very illustrious in the punishment of sin and sinners: Even about the *devouring fire* there is *a brightness*, which glorified saints will for ever admire. That which comes out of the fire, of a fiery amber colour, when it comes to be distinctly viewed, is *the likeness of four living creatures*; not the *living creatures* themselves, angels are spirits and cannot be seen, but the *likeness* of them, such a hieroglyphic or representation as God saw fit to make use of for the leading of the prophet, and us with him, into some acquaintance with the world of angels (a matter purely of divine revelation) so far as is requisite to possess us with an awful sense of the greatness of that God who hath angels for his attendants, and the goodness of that God who hath appointed them to be attendants on his people. They are four, so they appear here though they are innumerable, to intimate their being sent forth towards the four

they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward; whither the spirit was to go they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now, as I beheld the living crea-

winds of heaven, Matt. xxiv. 31, and Zechariah sees them as four chariots going forth, east, west, north and south, Zeck. vi. 1. God has messengers to send each way, for his kingdom is universal, and reacheth to all parts of the world. These living creatures are described here, first, By their general appearance, *they had the likeness of a man*, they appeared for the main in a human shape, to signify that these living creatures are reasonable creatures, intelligent beings, who have that *spirit of a man* which is the *candle of the Lord*: second, By their faces, *every one had four faces*, looking four several ways. In St. John's vision, which has a near affinity with this, each of the four living creatures has one of these faces here mentioned, Rev. iv. 7, here each of them has all four, to intimate, that they have all the same qualifications for service, though, perhaps, among the angels of heaven, as among the angels of the churches, some excel in one gift, and others in another, but all for the common service. They have *the likeness of a man*: but because there are some things in which man is excelled even by the inferior creatures, they are therefore compared to some of them; they have *the understanding of a man*, and such as far exceeds it: they also resemble man in tenderness and humanity: but first, *A lion* excels a man in strength and boldness, and is much more formidable, therefore the angels, who do so too, put on the *face of a lion*: second, *An ox* excels man in diligence and patience and pains-taking, and an unwearied discharge of the work he has to do; therefore the angels, who are constantly employed in the service of God and the church, put on *the face of an ox*: third, *An eagle* excels man in quickness and piercingness of sight, and in soaring high, and therefore the angels, who seek things above, and see far into divine mysteries, put on *the face of a flying eagle*: third, By their wings, *every one had four wings*, v. 6. in the vision Isaiah had of them, they appeared with six, now with four; for they appeared above the throne, and had occasion for two to cover their faces with; fourth, By their feet, including their legs and thighs; they were *straight feet*, v. 7, they stood straight and firm and steady, no burden of service could make their legs to bend under them: fifth, By their hands, v. 8, *They had the hands of a man under their wings on their four sides*; an arm and hand under every wing: they had not only wings for motion, but hands for action: many are quick that are not active. *They went every one straight*

tures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl; and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four.

19 And when the living creatures went the wheels went by them; and when the living creatures were lifted up from the earth the wheels were lifted up.

20 Whithersoever the spirit was to go they went, thither *was* their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other; every one had two which covered on this side, and every one had two which covered on that side, their bodies.

24 And when they went I heard the noise

forward, v. 9, and again, v. 12, which intimates, that they were intent upon the service they were employed in, and did it with a close application of mind; they went forward with their work; for what their hand found to do they did it *with all their might*, and did not loiter in it. Wheresoever the Spirit of God would have them go, thither *they went*; though they had so much wisdom of their own, yet in all their motions and actions they subjected themselves to the conduct and government of the divine will: whithersoever the divine providence *was to go*, *they went*, to serve its purposes, and to execute his orders.

15-25. The dispensations of providence are compared to *wheels*, either the wheels of a chariot, in which the conqueror rides in triumph, or rather the wheels of a clock or watch, which all contribute to the regular motion of the machine. *The spirit of the living creature was in the wheels*, i. e. the same wisdom, power, and holiness of God, the same will and counsel of his, that guides and governs the angels, and all their performances, doth, by them, order and dispose of all the motions of the creatures in this lower world, and the events and issues of them.

26-28. All the other parts of this vision were but a preface and

of their wings like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood they let down their wings.

25 And there was a voice from the firmament that *was* over their heads when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

Ezekiel's commission.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I

introduction to this. God in them had made himself known as Lord of angels, and supreme Director of all his affairs of this lower world, from whence it is easy to infer, that whatever God by his prophets either promiseth or threateneth to do, he is able to effect it; angels are his servants, men are his tools. But now a divine revelation is to be given to a prophet, and by him to the church, we must look higher than the living creatures of the wheels, and must expect that from the eternal Word, of whom we have an account in these verses. Ezekiel hearing a voice from the firmament, looked up, as John did, to see the voice that spake with him, and he saw one like unto the Son of man, Rev. i. 12, 13. The second person sometimes tried the *fashion of a man*, occasionally, before he clothed himself with it for good and all; and the spirit of prophecy is called the Spirit of Christ, 1 Pet. i. 11, and the Testimony of Jesus, Rev. xix. 10.

CHAP. II. 1-5. The title here given to Ezekiel, as often afterwards, is very observable; God, when he speaks to him, calls him, *Son of man*, v. 1-3, *Son of Adam*, *Son of the earth*. Daniel is once called so, Dan. viii. 17, and but once: the appellation is used to no other of the prophets, but to Ezekiel all along. We

CHAP. III.

send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent children, and stiff-hearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost well among scorpions; be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of book *was* therein:

10 And he spread it before me: and it *was* written within and without; and *there was* written therein lamentations, and mourning, and woe.

CHAP. III.

I. Ezekiel eats the roll, v. 1-3. II. Further instructions are given him, v. 4-11. III. The mighty impulse he was under, v. 12-15. IV. A further explication of his office, v. 16-21.

may take it, first, as an humble diminishing title, lest Ezekiel should be lifted up with the abundance of the revelations; or, second, we may take it as an honourable, dignifying title, for it is one of the titles of the Messiah in the Old Testament, Dan. vii. 13, *I saw one like the Son of man come with the clouds of heaven*, from whence Christ borrows the title he often calls himself by, *The Son of man*. The prophets were types of him, as they had near access to God, and great authority among men; and therefore as David the king is called the *Lord's anointed*, or *Christ*, so Ezekiel the prophet is called *son of man*. Those to whom the word of God is sent are upon their trial, *whether they will hear, or whether they will forbear*, and accordingly will their doom be. Whether we be edified by the word or no, it is certain God will be glorified, and his word magnified and made honourable. Whether it be a *savour of life unto life*, or of *death unto death*, either way it will appear to be of divine original.

6-10. He must be faithful to the souls of those to whom he was sent. The untractableness and unprofitableness of people under the word is no good reason why ministers should leave off

V. The restraining and restoring of the prophet's liberty of speech, as God pleased, v. 22-27.

MOREOVER, he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people of a strange speech, and of an hard language, *but* to the house of Israel:

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: surely had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee, for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

preaching to them; nor must we decline an opportunity by which good may be done, though we have a great deal of reason to think no good will be done.

CHAP. III. 1-15. These verses are fitly joined by some translators to the foregoing chapter, as being of a piece with it, and a continuation of the same vision. The prophets received the words from God, that they might deliver them to the people of God; furnished themselves that they might furnish them with the knowledge of the mind and will of God. Though *the roll was filled with lamentations, and mourning, and woe*, yet it was to the prophet as *honey for sweetness*. Gracious souls can receive those truths of God with great delight, which speak most terror to wicked people. We find St. John let into some part of the revelation by such a sign as this, Rev. x. 9, 10. He *took the book out of the angel's hand, and eat it up, and it was, as this here, in his mouth sweet as honey*; but it was *bitter in the belly*; and we shall find that this here was so too, for, v. 14, the prophet *went in bitterness*.

Then he came to them of the captivity, v. 15, to some place where there were many of them together, and sat where they sat, either

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear.

12 Then the spirit took me up; and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit: but the hand of the Lord was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass, at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked

from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they

working, or reading, or talking, and continued among them seven days, to hear what they said, and observe what they did; and all that time he was waiting for the word of the Lord to come to him. Those that would speak suitably and profitably to people about their souls, must acquaint themselves with them, and with their case; must do as Ezekiel did here, must sit where they sit, and speak familiarly to them of the things of God, and put themselves into their condition, yea though they sit by the rivers of Babylon. But observe, he was there astonished, overwhelmed with grief for the sins and miseries of his people, and overpowered by the pomp of the vision he had seen: he was there desolate, so some read it; God shewed him no visions, men made him no visits; thus was he left to digest his grief, and come to a better temper, before the word of the Lord should come to him. Those whom God designs to exalt and enlarge, he first humbles and straitens for a time.

16..21. God here tells the prophet what his office was, and what the duty of that office; and this (we may suppose) he was to tell the people, that they might attend to what he said, and improve it accordingly. It is good for people to know and consider what a charge their ministers have of them, and what an account they must shortly give of that charge. The prophet, in his preaching, must distinguish between the wicked and the righteous, the precious and the vile, and in his applications must suit his alarms to each, giving every one his portion, which, if he did, he should have the comfort of it, whatever the success was, but if not he was accountable.

If ministers do not give fair warning, as they ought, of the weakness of the best, their aptness to stumble and fall, the particular temptations they are in, and the fatal consequences of apostasy, the ruin of those that do apostatize will be laid at their door, and they shall answer for it. Not but that there are those who are warned against it, and yet turn from their righteousness; but that case is not put here, as was concerning the wicked man; but on the contrary that a righteous man being warned, takes the warning, and doth not sin, v. 21, for if you give instruction to a wise man, he will be yet wiser. We must not only not flatter the wicked, but not flatter not even the righteous, as if they were perfectly safe any where on this side heaven.

22..27. One would have expected now that God should send him directly to the chief place of concourse, should give him favour in the eyes of his brethren, and make him and his message acceptable to them; that he should have a wider door of opportunity opened to him, and that God should give him a door of utterance to open his mouth boldly; but what is here said to him is the reverse of all this. Instead of sending him to a public assembly, he orders him to confine himself to his own lodging: Go, shut thyself within thy house, v. 24. Instead of securing him an interest in the esteem and affections of those to whom he sent him, he tells him, that they shall put hands upon him, and bind him, v. 25, either first, As a criminal, they shall bind him, in order to the further punishing of him as a disturber of the peace: second, As a distracted man, they would go about to bind him as one beside him-

shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they *are* a rebellious house.

27 But when I speak with thee I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear; and he that forbear-eth, let him forbear: for they *are* a rebellious house.

CHAP. IV.

The type of a siege.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering*-rams against it round about.

3 Moreover, take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign to the house of Israel.

4 ¶ Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of

self; for to that they imputed his violent motions in his raptures. Instead of *opening his lips*, that his *mouth* might *shew forth* God's *praise*, God silenced him, made his *tongue cleave to the roof of his mouth*, so that he was *dumb* for a considerable time, v. 26. Instead of giving him assurance of success when he should at any time speak to the people, he here leaves the matter very doubtful, and Ezekiel must not perplex and disquiet himself about it, but let it be as it will; *he that heareth, let him hear*, and he is welcome to the comfort of it; *let him hear, and his soul shall live*; but *he that forbear-eth, let him forbear* at his peril, and take what comes.

CHAP. IV. 1-8. Now we are not to think that the prophet lay night and day upon his side, but every day, for so many days together, at a certain time of the day, when he received visits and company came in, he was found lying *three hundred and ninety days on his left side*, and *forty days on his right side*, before his pourtraiture of Jerusalem, which all that saw might easily understand to mean the close besieging of that city; and people would be flocking in daily, some for curiosity, and some for conscience, at the hour appointed, to see it, and to make their different remarks upon it. It is a day of punishment for a year of sin; *I have appointed thee each day for a year*. The siege is a calamity of 390 days, in which God reckons for the iniquity of 390 years; justly therefore do they acknowledge that God had *punished them less*

their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes; and thou shalt bake it with dung that cometh out of man in their sight.

13 And the LORD said, Even thus shall

than their iniquity deserved, Ezra, ix. 13. But let impenitent sinners know, that though now God is long-suffering towards them, in the other world there is an everlasting punishment.

9-17. The best exposition of this part of Ezekiel's prediction of Jerusalem's desolation is Jeremiah's Lamentation of it, Lam. iv. 3, 4, &c. and chap. v. 10, where he pathetically describes the terrible famine that was in Jerusalem during the siege, and the sad effects of it. The prophet here, to affect the people with the foresight of it, must confine himself for 390 days to coarse fare and short commons, and that ill dressed, for they should want both food and fuel. His meat, for the quality of it, was to be of the worst bread made of but little wheat and barley, and the rest of beans, and lentiles, and millet, and fitches, such as we feed horses or fatted hogs with, and this mixed, as mill-corn, or as that in the beggar's bag, that has a dish full of one sort of corn at one house, and of another at another's house; of such corn as this must the prophet's bread be made, while he underwent the fatigue of lying on his side, and needed something better to support him, v. 9. The prophet must eat but *twenty shekels* weight of bread a day, v. 10. that was about ten ounces; and he must drink but the *sixth part of a hin of water*, that was half a pint, about eight ounces, v. 11.

Those who have power in their hands should not be rigorous in pressing their commands upon those that are dissatisfied concern-

the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah, Lord God! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment.

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

CHAP. V.

The destruction of the Jews signified by the type of a lock of hair.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind: and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

ing them, yea, though their dissatisfactions be groundless, or arising from education and long usage, but should recede from them rather than grieve or offend the weak, or put a stumbling-block before them; in conformity to the example of God's condescension to Ezekiel, though we are sure his authority is incontestable, and all his commands wise and good.

See here what woeful work sin makes with a people, and acknowledge the righteousness of God herein. Time was when Jerusalem was filled with the finest of wheat, Psalm cxlviii. 14, but now it would be glad of the coarsest and cannot have it. *Fulness of bread*, as it was one of Jerusalem's mercies, so it was become one of her sins, Ezek. xvi. 49. The plenty was abused to luxury and excess, which was therefore thus justly punished with famine. It is a righteous thing with God to deprive us of those enjoyments which we have made the food and fuel of our lusts.

CHAP. V. 1-4. We have here the sign by which the utter destruction of Jerusalem is set forth; and here, as before, the prophet is himself the sign, that the people might see how much he affected himself with, and interested himself in the case of Jerusalem, and how near it lay to his heart, even then when he foretold the desolations of it, he was so much concerned about it, as to

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire: for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God, Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God, Behold I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgment in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my

take what was done to it as done to himself, so far was he from desiring the woeful day.

5-17. Jerusalem was set in the midst of the nations, to be as the heart in the body, to invigorate this dead world with a divine life, as well as to enlighten this dark world with a divine light, to be an example of every thing that was good. The nations that observed what excellent statutes and judgments they had, concluded them to be a wise and understanding people, Deut. iv. 6, fit to be consulted as an oracle, as they were in Solomon's time, 1 Kings iv. 34. And had they preserved this reputation, and made a right use of it, what a blessing had Jerusalem been to all the nations about? But failing to be so, the accomplishment of this intention was reserved for its latter days, when out of Zion went forth the gospel law, and the word of the Lord Jesus from Jerusalem, and there repentance and remission began to be preached, and thence the preachers of them went forth into all nations. And when that was done Jerusalem was levelled with the ground. When places and persons are made great, it is with design that they may do good, and that those about them may be the better for them; that their light may shine before men.

Jerusalem should have taught her neighbours the fear of God

CHAP. VI.

sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds; and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So shall it be a reproach and a taunt, an instruction and an astonishment, unto the nations that *are* round about thee, when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. I the Lord have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you; and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine, and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken *it*.

CHAP. VI.

I. A threatening of the destruction of Israel, v. 1-7. II. A promise of the gracious return of a remnant, v. 8-10. III. Directions given to lament both the iniquities and the calamities of Israel, v. 11-14.

AND the word of the Lord came unto me, saying,

by her piety and virtue, but she not doing that, God will teach it them by her ruin; for they have reason to say, *If this be done in the green trees, what shall be done in the dry?* If judgment begin at the house of God, where will it end? If they be thus punished that only had some idolaters among them, what will become of us that are all idolaters? The destruction of some is designed for the instruction of others. Malefactors are publicly punished *in terrorem*, that others may take warning.

CHAP. VI. 1-7. It is just with God to make that a desolation which we make an idol of; for he is a jealous God, and will not
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2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, Behold I, *even* I, will bring a sword upon you, and I will destroy your high places:

4 And your altars shall be desolate, and your images shall be broken; and I will cast down your slain *men* before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you; and ye shall know that I *am* the Lord.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me, and with their eyes which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the Lord, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God, Smite with thine hand, and stamp with thy foot, and

bear a rival. If men do not, as they ought, destroy idolatry, God will first or last find out a way to do it. When Josiah had destroyed the high places, altars and images, with the sword of justice, they set them up again, but God will now destroy them with the sword of war, and let us see who dares re-establish them.

8-10. Judgment had hitherto triumphed, but in these verses mercy rejoiceth against judgment: a sad end is made of this provoking people, but not a full end: the ruin seems to be universal, and yet will I leave a remnant, a little remnant, distinguished from the body of the people. This intimates, that they deserved to have
X x 4

say, Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate: yea, more desolate than the wilderness *toward* Diblath, in all their habitations; and they shall know that I *am* the LORD.

CHAP. VII.

The approaching ruin of the land of Israel is most particularly foretold.

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel, An end, the end is come upon the four corners of the land.

3 Now is the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 Behold, the day, behold, it is come; the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness, none of them *shall remain*, nor of their multitude, nor of any of theirs; neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within; he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

been cut off with the rest, and had been cut off, if God had not spared them. See Isa. i. 9. And it is God who by his grace works that in them which he has an eye to in sparing them.

11-14. The same threatenings which we had before in the foregoing chapter, and in the former part of this, are here repeated, with a direction to the prophet to lament them, that those he prophesied to might be the more affected with the foresight of them.

CHAP. VII. 1-15. We have here fair warning given of the destruction of the land of Israel, which was now hastening on apace: God by the prophet, not only sends notice of it, but will

have it inculcated in the same expressions, to shew that the thing is certain, that it is near, that the prophet is himself affected with it, and desires they should be so too, but finds them deaf and stupid, and unaffected. When the town is on fire, men do not seek for fine words and quaint expressions, in which to give an account of it, but cry about the streets with a loud and lamentable voice, Fire, fire; so the prophet here proclaims, *An end, an end, it is come, it is come, behold, it is come: He that hath ears to hear, let him hear.* Two sins are particularly instanced in as provoking God to bring these judgments upon them, pride and oppression.

CHAP. VIII.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the stumbling block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations, *and* of their detestable things therein; therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*; for the robbers shall enter into it, and defile it.

23 ¶ Make a chain; for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and their holy places shall be defiled.

25 Destruction cometh: and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation; and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the LORD.

CHAP. VIII.

The vision of jealousy.

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the LORD God fell there upon me.

2 Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

16..22. We have attended the fate of those that are cut off, and are now to attend the flight of those that have an opportunity of outrunning the danger; some of them *shall escape*, v. 16, but what the better? They shall have no comfort or satisfaction in their own minds, but be in continual anguish and terror; for wherever they go, they carry about with them guilty consciences, which make them a burden to themselves. They shall have no benefit by their wealth and riches, but shall be perfectly sick of them, v. 19. God's temple shall stand them in no stead, v. 20, 21, 22. This they had prided themselves in, and promised themselves security from, Jer. vii. 4, Micah iii. 11, but this confidence of theirs shall fail them.

23..27. Those that break the bands of God's law *asunder* and *cast away these cords from them*, will find themselves bound and held by the chains of his judgments, which they cannot break or cast from them. The chain signified the siege of Jerusalem, or the slavery of those that were carried into captivity, or that they were all bound over to the righteous judgment of God, *reserved in chains*.

CHAP. VIII. 1..6. Ezekiel was now in Babylon, but the messenger of wrath he had delivered in the foregoing chapters concerning Jerusalem, for in the peace or trouble thereof the captives looked upon themselves to have peace or trouble; and therefore here he has a vision of what was done at Jerusalem, and this vision is continued to the close of the eleventh chapter. The *elders of Judah*, that were now in captivity with him, *sat before him*. It is probable it was on the sabbath-day, and that it was usual for them to attend on the prophet every sabbath-day, both to hear the word from him, and to join with him in prayer and praise: and how could they spend the sabbath better, now they had neither temple nor synagogue, priest nor altar? The prophet *beheld*, v. 2, *a likeness* of a man, we may suppose, for that was the likeness he saw before, but it was all *brightness* above the girdle, and all *fire* below; fire and flame. This agrees with the description we had before of the apparition he saw, chap. i. 27, and it is likely it was the same person, the man Christ Jesus. It is likely the elders that *sat with him* (as the men that journeyed with Paul saw a light, and

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and, behold, northward, at the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and, when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and, when I digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

were afraid) and this happy sight they gained by attending the prophet in a private meeting, but they had no distinct view of him that spake to him, Acts xxii. 9. At Jerusalem he saw the reproach of Israel, and that was *the image of jealousy, set northward at the gate of the altar*, v. 3-5. What image this was is uncertain; probably an image of Baal, or of the grove, which Manasseh made and set in the temple, 2 Kings xxi. 7, 2 Chron. xxxiii. 3, which Josiah removed, but his successors it seems replaced there, as probably they did the *chariots of the sun*, which he found *at the entering in of the house of the Lord*, 2 Kings xxiii. 11, and this is here said to be *in the entry*.

7-12. Before the priest's apartments they had run up a wall, to make them the more private, that they might not lie open to the observation of those who passed by; a shrewd sign they did something that they had reason to be ashamed of. *He that doth evil hates the light*. They were not willing that those who saw them in God's house should see them in their own, lest they should see them contradict themselves, and undo in private what they did in public. He sees a chamber set round with idolatrous pictures, v. 10. This was a sort of pantheon, a collection of all the idols together, which they paid their devotions to. Though the second commandment, in the letter of it, forbids only graven images, yet painted ones are as bad and as dangerous. He sees this chamber filled with idolatrous worshippers, v. 11. There were seventy men of the elders of Israel offering incense to these

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury:

painted idols. Here was a great number of idolaters strengthening one another's hands in this wickedness, though it was in a private chamber, and the meeting industriously concealed, yet here were seventy men engaged in it. O that the zeal of these idolaters might shame the worshippers of the true God out of their indifferency to his service! Atheism was at the bottom of their idolatry: they worship images *in the dark*, the images of the gods of other nations, and *they say*, Jehovah, the God of Israel, whom we should serve, *seeth us not*; Jehovah *hath forsaken the earth*, and we may worship what God we will, he regards us not. A practical disbelief of God's omniscience is at the bottom of our treacherous departure from him; but the church argues right, as to this very sin of idolatry, Psalm xlv. 20. *If we have forgotten the name of our God, and stretched forth our hand to a strange God, shall not God search this out?*

13-18. Tammuz, some think, was Adonis, an idol among the Greeks; others Osiris, an idol of the Egyptians. The image they say was made to weep, and then the worshippers wept with it. They bewailed the death of this Tammuz, and anon rejoiced in its returning to life again. Here *were about twenty-five men* giving that honour to the sun which is due to God only; some think they were the king and his princes; it should rather seem that they were priests, for this was the court of the priests, and the proper place to find them in. They turned *their back towards the temple of the Lord*, resolvedly forgetting it, and designedly slighting it, and

mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAP. IX.

Representation of ruin approaching.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man his slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine

putting contempt upon it. When men turn their backs upon God's institutions and despise them, it is no marvel if they wander endlessly after their own inventions: impiety is the beginning of idolatry and all iniquity. They turned *their faces towards the east, and worshipped the sun*, the rising sun. This was an ancient instance of idolatry, it is mentioned in Job's time, Job. xxxi. 26, and had been generally practised among the nations, some worshipping the sun under one name, others under another.

CHAP. IX. 1-4. There are those that have charge over the city to destroy it, not the Chaldean armies, they are to be indeed employed in this work, but they are not the visitors, they are only the servants or tools rather; God's angels have received a charge now to lay that city waste, which they had long had a charge to protect and watch over; they are at hand, as destroying angels, as ministers of wrath, for every man hath his destroying weapons in his hand, as the angel that kept the way of the tree of life with a flaming sword. Two destroying angels were sent against Sodom, but six against Jerusalem, for Jerusalem's doom in the judgment will be thrice as heavy as that of Sodom. Notice is taken of one among the destroying angels, distinguished in his habit from the rest, from whom some favour might be expected; it should seem he was not one of the six, but among them, to see that mercy be mixed with judgment, v. 2. This man was clothed with linen, as the priests were, and he had a writer's inkhorn hanging at his side, as anciently attornies and lawyers' clerks had, which he was to make use of, as the other six were to make use of their destroying weapons. Here the honours of the pen exceeded those of the sword; they were angels that bore the sword, but he was the Lord of angels that made use of the writer's inkhorn; for it is generally agreed, among the best interpreters, that this man represented Christ as Mediator, saving those that are his from the

hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah, Lord God! wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head.

11 And, behold, the man clothed with

flaming sword of divine justice. He is our High priest, clothed with holiness, for that was signified by the *fine linen*, Rev. xix. 8. As prophet, he wears the *writer's inkhorn*, the book of life is the Lamb's book; the great things of the law and gospel which God has written to us are of his writing, for it is the Spirit of Christ in the writers of the Scripture that testifies to us, and the Bible is the revelation of Jesus Christ. It is matter of great comfort to all good Christians, that, in the midst of the destroyers and the destructions that are abroad, there is a Mediator, a great High-priest, who has an interest in heaven, and whom saints on earth have an interest in. We do not read that this Saviour was summoned and sent for, as the destroyers were; for he is always ready, appearing in the presence of God for us; and to him, as the most proper person, the care of those that are marked for salvation is committed, v. 5. Now observe the distinguishing character of this remnant that is to be saved: they are such as *sigh and cry*, sigh in themselves, as men in pain and distress cry to God in prayer, as men in earnest, because of all the abominations that are committed in Jerusalem. It was not only the idolatries they were guilty of, but all their other enormities that were abominations to God.

5-11. The destroyers are warned not to do the least hurt to them that were marked for salvation; come not near any man upon whom is the mark, do not so much as threaten or frighten any of them; it is promised that there shall no evil come nigh them, and therefore you must keep at a distance from them. The king of Babylon gave particular orders that Jeremiah should be protected, Baruch and Ebel-melech were secured, and it is likely others of Jeremiah's friends for his sake; God had promised that it should go well with his remnant, and they should be well treated, Jer. xv. 11, and we have reason to think none of the mourning praying remnant

linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

I. The scattering of the coals of fire, v. 1-7. II. The removal of the glory of God, v. 8-22.

THEN I looked, and, behold, in the firmament that *was* above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheel, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubim's wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire

fell by the sword of the Chaldeans, but God found out some way or other to secure them all; as in the last destruction of Jerusalem by the Romans, the Christians were all secured in a city called Pella, and none of them perished with the unbelieving Jews. None of those shall be lost whom God has marked for life and salvation, for the foundation of God stands sure.

CHAP. X. 1-7. This vision has a further tendency than merely to set forth the divine grandeur, further orders are to be given for the destruction of Jerusalem. The greatest devastations are made by fire and sword; for a general slaughter of the inhabitants of Jerusalem, orders were given in the foregoing chapter; now here we have a command to lay the city in ashes, by *scattering coals of fire* upon it, which in the vision were fetched *from between the cherubims*. The man clothed in linen, who had marked those that were to be preserved, is to be employed in this service; for the same Jesus that is the Protector and Saviour of them which believe, having *all judgment committed to him*, that of condemnation as well as that of absolution, will come in *flaming fire*, to take vengeance on those that obey not his gospel. He that sits on the throne calls to the man clothed in linen to go in between the wheels, and fill

that *was* between the cherubims, and took *thereof*, and put it into the hands of *him that was* clothed with linen; who took it, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels *was* as the colour of a beryl-stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces; the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from

his hands with coals of fire from between the cherubims, and scatter them over the city.

8-22. Ezekiel here sees the operations of divine providence in the government of the lower world, and the affairs of it, represented by the *four wheels*; and the perfections of the holy angels, the inhabitants of the upper world and their ministrations, represented by the *four living creatures*, every one of which had *four faces*; the agency of the angels in directing the affairs of this world is represented by the close communication that was between the *living creature* and the *wheels*, the wheels being guided by them in all their motions, as the chariot is by him that drives it; but the same Spirit being both in the *living creatures* and in the *wheels*, speaks that infinite wisdom which serves its own purposes by the ministration of angels, and all the occurrences of this lower world. So that this vision gives our faith a view of that throne which the Lord has prepared in the heavens, and that kingdom of his which ruleth over all, Psalm ciii. 9. The prophet observes, that this was the same vision with that he saw by the river of Chebar, v. 15-22, and yet in one thing there seems to be a material difference; that which was there had the face of an ox, and was on the left side, chap. i.

the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP. XI.

I. A message of wrath against those who continued still at Jerusalem, v. 1-13. II. A message of comfort to those who were carried captives into Babylon, v. 14-21. And so the glory of God removes farther, v. 22, 23. The vision disappears, v. 24. and Ezekiel gives his hearers an account of it, v. 25.

MOREOVER, the spirit lifted me up, and brought me unto the east gate of the LORD's house which looketh eastward: and, behold, at the door of the gate five and twenty men; among whom I saw Jaa-

10, is here the *face of a cherub*, and is the *first face*, v. 14, whence some have concluded, that the peculiar face of a cherub was that of an ox, which the Israelites had an eye to when they made the golden calf.

All the motions of providence, and all the ministrations of angels, are under the government of the great God: they are all *full of eyes*; those eyes of the Lord which run to and fro through the earth, and which the angels have always an eye to, v. 12. The *living creatures* and the *wheels* concur in their motions and rests, v. 17, for the *Spirit of life*, as it may be read, or the *Spirit of the living creatures*, is in the *wheels*. The Spirit of God directs all the creatures, both upper and lower, so as to make them serve the divine purpose. Events are not determined by the *wheel of fortune*, which is blind, but by the *wheels of providence*, which are full of eyes.

CHAP. XI. 1-13. Observe the security of the princes of Jerusalem, notwithstanding the judgments of God that were upon them. The prophet was brought in vision to the gate of the tem-

plianah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel, in this city;

3 Which say, *It is not near*; let us build houses: this *city is* the caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD, Thus have ye said, O house of Israel; for I know the things that come into your mind, *every one of them*.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, Your slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

ple where these princes sat in council upon the present arduous affairs of the city: *The Spirit lifted me up, and brought me to the east gate of the Lord's house, and behold, twenty-five men were there.* See how obsequious the prophet was to the Spirit's orders, and how observant of all the discoveries that were made to him. It should seem these twenty-five men were not the same with those twenty-five men whom he saw at the door of the temple *worshipping towards the east*, chap. viii. 16, those seem to have been priests or Levites, for they were between the porch and the altar, but these were princes sitting in the gate of the Lord's house, to try causes, Jer. xxvi. 10, and these here are charged, not with corruptions in worship, but mal-administration in the government; two of them are named; because they were the most leading active men, and perhaps because the prophet knew them, though he had been some years absent; Jaazaniah, not that mentioned chap. viii. 11, for he was the son of Shaphan, this is the son of Azur. Some tell us that Jerusalem was divided into twenty-four wards, and that these were the governors of those wards.

12 And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah, the son of Benaiah, died: then fell I down upon my face, and cried with a loud voice, and said, Ah, Lord God! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get ye far from the LORD; unto us is the land given in possession?

16 Therefore say, Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things

thereof, and all the abominations thereof from thence.

19 And I will give them one heart; and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 ¶ Afterward the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

This city is the caldron, and we are the flesh. This seems to be a proverbial expression, signifying no more but this, we are as safe in this city as flesh in a boiling pot; the walls of the city shall be to us as *walls of brass*, and shall receive no more damage by the besiegers about it, than the *caldron* doth by the *fire* under it. Those that think to force us out of our city into captivity, it will be as much at their peril, as it would be to take the flesh out of a boiling pot with their hands. The death of Pelatiah was an earnest of the complete accomplishment of this prophecy. God is pleased oftentimes to single out some sinners, and to make them monuments of his justice, for warning to others of what is coming; and some that thought themselves very safe are snatched away suddenly, and drop down dead in an instant; as Ananias and Sapphira at Peter's feet when he prophesied. Perhaps it was Ezekiel's infirmity to bewail the death of this wicked prince thus, as it was Samuel's to mourn so long for Saul: but thus he shewed how far he was from desiring the woeful day he foretold. David lamented the sickness of those that hated and persecuted him. And we ought to be much affected with the sudden death of others, yea though they are wicked.

14-21. Prophecy was designed that by it *every valley might be exalted*, as well as *every mountain and hill brought low*, Isa. xl. 4, and prophets were to speak not only conviction to the presumptuous and secure, but comfort to the despised and desponding that trembled at God's word. The prophet having, in the former part of this chapter, received instructions for the awakening of those

that were *at ease in Zion*, is in these verses furnished with comfortable words for those that mourned in Babylon, and by the *rivers* that sat weeping when they remembered Zion.

22-25. Here is the departure of God's presence from the city and temple. When the message was committed to the prophet, and he was fully apprized of it, fully instructed how to separate between the *precious* and the *vile*, then the cherubims lift up their wings, and the wheels beside them, v. 22. as before, chap. x. 19. Angels, when they have done their errands in this lower world, are upon the wing to be gone, for they lose no time. We left the glory of the Lord last at the east-gate of the temple, chap. x. 19, which is here said to be in the midst of the city: Now here we are told, that finding and wondering that there was none to intercede, none to uphold, none to invite its return, it removed next to the mountain, which is on the east side of the city, v. 23. that was the mount of Olives. On the mountain they had set up their idols, to confront God in his temple, when he dwelt there, 1 Kings, xi. 7. and thence it was called the *mount of corruption*, 2 Kings, xxiii. 13. therefore their God doth as it were set up his standard, his tribunal, as it were to confront them, who thought to keep possession of the temple for themselves now God had left it.

It was from this mountain that Christ beheld the city, and wept over it, in the foresight of its last destruction by the Romans. The glory of the Lord removed thither, to be as it were yet within call and ready to return, if now at length, in this their day, they would have understood the things that belonged to their peace.

CHAP. XII.

I. The prophet removes his stuff, v. 1..16. II. Eats his meat with trembling, 17..20. III. A message is sent from God to the people, v. 21..28.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face that thou see not the ground; for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded; I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God, This burden *concerneth* the prince, in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them; they shall remove; *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men *of* them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

CHAP. XII. 1..16. In these verses the prophet is directed 1, By what signs and actions to express the approaching captivity of Zedekiah king of Judah; that was the thing to be foretold; and one would have thought, it might have been sufficient if the prophet had only told them this in God's name, as he doth afterwards, v. 10. but, to prepare them for the prophecy of it, he must first give them a sign of it; must speak it to their eyes first, and then to their ears: Ezekiel's readily and punctually obeyed the orders God gave him, v. 7. *I did so as I was commanded.* Hereby he teaches us all, and ministers especially, 1, To obey with cheerfulness every command of God, even the most difficult. Christ himself *learnt obedience*, and so we must all. 2, To do all we can for the good of the souls of others, to put ourselves to any trouble or pains, for the conviction of those that are unconvinced. *We do all things*, that is, we are willing to do any thing, *dearly beloved, for your edifying.* 3, To be ourselves affected with those things wherewith we desire to affect others. When Ezekiel would give his hearers a melancholy prospect, he doth himself put on a melancholy aspect. 4, To sit loose to this world, and prepare to leave it; to carry out our stuff for removing, because we have here no continuing city. *Arise, depart, this is not your rest, for it is polluted.* Thou dwellest in a rebellious house, therefore prepare for

removing; for who would not be willing to leave such a house, such a wicked world as this is?

The judgments of God can turn a prince into a porter: he that was wont to have the regalia carried before him, and to march through the city at noon-day, shall now himself carry his goods on his back, and steal away out of the city in the twilight. See what a change sin makes with men! All the avenues to the palace being carefully watched by the enemy, *they shall dig through the wall, to carry out thereby.* He shall attempt to escape in a disguise, with a mask or vizard on, which *shall cover his face*, so that he shall be able only to look before him, and shall *not see the ground with his eyes.* He shall be made a prisoner, and carried captive into Babylon, v. 13. *My net will I spread upon him, and he shall be taken in my snare.* It seemed to be the Chaldean's net, and their snare, but God owns it for his. See how God brings good out of evil! The dispersion of sinners, that had done God much dishonour and disservice in their own country, proves the dispersion of penitents that shall do him much honour and service in other countries. The Levites are by a curse *divided in Jacob*, and *scattered in Israel*, yet it is turned into a blessing, for thereby they have the fairest opportunity to teach Jacob God's laws.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities *that are* inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them, therefore, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth is for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord God, There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord God.

CHAP. XIII.

The sin and punishment, 1, Of the false prophets, v. 1..16. 2, Of the false prophetesses, v. 17..23.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle in the day of the LORD.

6 They have seen vanity and lying divination, saying, the LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

8 Therefore thus saith the Lord God,

17..20. Now we are here told, it is *because of the violence of them that dwell therein*; their injustice and oppression, and the mischief they did one another; for which God would reckon with them, as well as for the affronts put upon him in his worship. The decay of virtue in a nation brings on a decay of every thing else; and when neighbours devour one another, it is just with God to bring enemies upon them to devour them all.

21..28. Various methods had been used to awaken this secure and careless people to an expectation of the judgments coming, but here we are told how they evaded the conviction, and guarded against it, namely, by telling themselves, and one another, that though these judgments threatened should come at last, yet they would not come of a long time. This suggestion, with which they bolstered themselves up in their security, is here answered, and shewed to be vain and groundless, in two several messages which God sent to them by the prophet at several times, both to the same purpose; such care, such pains, must the prophet take to undeceive them! v. 21..26.

When we tell sinners of death and judgment, heaven and hell, and think by them to persuade them to a holy life, though we do not find them downright infidels, they will own that they do believe there is a state of rewards and punishments in the other world, yet they put by the force of those great truths, and avoid the impressions of them, by looking upon the things of the other world as very remote; they tell us, *The vision we see is for many days to come, and we prophesy of the times that are very far off*; it will be time enough to think of them, when they come nearer; whereas really there is but a step between us and death, between us and an awful eternity; *yet a little while, and the vision shall speak, and not lie*, and therefore it concerns us to redeem time, and get ready with all speed for a future state; for though it is future, it is very near; and while impenitent sinners slumber, their *damnation slumbers not*.

CHAP. XIII. 1..9. The false prophets, which are here prophesied against, were some of them at Jerusalem, Jer. xxiii. 14. *I have seen in the prophets at Jerusalem a horrible thing*; some of

Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace: and one built up a wall, and, lo, others daubed it with untempered *mortar*:

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord God, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon

them among the captives in Babylon, for to them Jeremiah writes, Jer. xxix. 8. *Let not your diviners, that be in the midst of you, deceive you.* And as God's prophets, though at a distance from each other in place or time, yet preached the same truths, which was an evidence that they were guided by one and the same good Spirit, so the false prophets prophesied the same lies, being acted by one and the same spirit of error. There were little hopes of bringing them to repentance, they were so hardened in their sin, yet Ezekiel must prophesy against them, in hopes the people might be cautioned not to hearken to them; and thus a testimony will be left upon record against them, and they thereby left inexcusable.

10-16. We have here more plain dealing with the false prophets, and some further articles of their doom. We have seen the people made ashamed of the false prophets (though sometimes they had been fond of them) and casting them away, as they should do their false gods, with indignation; now here we find them as much ashamed of their false prophecies, which they had sometimes depended upon with much assurance.

17-23. The false prophetesses mimicked the true prophets, by

the wall, and upon them that have daubed it with untempered *mortar*; and will say unto you, 'The wall is no more, neither they that daubed it;

16 *To wit*, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, 'Thus saith the Lord God, Woe to the *women* that sew pillows to all arm-holes, and make kerchiefs upon the head of every statute, to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord God, Behold, I *am* against your pillows, wherewith ye there hunt the souls, to make *them* fly; and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the

giving signs for the illustrating their false predictions, as Hananiah did, Jer. xxviii. 10. and they were signs agreeable to their sex: they *sewed little pillows to the peoples arm-holes*, to signify that they might be easy and repose themselves, and needed not be disquieted with the apprehensions of trouble approaching. And they *made kerchiefs upon the head of every stature*, i. e. of persons of every age, young and old, distinguishable by their stature, v. 18. These kerchiefs were badges of liberty or triumph; intimating that they should not only be delivered from the Chaldeans, but be victorious over them. Some think these were some superstitious rites which they used with those to whom they delivered their divinations, preparing them for the reception of them, by putting enchanted pillows under their arms, and handkerchiefs on their heads, to raise their fancies and their expectations of something great. Or perhaps the expressions are figurative; they did all they could to make people secure, which is signified by *laying them easy*, and to make people proud, which is signified by dressing them with handkerchiefs, perhaps laid or embroidered on their heads.

God's people shall be delivered out of their hands; when they

heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life;

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand; and ye shall know that I am the LORD.

CHAP. XIV.

I. The elders called upon to repent, v. 11. II. Noah, Daniel, and Job, are supposed to pray in vain for this people, v. 12.. 21. And yet it is promised in the close that a remnant shall escape, v. 22.. 23.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in

see themselves deluded by them into a false peace and a fool's paradise, and that though they would not leave their sin, their sin has left them, and they see no more vanity nor divine divinations, they shall turn their back upon them, shall slight their predictions, the righteous shall be no more saddened by them, nor the wicked strengthened: *the pillows shall be torn from their arms, and the kerchiefs from their heads, the fallacies shall be discovered, their frauds detected, and the people of God shall no more be in their hand, to be hunted as they had been.* Note, It is a great mercy to be delivered from a servile regard to and fear of those that under colour of a divine authority impose upon and tyrannize over the consciences of men, and say to their souls, *Bow down, that we may go over.* But it is a sore grief to those who delight in such usurpations to have their power broken and the prey delivered; such was the reformation to the church of Rome. And when God doth this, he makes it to appear that he is the Lord, that it is his prerogative to give law to souls.

CHAP. XIV. 1..11. Those that join themselves to idols, *separate themselves from God*; nor shall any be for ever separated from the vision and fruition of God, but such as now separate themselves from his service, and wilfully withdraw their allegiance to him. But there are those who thus *separate themselves from God*, and yet come to his prophets, with a seeming respect and deference to their office, *to enquire of them concerning God*; either to satisfy a vain curiosity, or stop the mouth of a clamorous conscience, or to get or save a reputation among men, but without any desire to be acquainted with God, or any design to be ruled by him. The doom of those that thus trifle with God, and think to impose upon him, is, *I the Lord will answer him by myself*; let me alone to deal with him; I will give him an answer that shall fill him with confusion, that shall make him repent of his daring impiety; he shall

their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet; and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

have his answer, not by the words of the prophet, but by the judgments of God; and *I will set my face against that man*; which notes great displeasure against him, and a fixed resolution to ruin him. God can outface the most impenitent sinner. The hypocrite thought to save his credit, nay, and to gain applause; but on the contrary, God will make him a sign and a proverb, i. e. will inflict such judgments upon him, as shall make him remarkable and contemptible in the eyes of all about him; his misery shall be made use of to express the greatest misery; as when the worst of sinners are said to have their *portion appointed them with hypocrites*, Matt. xxiv. 51. The hypocrite thought to have passed for one of God's people, and to have crowded into heaven among them, but God will cut him off from the midst of his people, will discover him and pluck him out from the thickest of them; and by this, saith God, *ye shall know that I am the Lord*; by the discovery of hypocrites, it appears that God is omniscient, and by the punishment of hypocrites it appears he is a jealous God, and one that cannot, that will not be imposed upon.

The punishments of some are designed for the prevention of sin, that others may hear and fear, and take warning: When we see what comes of those that go astray from God, we should thereby be engaged to keep close to him: and if *the house of Israel go not astray*, they will not be polluted any more. Sin is a polluting thing, it renders the sinner odious in the eyes of the pure and holy God, and in his own eyes too, whenever conscience is awakened; and therefore they shall *no more be polluted, that they may be my people, and I may be their God*. Those whom God takes into covenant with himself, must first be cleansed from the pollutions of sin; and those who are so cleansed, shall not only be saved from ruin, but be intitled to all the privileges of God's people.

12..23. National sins bring national judgments; when virtue is

CHAP. XV.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions: but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.*

17 ¶ Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as I live, saith the Lord God, they shall deliver neither sons nor daughters; but they only shall be delivered themselves.*

19 ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were*

ruined and laid waste, every thing else will soon be ruined and laid waste too, v. 13. *When the land sinneth against me*, when vice and wickedness become epidemical, *when the land sinneth by trespassing grievously*, when the sinners are become very numerous, and their sins very heinous, when gross impieties and immoralities universally prevail, *then will I stretch forth mine hand upon it*, for the punishment of it; the divine power shall be vigorously and openly exerted, the judgments shall be extended and stretched forth to all the corners of the land, to all the concerns and interests of the nation; Grievous sins bring grievous plagues.

Some of the better sort of people in Jerusalem might perhaps think, if Daniel (of whose fame in the king of Babylon's court they had heard much) had but continued in Jerusalem, it had been spared for his sake, as the magicians in Babylon were. No, saith God, though you had him, who was so eminently good in bad times and places, as Noah in the old world, and Job in the land of Uz, yet a reprieve should not be obtained. In the places that are most corrupt, and in the ages that are most degenerate, *yet there is a remnant* which God reserves to himself, and which

in it, *as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.*

21 ¶ For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, *both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.*

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

Jerusalem compared to a vine.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt. Is it meet for *any* work?

5 Behold, when it was whole it was meet

still hold fast their integrity, and stand fair for the honour of *delivering the land*, as the *innocent* are said to do, Job. xxii. 30. Even then when God makes the greatest desolations by his judgments, he reserves some to be the monuments of his mercy, v. 22, 23. In Jerusalem itself, though marked for utter ruin, yet *there shall be left a remnant*, that shall not be cut off by any of those *sore judgments* before mentioned, but shall be carried into captivity, both *sons and daughters*, that shall be the seed of a new generation. This good effect their narrow escape shall have upon them, it shall change their temper and conversation, and then make them new men. When afflictions have done their work, and have accomplished that for which they were sent, then will appear the wisdom and goodness of God in sending them, and God will not only be justified, but glorified in them.

CHAP. XV. 1-8. The prophet, we may suppose, was thinking what a glorious city Jerusalem was above any city in the world; it was the crown and *joy of the whole earth*; and therefore what pity it was that it should be destroyed; it was a noble structure, the city of God, and the city of Israel's solemnities; but if these were

for no work ; how much less shall it be meet yet for *any* work when the fire hath devoured it, and it is burned ?

6 ¶ Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them ; they shall go out from *one* fire, and *another* fire shall devour them ; and ye shall know that I *am* the Lord, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

CHAP. XVI.

In this long discourse is set forth, I. The despicable beginnings of the Jewish church and nation, v. 3..5. II. The many favours God had bestowed upon them, v. 6..14. III. Their treacherous and ungrateful conduct, v. 15..34. IV. A threatening of terrible judgments, v. 35..43. V. Compared with Sodom and Samaria, v. 44..59. VI. A promise of mercy, v. 60..63.

A GAIN the word of the Lord came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan ; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee* : thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee : but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

the thoughts of his heart, God here returns an answer to them, by comparing Jerusalem to a wild vine, that is *among the trees of the forest*, or the empty vine, which Israel is compared to, Hos. x. 1. that bears no more fruit than a forest-tree, it is good for nothing, it is as useless as a brier, and more so, for that will add some sharpness to the thorny hedge, which the vine-branch will not do. This similitude is applied to Jerusalem. That holy city was become unprofitable : being so, it is *given to the fire for fuel*, v. 6. Those that are not fruitful to the glory of God's grace, shall be fuel to the fire of his wrath ; and thus, if they give not honour to him, he will *get him honour upon them* ; honour that will shine bright in that flaming fire, by which impenitent sinners will be forever consumed.

CHAP. XVI. 1..5. That Jerusalem may be made to know her abominations, and particularly the abominable ingratitude she had been guilty of, it was requisite she should be put in mind of the

6 ¶ And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live ; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments : *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now, when I passed by thee, and looked upon thee, behold, thy time *was* the time of love ; and I spread my skirt over thee, and covered thy nakedness ; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water ; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver ; and thy raiment *was of* fine linen, and silk, and brodered work : thou didst eat fine flour, and honey, and oil ; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty : for it *was* perfect

great things God had done for her, as the aggravations of her ill carriage towards him ; and to magnify those favours, she is in these verses made to know the meanness and baseness of her original, from what poor beginnings God raised her, and how unworthy she was of his favour, and of the honour he had put upon her. Jerusalem is here put for the Jewish church and nation, which is here compared to an outcast child, base born and abandoned, which the mother herself has no affection or concern for.

6..14. In these verses we have an account of the great things which God did for the Jewish nation in raising them up by degrees to be very considerable. God saved them from the ruin they were upon the brink of in Egypt, v. 6. He looked upon them with kindness and a tender affection, not only pitied them, but *set his love upon them*. He took them under his protection : *I spread my skirt over thee*, to shelter thee from wind and weather, and to *cover thy nakedness*, that the shame of it might not appear. He cleared

through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with diverse colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the

days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God,)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious whorish woman;

31 In that thou buildest thine eminent

them from the reproachful character which their bondage in Egypt laid them under, v. 9. He multiplied them, and built them up into a people. He admitted them into covenant with himself. He beautified and adorned them. He fed them with abundance, with plenty, with dainty. He gave them a great reputation among their neighbours, and made them considerable; acceptable to their friends and allies, and formidable to their adversaries. Thus God put honour upon them, and was indeed the perfection of their beauty. We may apply this spiritually; sanctified souls are truly beautiful, they are so in God's sight, and they themselves may take the comfort of it. But God must have all the glory, for they were by nature deformed and polluted, and whatever *comeliness* they have, it is that which *God has put upon them*, and beautified them with, and he will be well-pleased with the work of his own hands.

15..34. In these verses we have an account of the great wickedness of the people of Israel, especially in worshipping idols, notwithstanding the great favours that God had conferred upon them, by which one would think they should have been for ever engaged to him. This wickedness of theirs is here represented by the lewd and scandalous conversation of that beautiful maid which was res-

cued from ruin, brought up and well provided for by a kind friend and benefactor, that had been in all respects as a father and a husband to her. Their idolatry was the great provoking sin that they were guilty of; it began in the latter end of Solomon's time (for from Samuel's till then I do not remember that we read any thing of it) and from thence continued more or less the crying sin of that nation till the captivity; and though it now and then met with some check from the reforming kings, yet it was never totally suppressed, and for the most part appeared to a high degree impudent and barefaced. They not only worshipped the true God by images, as the ten tribes by the calves at Dan and Bethel, but they worshipped false gods, Baal and Moloch, and all the senseless rabble of the pagan deities. They sacrificed their children to their idols. This is insisted upon here, and often elsewhere, as one of the worst instances of their idolatry, as indeed there was none in which the devil triumphed so much over the children of men, both their natural reason and their natural affection, as in this. See Jer. vii. 31..xix. 5..xxxii. 35. *Thou hast taken thy sons and thy daughters*, and not only made them to pass through the fire or between two fires, in token of their being dedicated to Moloch, but *thou hast sacrificed them to be devoured*, ver. 20. Never was

place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD;

36 Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even

gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock, and shed blood, are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places; they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also

there such an instance of the degenerating of the paternal authority into the most barbarous tyranny as this was: Yet that was not the worst of it, it was an irreparable wrong to God himself, who challenged a special property in their children, more than in their gold and silver and their meat, they are *my children*, v. 21. the *sons and daughters which thou hast borne unto me*, v. 20. He is the *Father of spirits*, and rational souls are in a particular manner his, and therefore the taking away of life, human life unjustly, is a mighty affront to the *God of life*. But the children of Israelites were his by a further right, they were the *children of the covenant*; born in God's house. He had said to Abraham, *I will be a God to thee and to thy seed*; they had the seal of the covenant in their flesh from eight days old, they were to bear God's name, and keep up his church; to murder them was in the highest degree *inhuman*, but to murder them in honour of an idol was in the highest degree *impious*. One cannot think of it without the utmost indignation: to see the pitiless hands of the parents shedding the guiltless blood of their own children, and by offering those pieces of themselves to the devil for dying sacrifices, openly avowing the offering up of themselves to him for living sacrifices. How absurd was this, that the children which were *born to God* should be *sacrificed to devils*! Note, The children of parents that are members of the visible church are to be looked upon as *born unto God and his children*; as such and under that character we are to love them, and pray for them, bring them up for him, and if he calls for them, cheerfully part with them to him, for *may he not do what he will with his own*? Upon this instance of their idolatry, which indeed ought not to pass without a particular brand, this remark is made, v. 20. *Is this of thy whoredoms a small matter?* which intimates, there were those that made a small matter of it, and turned it into a jest.

Note, There is no sin so heinous, so apparently heinous, which men of profligate consciences will not *make a mock at*. But is whoredom, is spiritual whoredom a small matter? Is it a small matter for men to make their children brutes, and the devil their god? It will be a great matter shortly.

Before he delivered them to the Chaldeans to be destroyed, he delivered them *to the daughters of the Philistines* to be ridiculed for their idolatries; for they hated them, and though they were idolaters themselves, yet were ashamed of the lewd way of the Israelites, who were grown more profane in their idolatries than any of their neighbours who changed their gods, whereas other nations did not change theirs, Jer. ii. 10, 11, for this they were justly chastised by the Philistines. Or it may refer to the inroads which the Philistines made upon the south of Judah in the reign of Ahaz, by which it was weakened and impoverished, and which was the beginning of sorrows to them, 2 Chron. xxviii. 18. but they did not take warning by those judgments, and therefore were justly abandoned to ruin at last.

35..43. Adultery was by the law of Moses made a capital crime, this notorious adulteress, the criminal at the bar, being in the foregoing verses found guilty, here hath sentence passed upon her. It is ushered in with solemnity, v. 35. The prophet as the judge in God's name calls to her, *O harlot, hear the word of the Lord*. Our Saviour preached to harlots for their conversion, to bring them into the kingdom of God, not as the prophet here to expel them out of it. Note, An apostate church is a harlot; Jerusalem is so if she become idolatrous; *how is the faithful city become a harlot!* Rome is so represented in the Revelation; then when it is marked for ruin, as Jerusalem here, Rev. xvii. 1. *Come, and I will shew thee the judgments of the great whore*.

will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, so *is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her, and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than

they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them;

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride.

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness, and thine abominations, saith the Lord.

59 For thus saith the Lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the Lord:

63 That thou mayest remember, and be

44..59. The prophet here further shews Jerusalem her abominations, by comparing her with those places that had gone before her, and shewing that she was worse than any of them; and therefore should like them be utterly and irreparably ruined. We are all apt to judge of ourselves by comparison, and to imagine that we are sufficiently good, if we are but as good as such and such that are thought passable; or that we are not dangerously bad if we be no worse than such and such, who though bad, were not of the worst.

60..63. Here in the close of the chapter, after a most shameful conviction of sin, and a most dreadful denunciation of judgments, mercy is remembered, mercy is reserved for those that shall come after, as when God swore in his wrath concerning those who came out of Egypt, that they should not enter into Canaan, yet (saith God) your little ones shall; so here. And some think that what is said of the return of Sodom and Samaria, v. 53..55, and of Jerusalem with them, is a promise, and it may be understood so, if by Sodom we understand (as Grotius, and some

confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

CHAP. XVII.

The two eagles and the vine.

AND the word of the Lord came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had diverse colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field: he placed it by great waters, and set it as a willow-tree;

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle, with great wings, and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches,

of the Jewish writers do) the Moabites and Ammonites, the posterity of Lot who once dwelt in Sodom; their captivity was returned, Jer. xlviii. 47..xlix. 6, as was that of many of the ten tribes, and Judah's with them. But these closing verses are without doubt a precious promise, which was in part fulfilled at the return of the reformed Jews out of Babylon, but was to have its full accomplishment in gospel-times, and in that *repentance and remission of sins* which should then be *preached with success to all nations, beginning at Jerusalem.*

CHAP. XVII. 1..21. Nebuchadnezzar had some time ago carried off Jehoiachin, the same that was called Jeconiah, when he was but eighteen years of age, and had reigned in Jerusalem but *three months*, him and his princes and great men, and had brought them captives to Babylon, 2 Kings xxiv. 12. This in the parable is represented by an eagle's cropping the top and tender branch of a cedar, and carrying it into a *land of traffic, a city of merchants*, v. 3, 4, which is explained, v. 12. Jerusalem is Lebanon, a forest of houses, and very pleasant; the royal family is *the cedar*, Jehoiachin is *the top branch*, the *top of the young twigs*, which he crops off; Babylon is the *land of traffic and city of merchants* where it is set. When he carried him to Babylon he made his uncle Zede-

and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the Lord came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean*? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him; he hath also taken the mighty of the land;

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

15 But he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

16 *As I live*, saith the Lord God, surely

kiah king in his room. v. 5, 6. This was *one of the seed of the land*, a native, not a foreigner, not one of his Babylonian princes; he was *planted in a fruitful field*, for so Jerusalem as yet was; he *placed it by great waters*, where it would be likely to grow, like a *willow tree*, which grows quick, and grows best in moist ground, but is never designed or expected to be a stately tree. Zedekiah, while he continued faithful to the king of Babylon, did very well, and if he would but have reformed his kingdom, and returned to God and his duty, he had done better, and by that means might soon have recovered his former dignity, v. 6. This plant grew, and though it was *set as a willow-tree*, and little account was made of it, yet it became a *spreading vine of low stature*, a great blessing to his own country, and his fruits *making glad their hearts*; and it is better to be a spreading vine of low stature, than a lofty cedar of no use. Zedekiah knew not when he was well, but grew impatient of the disgrace of being a tributary to the king of Babylon, and to get clear of it entered into a private league with the king of Egypt. But there was *another great eagle* that he had an affection for, and put a confidence in, and that was the *kings of Egypt*, v. 7. Those two great potentates the kings of Babylon and Egypt were but two great eagles, *birds of prey*. Now *this vine* did secretly and under-

in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord God, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.

22 ¶ Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly ce-

dar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it.

CHAP. XVIII.

God's justice in government explained.

THE word of the Lord came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 *And* hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

the Jews in their return out of captivity, but it was to have its full accomplishment in the kingdom of the Messiah, who was a root out of a dry ground, and to whom God, according to promise, gave the throne of his father David, Luke i. 32.

CHAP. XVIII. 1-9. An evil proverb, commonly used by the Jews in their captivity. This chargeth God with injustice, as if the judgments executed were a wrong: you use this proverb concerning the land of Israel, now it is laid waste by the judgments of God, saying, *The fathers have eaten sour grapes, and the childrens teeth are set on edge*, i. e. we are punished for the sins of our ancestors, which is as great an absurdity in the divine regimen, as if the children should have their teeth set on edge or stupified by the fathers eating sour grapes, whereas in the order of natural causes if men eat or drink any thing amiss they only themselves shall suffer by it. It must be owned that there was some occasion given for this proverb. God had often said that he would visit the iniquity of the fathers upon the children; but, they intended it as a reflection upon God, and an impeachment of his equity in his proceedings against them. Thus far that is right which is implied in this proverbial saying, That they who are guilty of wilful sin eat sour grapes, they do that which they will feel from sooner or later. God will so manifest both to themselves and others that they have

hand bend her roots towards the king of Egypt that great eagle, and after a while did openly shoot forth her branches towards him, give him an intimation how much she coveted an alliance with him, that he might water it by the furrows of her plantation, whereas it was planted by great waters, and did not need any assistance from him. This is expounded, v. 15. Zedekiah rebelled against the king of Babylon in sending his ambassadors into Egypt; that they might give him horses and much people, to enable him to contend with the king of Babylon. God here threatens Zedekiah with the utter destruction of him and his kingdom, and in displeasure against him passeth that doom upon him for his treacherous revolt from the king of Babylon. This is represented in the parable, v. 9-19. by the plucking up of this vine by the roots, the cutting off the fruit, and the withering of the leaves, the leaves of her spring, when they are in their greenness, Job. viii. 12. God can bring great things to pass without ado; he needs not great power and many people to effect his purposes, a handful will serve if he pleaseth. He can without any difficulty ruin a sinful king and kingdom, and make no more of it than we do of rooting up a tree that cumbereth the ground.

22-24. This promise had its accomplishment in part when Zerubbabel, a branch of the house of David, was raised up to head

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord God.

10 ¶ If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And *that* doeth not any of those *duties* but even hath eaten upon the mountains, and defiled his neighbour's wife.

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations, he shall surely die; his blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not with-holden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor in-

crease, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that

wickedness of their own enough to bring all these desolating judgments upon them, that they shall no longer for shame lay it upon the sins of their fathers that they were thus dwelt with. In his reply he asserts and maintains his absolute and incontestable sovereignty; *behold, all souls are mine*, v. 4. Let us subscribe to his interest in us and dominion over us? he saith, *all souls are mine*; let us answer, Lord, my soul is thine, I devote it to thee to be employed for thee, and made happy in thee.

10-20. God by the prophet having laid down the general rule of judgment, that he will render eternal life to them that *patiently continue in well-doing*, but indignation and wrath to them that do not *obey the truth* but *obey unrighteousness*, Rom. ii. 7, 8, comes in these verses to shew that men's parentage and relation shall not alter the case either one way or other, for a righteous man shall be *certainly happy*, though he is the son of a *wicked father*. Though the father did *eat the sour grapes*, if the children do not meddle with them, they shall fare never the worse for that. It is however true that there is a curse entailed upon wicked families, but it is as true that the *entail* may be *cut off* by repentance and reformation, let the impenitent and unreformed therefore thank themselves

if they fall under it. The settled rule of judgment is therefore repeated v. 20. *The soul that sinneth it shall die*, and not another for it. What direction God hath given to earthly judges, Deut. xxiv. 16, he will himself pursue; *The son shall not die, not die eternally, for the iniquity of the father*, if he do not tread in the steps of it; nor the father *for the iniquity of the son*, if he endeavour to do his duty for the preventing of it. In *the day of the revelation of the righteous judgment of God*, which is now clouded and eclipsed, *the righteousness of the righteous shall appear* before all the world, to be *upon him* to his everlasting comfort and honour, upon him as a robe, upon him as a crown; and *the wickedness of the wicked upon him*, to his everlasting confusion, upon him as a load, as a mountain of lead to sink him to the bottomless pit.

21-29. We have here another rule of judgment which God will go by in dealing with us, by which is further demonstrated the equity of his government; the former shewed that God will reward or punish according to the change made in the person himself, whether for the better or the worse. While we are in this world we are in a state of probation, the time of trial lasts as long as the time of life, and according as we are *found at last*, it will be with

CHAP. XIX.

he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

CHAP. XIX.

I. The kingdom of Judah and house of David is here compared to a lioness, v. 2-9. II. To a vine, v. 10-14.

MOREOVER, take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey: it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now, when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains,

us to eternity. Observe what is required to denominate a man a *true convert*: first, The first step towards conversion is consideration, v. 28, *Because he considereth and turneth*. The reason why sinners go in their evil ways is, because they do not *consider*, what will be *in the end thereof*; but if the prodigal once *come to himself*, if he sit down and *consider* a little how bad his state is, and how easily it may be bettered, he will *soon return to his father*, Luke xv. 17: second, This consideration must produce an aversion to sin. When he considereth he must *turn away from his wickedness*, that notes a change in the heart and in the disposition of that; he must turn from *his sins and his transgressions*, that notes a change in the life; he must break off from all his evil courses, and wherein he has done iniquity must resolve to do so no more, and this from a principle of hatred to sin; *What have I to do any more with idols?* third, This aversion to sin must be *universal*: he must turn from *all his sins and all his transgressions*, without any reserve; we do not *rightly* turn from sin, unless we *truly* hate it, and we do not *truly* hate sin as sin, if we do not hate *all sin*: fourth, This must be accompanied with a conversion to God and duty; *he must keep all God's statutes*, (for the obedience, if it be *sincere*, will be *universal*) and must do that which is *lawful and right*, which agrees with the word and will of God, which he must take for his rule, and not the will of the flesh, and the way of the world.

30-32. We have here the conclusion and application of this whole matter. After a fair trial at the bar of right reason, the verdict is brought in on God's side, it appears that *his ways are equal*; judgment therefore is next to be given; and one would think it

should be a judgment of condemnation, nothing short of *Go, ye cursed, into everlasting fire*; but behold a miracle of mercy; the day of grace and divine patience is yet lengthened out; and therefore, though God will at last judge *every one according to his ways*, yet he waits to be gracious, and closes all with a call to repentance, and a promise of pardon upon repentance.

CHAP. XIX. 1-9. Here is lamented, first, The sin and fall of Jehoahaz, one of the whelps of this lioness. He became a *young lion*, v. 3, he was made king, and thought he was made so that he might do what he pleased, and gratify his own ambition, covetousness, and revenge, as he had a mind, and so he was soon master of all the arts of tyranny, he *learned to catch the prey and devoured men*; when he got power in his hand, all that had before in any thing disobliged him were made to feel his resentments, and become a sacrifice to his rage: second, The like sin and fall of his successor Jehoiakim. The *kingdom of Judah* for some time expected the return of Jehoahaz out of Egypt, but at length despaired of it, and then *took another* of the lion's whelps, and made him a *young lion*, v. 5. And he, instead of taking warning by his brother's fate, to use his power with equity and moderation, and to seek the good of his people, trod in his brother's steps; he *went up and down among the lions*, v. 6. God brought against Jehoiakim bands of the Syrians, Moabites, and Ammonites, with the Chaldees, 2 Kings, xxiv. 2, and he was *taken in their pit*. Nebuchadnezzar bound him in fetters to carry him to Babylon, 2 Chron. xxxvi. 6. They put this lion within grates, bound him in chains, and brought him to the king of Babylon, v. 9. What became of him we

and brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother is like a vine in thy blood, planted by the waters: she was fruitful, and full of branches, by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule; and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered, the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit; so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

CHAP. XX.

The story of Israel's rebellion.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord

God, Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you.

4 ¶ Wilt thou judge them, son of man? wilt thou judge *them*? cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God;

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands;

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

8 But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them, in the midst of the land of Egypt.

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth

know not, but *his voice was no where heard roaring upon the mountains of Israel.*

10-14. Jerusalem the mother city is here represented by another similitude; she is a vine, and the princes are her branches. This comparison we had before, chap. xv. Then she was not taken for a lowly vine, but *she appeared in her height, a topping city, with the multitude of her branches.* In thy quietness, so some read that, v. 10, which we translate *in thy blood*, thou wast such a vine as this; when Zedekiah was quiet and easy under the king of Babylon's yoke, his kingdom flourished thus. See how slow God is to anger, how he defers his judgments, and waits to be gracious.

Babylon was as a wilderness to those of the people that were carried captives thither; the land of Judah was as a wilderness to Jerusalem, now the whole country was ravaged and laid waste by the Chaldean army; a fruitful land turned into barrenness. It is burnt with fire, Psalm, lxxx. 16, and that fire is gone out of a rod of her branches, v. 14, i. e. the king himself by rebelling against the king of Babylon has given occasion to all this mischief: she has no strong rod to be a sceptre to rule: none to be found now that are fit for the government, or dare to take this ruin under their hand, as the complaint is, Isa. iii. 6, 7.

CHAP. XX. 1-4. Though their own abominations were sufficient to justify God in the severest of his proceedings against them, yet it would be of use for them to know the *abominations of their fathers*; that they might see what a righteous thing it was with God now at last to cut them off from being a people, who from the first were such a provoking people.

5-9. The history of the ingratitude and rebellion of the people of Israel here begins as early as their beginning; so doth the history of man's apostasy from his Maker. No sooner have we read the story of our first parents creation, but we immediately meet with that of their rebellion; so we see here it was with Israel; a people designed to represent the body of mankind, both in their dealings with God, and his with them. Yet, though they forfeited the favour while it was in the bestowing, and when God would have healed them, then their iniquity was discovered, Hos. vii. 1, yet mercy rejoiced against judgment, and God did what he designed, purely for his own name's sake, v. 9. When nothing in us will furnish him with a reason for his favours, he furnisheth himself with one. God made himself known to them in the sight of the heathen, when he ordered Moses publicly to say to Pharaoh, Israel is my son, my first-born, let them go, that they may serve me. Now, if he should have

out of the land of Egypt, and brought them into the wilderness;

11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 ¶ But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, *which is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them; neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of

your fathers, neither observe their judgments, nor defile yourselves with their idols.

19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them: they polluted my sabbaths; then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries:

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their father's idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the*

left them to perish for their wickedness as they deserved, the Egyptians would have reflected upon him for it, and his name would have been polluted, which ought to be sanctified, and shall be so. The church is secured, even when it is corrupt, because God will serve his own honour.

10.-26. The history of the struggle between the sins of Israel, by which they endeavoured to ruin themselves, and the mercies of God, by which he endeavoured to save them and make them happy, is here continued: and the instances of that struggle in these verses have reference to what passed between God and them in the wilderness, in which God *honoured himself*, and they *shamed themselves*. The story of Israel in the wilderness is referred to in the New Testament, 1 Cor. x. and Heb. iii. as well as often in the Old, for warning to us Christians; and therefore we are particularly concerned in these verses. Observe, first, The great things God did for them, which he puts them in mind of, not as grudging them his favours, but to shew how ungrateful they had been. second, Their disobedient undutiful carriage towards God, for which he might justly have thrown them out of covenant as soon as he had taken them into covenant, v. 13, *they rebelled in the wilderness*. There where they received so much mercy from God, and had such a dependance upon him, and were in their way to Canaan, yet there they broke out in many open rebellions against the God

that led them and fed them. They did not only *not walk in God's statutes*, but they *despised his judgments* as not worth observing: third, God's determination to cut off that generation of them in the wilderness: fourth, The reservation of a seed that should be admitted upon a new trial, and the instructions given to that seed, v. 17. Though they thus deserved ruin and were doomed to it, yet *mine eye spared them*. When he looked upon them he had a compassion for them, and did not *make an end of them*, but reprieved them till a new generation was reared: fifth, The revolt of the next generation from God, by which they also made themselves obnoxious to the wrath of God. Ver. 21, *The children rebelled against me* too: sixth, The judgments of God upon them for their rebellion. They would not regard the *statutes* and *judgments* by which God prescribed them their duty, but *despised* them, and therefore God *gave them statutes and judgments*, that *were not good*, and *by which they should not live*, v. 25. By which seems to be meant the several ways by which God punished them while they were in the wilderness, the plague broke in upon them, the fiery serpent and the like; which, in allusion to the law they had broken, are called *judgments*, because inflicted by the justice of God, and *statutes*, because he gave orders concerning them; and *commanded desolations*, as sometimes he had *commanded* deliverances; and *appointed Israel's plagues* as he had done the plagues

Are all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 ¶ Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the Lord God, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

of Egypt. Those who will not acknowledge God as the Lord their ruler, shall be made to acknowledge him as the Lord their judge when it is too late.

27..32. The name is called Bamah unto this day, i. e. they will have their way, let God and his prophets say what they please to the contrary: they are wedded to their high places; even in the best reigns those were not taken away; you could not prevail to take away the name of Bamah, the high place, out of their mouths, but still they would have that in the place of their worship. The sin and the sinner are hardly parted.

33..44. The design which was now on foot among the elders of Israel was, that the people of Israel being scattered among the nations should lay aside all their peculiarities, and conform to those among whom they lived; but God had told them the design should not take effect, v. 32. Now in these verses he shews particularly how it should be frustrated. It is promised, that they who preserved their integrity, and would not serve idols in other lands, shall return to their prosperity and shall serve the true God in their own land. All of them in the land shall serve me. It is the true happiness of a people, and a sure token for good to them, when there is a prevailing disposition in them to serve God. Whereas God had forbidden the idolaters to bring their gifts to his altar, of these he will require offerings and first-fruits, and will ac-

33 ¶ As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me; there will

cept them, v. 40. What he doth not require he will not accept, but what is done with a regard to his precepts he will be well pleased with. He will accept them with their sweet savour, or savour of rest, v. 41, as being very grateful to him, and what he takes a complacency in; whereas to hypocritical worshippers he saith, I will not smell in your solemn assemblies. He will give them true repentance for their sins, v. 43. When they find how gracious God is to them, they will be overcome with his kindness, and blush to think of their ill carriage towards so good a God. There, in my holy mountain, when you come to enjoy the privileges of that again, there shall ye remember your doings, wherein ye have been defiled. The more conversant we are with God's holiness, the more we shall see of the odious nature of sin. There ye shall loathe yourselves in your own sight. Ingenuous evangelical repentance makes people loathe themselves for their sins, as Job xlii. 5, 6. He will give them the knowledge of himself: they shall know by experience, that he is the Lord; that he is a God of almighty power and inexhaustible goodness; kind to his people and faithful to his covenant with them. All the favours we receive from God should lead us into a more intimate acquaintance with him. He will do all this for his own name's sake, notwithstanding their undeservings and ill-deservings, v. 44. He has wrought with them; i. e. wrought for them, wrought in favour of them, wrought in concurrence with

CHAP. XXI.

I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover the word of the LORD came unto me saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein.

48 And all flesh shall see that I the LORD have kindled it; it shall not be quenched.

them, they doing their endeavour, he has wrought with them purely *for his name's sake*. His reasons were all fetched from himself: had he dealt with them *according to their wicked ways and corrupt doings*, though they were the better and sounder part of the house of Israel, he had left them to be scattered and lost with the rest: but he recovered and restored them for the sake of his own name, not only that it might not be *polluted*, v. 14, but that he might be *sanctified in them before the heathen*, v. 41, that he might *sanctify himself*, so the word is; for it is God's work to glorify his own name. He will do well for his people, that he may have the glory of it; that he may manifest himself to be a God pardoning sin, and so keeping promise; that his people may praise him, and that their neighbours may likewise take notice of him, as they did when God *turned against their captivity*, Psalm cxxvi. 3. *Then said they among the heathen, The Lord has done great things for them.*

45-49. We have here a prophecy of wrath against Judah and Jerusalem, which should more fitly have begun the next chapter, than have concluded this; for it has no dependence on what goes

49 Then said I, Ah, Lord God! they say of me, Doth he not speak parables?

CHAP. XXI.

I. An explication of the prophecy in the close of the foregoing chapter concerning the fire in the forest, v. 1-7. II. A further prediction of the sword that was coming upon the land, v. 8-17. III. A prospect given of the king of Babylon's approach. IV. Sentence passed upon Zedekiah, v. 25, 26, 27. V. The destruction of the Ammonites, v. 23-32.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the south to the north;

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh, therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold it cometh, and shall be brought to pass, saith the Lord God.

before, but that which follows in the beginning of the next chapter is the reddition or explication of it, when the people complained, that this was a parable which they understood not.

CHAP. XXI 1-7. The prophet hath faithfully delivered the message he was intrusted with in the close of the foregoing chapter, in the terms which he received it, not daring to add his own comment upon it: but when he complained, that the people found fault with him for *speaking parables*, the word of the Lord came to him again and gave him a key to that figurative discourse, that with it he might let the people into the meaning of it, and so silence that objection. For all men shall be rendered inexcusable at God's bar, and every mouth shall be stopped.

8-17. The prophet must be very serious in denouncing these judgments. He must say, *A sword, a sword*, v. 9. Let him not study for fine words, and a variety of quaint expressions; when the town is on fire people do not so give notice of it, but cry with a frightful doleful voice, *fire, fire*. So must the prophet cry, *A sword, a sword*; and, v. 14, *Let the sword be doubled the third time*

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD, Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son *as every tree*.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel; terrors by reason of the sword, shall be upon my people: smite, therefore, upon *thy* thigh.

13 Because *it is* a trial; and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord God.

14 Thou, therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face is set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee

in thy preaching. It shall be *doubled the third time* in God's providence; for it was Nebuchadnezzar's third descent upon Jerusalem that *made a full end* of it. Ruin comes gradually, but at last comes effectually upon a provoking people.

18-27. This monarchy shall never be restored, till it is fixed for perpetuity in the hands of the Messiah. There *shall be no more* kings of the house of David after Zedekiah, till Christ comes, *whose right the kingdom is*, who is that seed of David in whom the promise was to have its full accomplishment, and *I will give it him*. He shall have *the throne of his father David*, Luke i. 32. Immediately before the coming of Christ there was a long eclipse of the royal dignity, as there was also a failing of the spirit of prophecy,

two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land, and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made *his* arrows bright, he consulted with images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering*-rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight to them that have sworn oaths; but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end;

26 Thus saith the Lord God, Remove the diadem, and take off the crown; this *shall not be* the same: exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn it, and it shall be no *more*, until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and

that his shining forth in the fulness of time both as king and prophet might appear the more illustrious. Christ has an incontestible title to the dominion and sovereignty both in the church and in the world; the kingdom is *his right*. And having the right he shall in due time have the possession, *I will give it him*; and there shall be a general overturning of all rather than he shall come short of his right; and a certain overturning of all the opposition that stands in his way to make room for him, Dan. ii. 45. 1 Cor. xv. 25. This is mentioned here for the comfort of those who feared the promise made in David would fail for evermore. No, saith God, that promise is sure, for the Messiah's kingdom shall last for ever.

CHAP. XXII.

say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

CHAP. XXII.

Here are three several messages which God intrusts the prophet to deliver concerning Judah and Jerusalem.

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations.

3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come; and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself

in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood; and in thee they eat upon the mountains; in the midst of thee they commit lewdness;

10 In thee have they discovered their father's nakedness; in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast

28-32. The prediction of the destruction of the Ammonites, which was effected by Nebuchadnezzar about five years after the destruction of Jerusalem, seems to come in here upon occasion of the king of Babylon's diverting his design against Rabbah, when he turned it upon Jerusalem; upon this the Ammonites grew very insolent, and triumphed over Jerusalem; but the prophet must let them know that forbearance is not acquittance; the reprieve is not a pardon; their day also is at hand; their turn comes next, and it will be but a poor satisfaction to them, that they are to be devoured last, to be last executed.

CHAP. XXII. 1-16. In these verses the prophet, by a commission from heaven, is set as a judge upon the bench, and Jerusalem is made to hold up her hand as a prisoner at the bar; and if prophets were set over other nations much more over God's nation, Jer. i. 10. This prophet is authorised to judge the bloody city; the city of bloods; Jerusalem is so called, not only because she had been guilty of the particular sin of blood-shed, but because her crimes in general were bloody crimes, chap. vii. 23, such as polluted her in her blood, and for which she deserved to have blood given her to drink. Now the business of a judge with a malefactor

is to convict him of his crimes, and then to pass sentence upon him for them. These two things Ezekiel is to do here: first, He is to find Jerusalem guilty of many heinous crimes here enumerated in a long bill of indictment, and it is *billa vera*; so he writes upon it, whose judgment we are sure is according to truth. He must shew her all her abominations, v. 2, that God may be justified in all the desolations brought upon her. Let us take a view of all the particular sins which Jerusalem here stands charged with; and they are all exceeding sinful: first, Murder; *the city sheds blood*, not only in the suburbs where the strangers dwell, but *in the midst of it*, where one would think the magistrates would, if any where, be vigilant: second, Idolatry; *she maketh idols against herself to destroy herself*, v. 3, and again, v. 4, *thou hast defiled thyself in thine idols which thou hast made*: third, Disobedience to parents, v. 7. *In thee have the children set light by their father and mother*, mocked them, cursed them, and despised to obey them, which was a sign of a more than ordinary corruption of nature as well as manners, and a disposition to all manner of disorder, Isa. iii. 5: fourth, Oppression and extortion; to enrich themselves they wronged the poor, v. 7, *They dealt by oppression and deceit with the stranger*,

made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it*.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

taking advantage of his necessities, and his ignorance of the laws and customs of the country: fifth, Profanation of the sabbath and other holy things; for immorality and dishonesty is commonly attended with a contempt of religion and the worship of God: sixth, Uncleaness and other fruits of those vile affections to which God in a way of righteous judgment gives men up to punish them for their idolatry and profanation of holy things: seventh, Unmindfulness of God was at the bottom of all this wickedness, v. 12, *Thou hast forgotten me*, else thou wouldest not have done thus. Sinners do that which provokes God, because they *forget* him; they forget their descent from him, dependence on him, and obligations to him; they forget how valuable his favour is which they make themselves unfit for; and how formidable his wrath which they make themselves obnoxious to. They that *pervert their ways forget the Lord their God*, Jer. iii. 21. Verse 16, *Thou shalt take thine inheritance in thyself*, shift for thyself, make the best hand thou canst for thyself, for God will no longer undertake for thee. Those that give up themselves to be ruled by their lusts will justly be given up to be portioned by them.

24 Son of man, say unto her, Thou *art* the land that is not cleansed nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravining the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many windows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravining the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

17.-22. They are all gathered together in Jerusalem, thither people fled from all parts of the country as to a city of refuge, not only because it was a *strong city*, but because it was the *holy city*. Now God tells them, that their flocking into Jerusalem, which they intended for their security, should be as the gathering of various sorts of metal into the furnace or crucible, to be melted down and to have the dross separated from them.

23.-31. When God is coming forth against a sinful people to destroy them, he expects some to intercede for them, and enquires if there be but one that doth; so much is it his desire and delight to shew mercy. If there be but a man that stands in the gap, as Abraham for Sodom, he will discover him and be well pleased with him; but it bodes ill to a people when judgments are breaking in upon them, and the spirit of prayer is restrained, so that *not one is found* that will either give them a good word, or speak a good word for them. When it is so, what can be expected but utter ruin? v. 31, *Therefore have I poured out mine indignation upon them*, have given it full scope that it might come upon them in a full stream; yet whatever God's wrath inflicts upon a people, it is *their*

CHAP. XXIII.

This long chapter, as before chap. xvi. and xx. is a history of the apostacies of God's people from him.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother;

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth; there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister; and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt; for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians upon whom she doted.

own way that is therein recompensed upon their heads, and God deals with them no worse, look how much better, than their iniquity deserves.

CHAP. XXIII. 1-10. The sinners that are here to be exposed are two women, two kingdoms, sister kingdoms, Israel and Judah, daughters of one mother, having been for a long time but one people: Solomon's kingdoms was so large, so populous, that immediately after his death it divided into two.

11-21. The prophet Hosea in his time observed that the two tribes retained their integrity in a great measure, when the ten tribes had apostatised, Hos. xi. 12. *Ephraim indeed compasseth me about with lies, but Judah yet rules with God, and is faithful with the spirits*; and this was justly expected from them, Hos. iv. 15. *Though thou Israel play the harlot, yet let not Judah offend*. But this lasted not long; by some unhappy matches made between the house of David and the house of Ahab, the worship of Baal had been brought into the kingdom of Judah, but had been by the reforming kings worked out again; and at the time of the captivity of the ten tribes, which was in the reign of Hezekiah, things were in a good posture, but it lasted not long, in the reign of Manasseh,

10 These discovered her nakedness; they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way;

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity;

16 And as soon as she saw them with her eyes she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

soon after the kingdom of Judah had seen the destruction of the kingdom of Israel, they became more corrupt than Israel had been in their inordinate love of idols, v. 11. Instead of being made better by the warning which that destruction gave them, they were made worse by it, as if they were displeased, because the Lord had made that breach upon Israel, and for that reason became disaffected to him and to his service, instead of being made to stand in awe of him as a jealous God, they therefore grew strange to him, and liked those gods better that would admit of partners with them. Note, those may justly expect God's judgments upon themselves, who do not take warning by his judgments upon others, who see in others what is the end of sin, and yet continue to make a light matter of it. But it is bad indeed with those who are made worse by that which should make them better; and have their lusts irritated and exasperated by that which was designed to suppress and subdue them.

The faithful God justly gives a bill of divorce to this now faithless city, that is become a harlot. His jealousy soon discovered her lewdness, v. 13, *I saw that she was defiled*, that she was debauched, saw which way her inclination was, that the two sisters

19 Yet she multiplied her whoredoms in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them; all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought

from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision: it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and suck *it* out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

both took one way, and that Jerusalem grew worse than Samaria; for if we stretch out our hand to a strange god, shall not God search this out? No doubt he shall; and when he has found it, can he be pleased with it? No, v. 18, Then my mind was alienated from her, as it was from her sister. How could the pure and holy God any longer take delight in such a lewd generation? Note, sin alienates God's mind from the sinner, and justly, for it is the alienation of the sinner's mind from God; but woe, and thousand woes to those from whom God's mind is alienated; for whom he turns from he will turn against.

22..35. Jerusalem stands indicted by the name of Aholibah, for that she as a false traitor to her sovereign Lord the God of Heaven, not having his fear before her eyes, but moved by the

instigation of the Devil, had revolted from her allegiance to him, had compassed and imagined to shake off his government, had kept up a correspondence, and joined in confederacy with his enemies, and the pretenders to a deity, in contempt of his crown and dignity: to this indictment she has pleaded, *Not guilty; I am not polluted, I have not gone after Baalim.* But it is found against her by the notorious evidence of the fact, and she stands convicted of it, nor has any thing material to offer why judgment should not be given, and execution awarded according to law. In these verses therefore we have the sentence.

36..49. After the ten tribes were carried into captivity, and that kingdom was made quite desolate, the remains of it by degrees incorporated with the kingdom of Judah, and gained a settle-

CHAP. XXIV.

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came, for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed

blood; because they *are* adulteresses, and blood is in their hands.

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I *am* the Lord God.

CHAP. XXIV.

I. The sign of flesh boiling in a pot, v. 1..14. II. The sign of Ezekiel's not mourning for the death of his wife, v. 15..27.

A GAIN, in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh and the shoulder: fill *it* with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

ment (many of them) in Jerusalem; so that the *two sisters* were in effect become *one* again: and therefore in these verses the prophet takes those to task jointly who were thus conjoined.

CHAP. XXIV. 1..14. This comparison is intended to confirm Jeremiah's vision, so also to confront the vain confidence of the princes of Jerusalem, who had said, chap. xi. 30, *The city is the caldron, and we are the flesh*; meaning, we are as safe here as if we were surrounded with walls of brass: well, saith God, it shall be so, you shall be boiled in Jerusalem, as the *flesh in the caldron*. boiled to pieces: let the pot be set on with water in it, v. 4, let it be filled with the flesh of the *choice of the flock*, v. 5, with the choice pieces, v. 4, and the marrow-bones; and let the other bones serve for fuel, that, one way or other, either in the pot or under it, the whole beast may be made use of. They that from all parts of the country fled into Jerusalem for safety would be

sadly disappointed, when the siege laid to it would soon make the place *too hot for them*; and yet there was no getting out of it, but they must be forced to abide by it, as the flesh in a *boiling pot*.

Those that will not be healed are justly *given up*, and their case adjudged desperate. There is a day coming when it will be said, *He that is filthy, let him be filthy still*. Nothing remains then but to bring them to utter ruin. *I will cause my fury to rest upon thee*: this is the same with what is said of the later Jews, that *wrath is come upon them to the uttermost*, 1 Thess. ii. 16. They deserve it, according to *thy doings they shall judge thee*, v. 14. And God will do it. The sentence is bound on with repeated ratifications, that they might be awakened to see how certain their ruin was, *I the Lord have spoken it*, who am able to make good what I have spoken; *it shall come to pass*, nothing shall prevent it, for *I will do it myself*, *I will not go back* upon any intreaties, the decree is gone

6 Wherefore thus saith the Lord God, Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock, she poured it not upon the ground to cover it with dust;

8 That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God, Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from

thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died: and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things* are to us, that thou doest *so*?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep: but ye shall pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do; and when this cometh, ye shall know that I *am* the Lord God.

25 ¶ Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day

forth, and *I will not spare* in compassion to them, *neither will I repent*. He will neither change his mind, nor change his way. Hereby the prophet was forbidden to intercede for them, and they were forbidden to flatter themselves with hopes of an escape. God hath said it, and he will do it. The declarations of God's wrath against sinners are as inviolable as the assurances he hath given of favour to his people; and the case of such is sad indeed, who have brought it to this issue, that either God must be *false*, or they must be *damned*.

15..27. The sign by which this was represented to them was a sign that cost the prophet very dear; the more shame for them, that when he, by a divine appointment, was at such an expence to affect them with what he had to deliver, yet they were not affected by it. He must lose a good wife, that should suddenly be

taken from him by death; and must also deny himself the satisfaction of mourning for his wife, which would have been both an honour to her and an ease to the oppression of his own spirit. He must not *eat the bread of men*, nor expect that his neighbours and friends should send him in provisions, as usually they did in such cases, presuming the mourners had no heart to provide for themselves; but if it were sent he must not eat of it, but go on in his business as at other times.

The people enquired the meaning of this sign, v. 19, *Wilt thou not tell us what these things are to us, that thou dost so?* They knew Ezekiel was a loving husband, that the death of his wife was a great affliction to him, and that he would not appear so unconcerned at it, but for some good reason, and for instruction to them; and perhaps were in hopes that it had a favourable signifi-

shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them: and they shall know that I *am* the LORD.

CHAP. XXV.

Prophecy, I. Against the Ammonites, v. 1..7. II. Against the Moabites, v. 8..11. III. Against the Edomites, v. 11..14. IV. Against the Philistines, v. 15..17.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God: Thus saith the Lord God, Because thou saidst, Aha, against my sanctuary, when it was profaned: and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee; they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks; and ye shall know that I *am* the LORD.

6 For thus saith the Lord God, Because thou hast clapped *thine* hands, and stamped

cation, and gave them an intimation that God would now comfort them again according to the time he had afflicted them, and make them look pleasant again. Note, when we are enquiring concerning the things of God, our enquiry must be what those things are *to us*? What are we concerned in them? What convictions, what counsel, what comfort do they speak to us? Wherein do they reach our case?

CHAP. XXV. 1..7. Here the prophet is ordered to address himself to the Ammonites, in the name of *the Lord Jehovah, the God of Israel*, who is also God of the whole earth. But what can Chemosh, the god of the children of Ammon, say in answer to it? he is bidden to *set his face against the Ammonites*, for he is God's representative as a prophet, and thus he must signify that God *set his face against them*, for *the face of the Lord is against them that do evil*, Psalm xxxiv. 16. He must speak with boldness and assurance, as one that knew whose errand he went upon, and that he should be borne out in delivering it. He must therefore *set his face as a flint*, Isaiah l. 7. He must shew his displeasure against these proud enemies of Israel, and face them down, though they were very impudent; and thus must shew, that though he had prophesied so much and so long *against Israel*, yet still he was for Israel; and while he witnessed against their corruptions, yet adhered to and glorified in God's covenant with them. He says, *I will deliver thee to the men of the east*, i. e. first to the Chaldeans who came from the north-east, and whose army, under the command of Nebuchadnezzar, destroyed the country of the Ammon-

with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord God, Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and

ites, about five years after the destruction of Jerusalem, as Josephus relates, Antiq. lib. x. cap. 11. And then to the Arabians who were properly the *children of the east*, who when the Chaldeans had made the country desolate and quitted it, came and took possession of it for themselves, probably with the consent of the conquerors: shepherds tents were their palaces, these they set up in the country of the Ammonites, there they *made their dwellings*, v. 4. Thus God will maintain his own honour, and will make it appear that he is the God of Israel, though he suffers them for a time to be captives in Babylon. Thus will he bring those that were strangers to him into an acquaintance with him, and it will be a blessed effect of their calamities. Better know God and be poor, than be rich and ignorant of him.

8..17. Three more of Israel's *ill-natured* neighbours are here arraigned, convicted, and condemned to destruction, for contributing to and triumphing in Jerusalem's fall. First, the Moabites: *Behold, the house of Judah is like unto all the heathen*. They triumphed in the apostacies and in the calamities of Israel. Second, the Edomites: they not only triumphed in the ruin of Judah and Jerusalem, as the Moabites and Ammonites had done, but they took advantage from the present distressed state to which the Jews were reduced, to do them some real mischiefs; probably made inroads upon their frontiers and plundered their country; *Edom has dealt against the house of Judah by taking vengeance*. They had taken vengeance on Israel, and God will lay his vengeance on them *by the hand of his people Israel*; they suffer much by the

I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Chere-thims, and destroy the remnant of the sea-coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

The destruction of Tyre.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me, I shall be replenished *now* she is laid waste:

3 Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord God: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the Lord.

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise:

Chaldeans, which seems to be referred to, Jer. xlix. 8. But besides that there were *saviours* to come upon mount Zion, who should judge the mount of Esau, Obad. 21, and Israel's redeemer comes *with dyed garments from Bozrah*, Isa. lxiii. 1; this implies a promise that Israel should recover himself again, to that degree as to be in a capacity of curbing the insolence of its neighbours. And we find, 1 Mac. v. 3, that Judas Maccabeus fought against the children of Esau in Idumea, gave them a great overthrow, abated their courage, and took their spoil. And Josephus saith, Antiq. lib. xiii. cap. 17, that Hicarnus made the Edomites tributaries to Israel. Third, the Philistines: their sin is much the same with that of the Edomites: their punishment likewise is much the same, v. 16. They that were for destroying God's people shall themselves be *cut off* and destroyed. This was fulfilled when that country was wasted by the Chaldean army, not long after the destruction of Jerusalem, which is foretold, Jer. xlv.

CHAP. XXVI. 1..15. We do not find that the Tyrians had such a hatred and enmity to Jerusalem and the sanctuary, as the Am-

monites and Edomites had, nor were so spiteful and mischievous to the Jews; they were men of business, and of large acquaintance and free conversation; and therefore were not so bigoted, and of such a persecuting spirit, as the narrow souls that lived retired, and knew not the world; all their care was to get estates, and enlarge their trade, and they looked upon Jerusalem not as an enemy, but as a rival. Hiram, king of Tyre, was a good friend to David and Solomon, and we do not read of any quarrels the Jews had with the Tyrians: but Tyre promised herself, that the fall of Jerusalem would be an advantage to her in respect of trade and commerce, that now she shall have Jerusalem's customers, and the great men from all parts that used to come to Jerusalem for the accomplishing of themselves, and to spend their estates there, will now come to Tyre and spend them there; and whereas many, since the Chaldean army became so formidable in those parts, had retired into Jerusalem, and brought their estates thither for safety, as the Rechabites did, now they will come to Tyre, which being in a manner surrounded with the sea, will be thought a place of greater strength than Jerusalem; and thus the prosperity of Tyre

CHAP. XXVII.

and they shall break down thy walls, and destroy thy pleasant houses, and they shall lay thy stones: and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus, shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed *that was* inhabited of sea-faring men, the renowned city which was strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it?

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited, when I shall

bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAP. XXVII.

I. Wealth, and splendour of Tyre, v. 1..25. II. A prediction of its ruin, v. 26..36.

The word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, *I am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship* boards of fir-trees of Senir; they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought out* of the isles of Chittim.

7 Fine linen with brodered work from

will rise out of the ruins of Jerusalem. To be secretly pleased with the death or decay of others, when we are likely to get by it, with their fall when we may thrive upon it, is a sin that doth most easily beset us, but is not thought to be such an ill thing, and so provoking to God, as really it is.

When Jerusalem was destroyed, it was *ploughed like a field*, Mic. iii. 12: But the destruction of Tyre is carried further than so, the very *soil* of it shall be *scraped away*; and it shall be made *like the top of a rock*, v. 4. and again, v. 14. pure rock that hath no earth to cover it; it shall only be a place, *for the spreading of nets*, v. 5. and again, v. 14. it shall serve fishermen to dry their nets upon and mend them. There shall be a full period to all its mirth and joy, v. 13. *I will cause the noise of thy songs to cease*. Tyre had been a joyous city, Isa. xxiii. 7. with her *songs* she had courted customers to deal with her in a way of trade; but now farewell all her profitable commerce and pleasant conversation; Tyre is no more a place either of business or of sport. Lastly, It shall be *built no more*, v. 14. not built any more as it had been, with such state and magnificence; nor built any more in the same place within the sea, nor built of a long time; the present inhabitants shall be destroyed or dispersed, so that this Tyre shall be *no more*.

For God hath spoken it, v. 5..14. and when what he hath said is accomplished, *they shall know* thereby that *he is the Lord*, and not a man that he should lie, or the son of man that he should repent.

15..21. See how the irreparable ruin of Tyre is aggravated by the prospect of the restoration of Israel. Thus shall Tyre sink, *when I shall set glory in the land of the living*, v. 20. It will aggravate the misery of those that have their portion in the land of the dying, of those that are for ever dying, to behold the happiness of those, at the same time, that shall have their everlasting portion in *the land of the living*. When the rich man was himself in torment, he saw Lazarus in the bosom of Abraham, and glory set for him *in the land of the living*.

CHAP. XXVII. 1..25. The prophet is ordered to take up a lamentation for Tyrus, v. 2. It was yet in the height of its prosperity, and there appeared not the least symptom of its decay, yet the prophet must *lament it*, because its prosperity is its snare, is the cause of its pride and security, which will make its fall the more grievous. Even those that *live at ease* are to be *lamented*, if they were not preparing for trouble. He must lament it, because its ruin is hastening on apace; it is sure, it is near, and though the prophet forget it, and justify God in it, yet he must *lament it*.

Egypt, was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy caulkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about; and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kinds* of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds,

purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in all sorts of *things* in blue clothes, and brodered works, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

Note, We ought to mourn for the miseries of other nations, as well as of our own, out of an affection for mankind in general; it is a part of the *honour* we owe to *all men* to bewail their calamities, even those which they have brought upon themselves by their own folly. He is directed what to say, and to say it in the name of the Lord *Jehovah*, a name not unknown in Tyre, and which shall be better known, chap. xxvi. 6. He must upbraid Tyre with her pride, with her prosperity, which was the matter of her pride. In elegies it is usual to insert encomiums of those whose fall we lament; the prophet accordingly praiseth Tyre, for all that she had that was praise-worthy. He has nothing to say of her religion, her piety, her charity, her being a refuge to the distressed, or using her interest to do good offices among her neighbours; but she lived great, and had a great trade, and all the trading part of mankind made court to her. The prophet must describe her height and magnificence, that God may be the more glorified in her fall as the God who *looks upon every one that is proud, and abaseth them; hides them in the dust together, and binds their faces in secret*, Job. xi. 12.

Though Tyre was a city of great merchandise, and they got

abundance by buying and selling, importing commodities from one place and exporting them to another; yet manufacture trades were not neglected. The *wares of their own making* and a *multitude of such wares* are here spoken of, v. 16. and again, v. 18. It is the wisdom of a nation to encourage art and industry, and not to bear hard upon the handicraft tradesmen: for it contributes much to the wealth and honour of a nation to send abroad *wares of their own making*; which may bring them in the *multitude of all riches*. All this made Tyre very great and very proud. *The ships of Tarshish did sing of thee in thy market*, v. 25. i. e. thou wast admired and cried up by all the nations that had dealings with thee; for *thou wast replenished* in wealth and number of people, wast beautiful and *made very glorious in the midst of the seas*. These that grow very rich are cried up as *very glorious*; for riches are glorious things in the eyes of carnal people, Gen. xxxi. 1.

26..36. We have seen Tyre flourishing, here we have Tyre falling; and great is the fall of it, so much the greater for its having made such a figure in the world. The most mighty and magnificent kingdoms and states sooner or later have their day to come down; they have their period: and when they are in their zenith,

CHAP. XXVIII.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land.

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city* is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

they will begin to decline; but the destruction of Tyre was sudden. Her *sun went down at noon*. And all her wealth and grandeur, pomp and power, did but aggravate her ruin, and make it the more grievous to herself, and astonishing to all about her.

The fall of Tyre should be matter of terror to some and laughter to others, according as they were differently interested and affected. Some shall be *sore afraid*, and shall be *troubled*, v. 35. concluding it will be their own turn to fall next. Others shall *hiss at her*, v. 36. shall ridicule her pride and vanity and ill conduct, and think her ruin just. She triumphed in Jerusalem's fall, and there are those that will triumph in her's. When God casts his judgments on the sinner, *men also shall clap their hands at him*, and shall *hiss him out of his place*, Job. xxvii. 22, 23. *Is this the city which men called the perfection of beauty?*

CHAP. XXVIII. 1-10. The prince of Tyrus had a great conceit of himself, was blown up with an opinion of his own sufficiency, and looked with disdain upon all about him; and out of the abundance of the pride of his heart, he said, *I am a god*: he did

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never *shalt be* any more.

CHAP. XXVIII.

The destruction of Tyre and Zidon.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the LORD God; Because *thine heart is lifted up*, and thou hast said, *I am a god*, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set *thine heart* as the heart of God:

3 Behold, thou *art* wiser than Daniel: there is no secret that they can hide from thee:

4 With thy wisdom and with *thine understanding* thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffic hast thou increased thy riches, and *thine heart is lifted up* because of thy riches:

6 Therefore thus saith the LORD God; Because thou hast set *thine heart* as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, *I am God*; but thou *shalt be* a man,

not only say it in his heart, but had the impudence to speak it out. God has said of princes *they are gods*, Psal. lxxxii. 6. But it doth not become them to say so of themselves; it is a high affront to him who is *God alone*, and will not give his glory to another. It is likely this prince of Tyre was a man of very good natural parts, a philosopher, and well read in all the parts of learning that were then in vogue, however a politician, and had a great dexterity in managing the affairs of state. And then he thought himself wiser than Daniel, v. 3. we found before that Daniel, though now but a young man, was celebrated for his prevalency in prayer, chap. xiv. 14. Here we find he was famous for his prudence in the management of the affairs of this world, a great scholar and statesman, and withal a great saint; and yet not a prince, but a poor captive. It was strange that under such external disadvantages his lustre should shine forth, so as that he was become *wise to a proverb*. When the king of Tyre dreams himself to be *a god*, he saith he is *wiser than Daniel*.

11-19. This is commonly understood of the present prince of

and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.

11 ¶ Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed cherub that covereth; and I have set thee *so*; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the ini-

quity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord God; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the Lord, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the Lord.

24 And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them: and they shall know that I *am* the Lord their God.

Tyre, spoken to v. 2. His name was Ethbaal, or Ithobalus, as Diodorus Siculus calls him that was king of Tyre when Nebuchadnezzar destroyed it. He was it seems upon all external accounts an accomplished man, very great and famous, but his iniquity was his ruin. Many expositors have suggested, that besides the literal sense of this lamentation there is an allegory in it, and that it is an allusion to the fall of the angels that sinned, who undid themselves by their pride. Some think by the king of Tyre is meant the whole royal family, this including also the foregoing kings, and looking as far back as Hiram king of Tyre. The pre-

sent governor is called *prince*, v. 2. but he that is here lamented is called *king*. The court of Tyre and its kings had for many ages been famous: But sin ruins it.

20..26. The Zidonians it should seem were more addicted to idolatry than the Tyrians were, who being men of business and large conversation, were less under the power of bigotry and superstition; the Zidonians were noted for the worship of Ashtaroeth; Solomon introduced it, 1 Kings xi. 5. Jezebel was daughter to the king of Zidon, who brought the worship of Baal into Israel, 1 Kings xvi. 31. so that God had been much dishonoured by

CHAP. XXIX.

The desolation of Egypt.

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

the Zidonians. Now saith he, *I will be glorified, I will be sanctified.* The Zidonians were borderers upon the land of Israel, where God was known, and where they might have got the knowledge of him, and have learned to glorify him; but instead of that they seduced Israel to the worship of their idols.

CHAP. XXIX. 1-7. The scope of this prophecy is directed against Pharaoh king of Egypt, and against all Egypt, v. 2. The prophecy against Tyre began with the people, and then proceeded against the prince. But this begins with the prince, because it began to have its accomplishment in the insurrections and rebellions of the people against the prince not long after this. Pharaoh Hophrah (for so was the present Pharaoh surnamed) is here represented by a *great dragon that lies in the midst of his rivers*, as Leviathan in the waters, to *play therein*, v. 3. Nilus, the river of Egypt, was famed for crocodiles: And what is the king of Egypt in God's account but a *great dragon*, venomous and mischievous. Therefore saith God, *I am against thee, I am above thee*; so it may be read. How high soever the princes and potentates of the earth

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river is mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

are, there is a *higher than they*, Eccl. v. 8. a God *above* them that can control them, and if they be tyrannical and oppressive, a God *against* them that will be free to reckon with them.

8-16. Of the restoration of Egypt after a while, v. 13. Egypt shall lie *desolate forty years*, v. 12. and then *I will bring again the captivity of Egypt*, v. 14. Some date the forty years from Nebuchadnezzar's destroying Egypt, others from the desolation of Egypt some time before; however they end about the first year of Cyrus, when the seventy years captivity of Judah ended, or soon after. Then this prediction was accomplished, (1.) That God will gather the Egyptians out of all the countries into which they were dispersed, and make them to *return to the land of their habitation*, and give them a settlement there again, v. 14. (2.) That yet they shall not make a figure again as they have done. Egypt shall be a *kingdom* again, but it shall be the *basest of the kingdoms*, v. 15. it shall have but little wealth and power, and shall not extend its conquests as formerly; shall be the tail of the nations and not the head.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I *am* the LORD.

CHAP. XXX.

A continuation of the prophecy against Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day.

3 For the day *is* near, even the day of the

LORD *is* near, a cloudy day, it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundation shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the ter-

17..21. The date of this prophecy is observable; it was in the twenty-seventh year of Ezekiel's captivity, sixteen years after the prophecy in the former part of the chapter, and almost as long after those which follow in the next chapters; but it comes in here for the explication of all that was said against Egypt. After the destruction of Jerusalem, Nebuchadnezzar spent two or three campaigns in the conquest of the Ammonites and Moabites, and making himself master of their countries. Then he spent thirteen years in the siege of Tyre; during all that time the Egyptians were embroiled in war with the Cyreneans, and one with another, by which they were very much weakened and impoverished; and just at the end of the siege of Tyre, God delivers this prophecy to Ezekiel, to signify to him, that utter destruction of Egypt, which he had foretold fifteen or sixteen years before, which had been but in part accomplished hitherto, should now be completed by Nebuchadnezzar. The prophecy which begins here, it should seem, is continued to the twentieth verse of the next chapter. And Dr. Lightfoot observes, that it is the last prophecy we have of this prophet, and should have been last in the book, but is laid here that all the prophecies against Egypt might come together. The particular destruction of Pharaoh-Hophrah, foretold in the former part of this chapter, was likewise foretold, Jer. xlv. 30. The general devastation of Egypt by Nebuchadnezzar was foretold, Jer. xliii. 10.

CHAP. XXX. 1..19. The prophecy of the destruction of Egypt is here very full and particular, as well as in the general very frightful. What can protect a provoking people, when the righteous God comes forth to contend with them? 1. It shall be a very lamentable destruction, and such as shall occasion great sorrow; v. 2, 3. *Howl ye*, you may justly shriek now it is coming, for you will be made to shriek and make hideous out-cries when it comes. Cry out, *Woe worth the day*, or *ah the day*, *alas because of the day*; the terrible day, *woe and alas!* for *the day is near*; the day we have so long dreaded, so long deserved. 2. It shall be the destruction of Egypt, and of all the states and countries in confederacy with her, and in her neighbourhood. Egypt herself shall fall, v. 4. *The sword shall come upon Egypt*, the sword of the Chaldeans, and it shall be a victorious sword, for the *slain shall fall in Egypt*, fall by it, fall before it. 3. All that pretend to support the sinking interests of Egypt shall come down under her, shall come down with her, v. 6. *They that uphold Egypt shall fall*, and then Egypt must fall of course. See the justice of God; Egypt pretended to uphold Jerusalem when that was tottering, but proved a deceitful reed; and now they that pretended to uphold Egypt shall prove no better. Those that deceive others are commonly paid in their own coin, they are themselves deceived. 4. God shall inflict these desolating judgments on Egypt; v. 8. *They shall know that I am the Lord*, and greater than all

CHAP. XXXI.

rible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Pibseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not

be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and *that which was* broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAP. XXXI.

The prophecy of this chapter, as the two chapters before us, is against Egypt, to humble and mortify Pharaoh.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

gods, than all *their* gods, when I have set a fire in Egypt. 5. The king of Babylon and his army shall be employed as instruments of this destruction. *The multitude of Egypt shall be made to cease*, and be quite cut off by the hand of the King of Babylon, v. 10.

The close of this prediction leaves, (1.) The land of Egypt mortified. *Thus will I execute judgments on Egypt*, v. 19. The destruction of Egypt is the *executing of judgments*, which intimates not only that it is done justly, for its sins, but that it is done regularly and legally, by a judicial sentence. All the executions God doth are according to *his judgments*. (2.) The God of Israel herein glorified, *they shall know that I am the Lord*. The Egyptians shall be made to know it, and the people of God shall be made to know it better. *The Lord is known by the judgments which he executeth*.

20..26. This short prophecy of the weakening of the power of Egypt, was delivered about the time that the army of the Egyptians which attempted to raise the siege of Jerusalem, was frustrated in their enterprises, and returned *re infecta*; whereupon the king of Babylon renewed the siege and carried his point. The kingdom of Egypt was very ancient, and had been many ages considerable. That of Babylon was but lately arrived to its great pomp and power, being built upon the ruins of the kingdom of Assyria: Now it is with them as it is with families and states, some are growing up, others are declining and going back; one must increase, and the other must of course decrease.

CHAP. XXXI. 1..9. The Assyrian monarchy had continued from Nimrod: Sennacherib was one of the mighty princes of that monarchy; but it sunk down soon after him, and the monarchy

EZEKIEL.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him; the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

15 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

Still we are upon the destruction of Pharaoh and Egypt; which is enlarged upon with great emphasis.

of Nebuchadnezzar was built upon its ruins, or rather grafted upon its stock. Let us now see what a flourishing prince the king of Assyria was. He is here compared to a stately cedar, v. 3

10-18. Cyaxares king of the Medes, in the twenty-sixth year of his reign, in conjunction with Nebuchadnezzar king of Babylon, in the first year of his reign destroyed Nineveh, and with it the Assyrian empire; Nebuchadnezzar, though he was not then, yet afterwards became very emphatically the *mighty one of the heathen*; most mighty among them, and most mighty over them, to prevail against them. What God designed in bringing down this mighty monarch and his monarchy. He designed thereby to give an alarm to the nations about, particularly Lebanon. The kingdom of Syria, that was sometimes in confederacy with the Assyrian, mourned for him; as the allies of Babylon, Rev. xviii. 9. To give an

admonition to the nations about and to their kings, v. 14. *To the end that none of all the trees by the waters*, though never so advantageously situated, *may exalt themselves for their height*, may be proud and conceited of themselves, and *shoot up their top among the thick boughs*, looking disdainfully upon others, nor *stand upon themselves for their height*, confiding in their own policies and powers; as if they could never be brought down. Let them all take warning by the Assyrian, for he once held up his head as high, and thought he kept his footing as firm as any of them; but his pride went before his destruction, and his confidence failed him. The fall of proud presumptuous men is intended for warning to others to keep humble. It had been well for Nebuchadnezzar, who was himself active in bringing down the Assyrian, if he had taken the admonition.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed

at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters: neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto

CHAP. XXXII. 1-16. He is like a young lion of the nations, v. 2. loud and threatening as a lion when he roars. Great potentates, if they be tyrannical and oppressive, are in God's account no better than *beasts of prey*. He is like a whale or dragon, like a crocodile; so some, *in the seas*, very turbulent and vexatious, as the *Leviathan* that makes the deep to boil like a pot, Job xli. 31. when Pharaoh engaged in an unnecessary war with the Cyrenians, he came forth with his rivers, with his armies, troubled the waters, disturbed his own kingdom, and the neighbour nations, fouled the rivers, and made them muddy. A great deal of disquiet is often given to the world by the restless ambition and implacable resentments of proud princes.

The instances of the desolation appear here very frightful; much the same with what we had before, chap. xxix. 10, 11, 12.---xxx. 7. The multitude of Egypt shall be destroyed; not declimated, some picked out to be made examples, but all cut off, for it shall be a lamentation to all about them. The daughters of the nations shall lament her, v. 16. either because being in alliance

with her, they share in her grievances, and suffer with her; or being admirers of her, they at least share in her grief, and sympathise with her. They shall lament for Egypt and all her multitude, it shall pity them to see so great a devastation made. By enlarging the matters of our joy, we increase the occasions of our sorrow.

17-32. This prophecy concludes and completes the burden of Egypt, and leaves it and all its multitude in the pit of destruction. We are here invited to attend the funeral of that once flourishing kingdom, to lament its fall, and to take a view of those who attend it to the grave, and accompany it in the grave. This dead corps of a kingdom is here *bid welcome to the grave*, and Pharaoh is made free of the congregation of the dead, and admitted into their regions, not without some pomp and ceremony, as Isa. xiv. 9. &c. the surprising fall of the king of Babylon is thus illustrated, *hell from beneath is moved for thee to meet thee at thy coming*, and to introduce thee into those mansions of darkness; so here, v. 20, they shall speak to him out of the midst of hell, as it were congratu-

the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur is there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with

them that go down to the pit: he is put in the midst of *them that be* slain.

26 There is Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There is Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God.

lating his arrival, and calling him to join with them, in acknowledging that name, which neither he nor they would be brought to own when they were in their pomp and pride, that it is in vain to think of contesting with God, and none ever hardened their hearts against him and prospered. They shall say to him, and to him that pretended to help him, where are ye now? what have you brought your attempts to at last?

Divers nations are here mentioned as gone down to the grave before Egypt, that are ready to give her a scornful reception, and upbraid her with coming to them at last; these nations here spoken of probably were such as had been of late years ruined and wasted by the king of Babylon, and their princes cut off; let Egypt know that she has *neighbours fare*. But it is observable, that though Judah and Jerusalem were just about this time or a little before utterly ruined and laid waste, yet they are not mentioned here among the nations that Egypt welcomed to the pit; for though they suffered the same things that these nations suffered, and by the same hand, yet the kind intentions of their affliction, and its happy issue at last, and the mercy God had yet in reserve for them, altered the property of it; it was not to them a *going down to the pit*, as it was to the heathen; they were not *smitten as others* were, nor *slain according to the slaughter of other nations*, Isa. xxvii. 7. But let us see who they are that are *gone to the grave* before Egypt, *that lie uncircumcised, slain by the sword*, with whom she must now

take up her lodging: first, There lies the Assyrian empire, and all the princes and mighty men of that monarchy, v. 22, *Ashur is there, and all her company*; all the countries that were tributary to, and had dependence upon that crown: second, the kingdom of Persia, which perhaps within the memory of man at that time had been wasted and brought down. *There is Elam and all her multitude*, the king of Elam, and his numerous armies, v. 24, 25: third, There lies the Scythian power, which about this time was busy in the world; Mesech and Tubal, those barbarous northern nations, had lately made a descent upon the Medes, and *caused their terror* among them, lived among them upon free quarter for some years, making every thing their own they could lay their hands on; but at length Cyaxares king of the Medes drew them by a wile into his power, cut off abundance of them, and obliged them to quit his country, v. 26: fourth, There lies the kingdom of Edom, which had flourished long, but about this time, at least before the destruction of Egypt, was made quite desolate, as was foretold. fifth, There lie the *princes of the north, and all the Zidonians*. These were as well acquainted with maritime affairs as the Egyptians were, who relied much upon that part of their strength, but they are *gone down with the slain*. v. 30. Lastly, All this is applied to Pharaoh and the Egyptians, who have no reason to flatter themselves with hope of tranquillity, when they see how the wisest, and wealthiest, and strongest of their neighbours have been laid waste.

CHAP. XXXIII.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even Pharaoh* and all his multitude, saith the Lord God.

CHAP. XXXIII.

Ezekiel reminded of his duty and commanded to reprove the people.

A GAIN the word of the Lord came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman;

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: but he that taketh warning, shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt bear the word at my mouth, and warn them from me.

It will be some extenuation of the miseries of Egypt, to observe that it has been the case of so many great and mighty nations before, v. 31, *Pharaoh shall see them and be comforted*. But nothing will be an exemption from these miseries; for v. 32, *I have caused my terror in the land of the living*.

CHAP. XXXIII. 1-9. The prophet had been by express order from God taken off from prophesying to the Jews, just then when the news came that Jerusalem was invested, and close siege laid to it, chap. xxiv, 27. But now Jerusalem is taken, two years after, he is appointed again to direct his speech to them; and here his commission is renewed. If God had abandoned them quite, he would not have sent prophets to them; nor if he had not had mercy in store for them, would he have *shewed them such things as these*. It is the *work of ministers to give warning*, to say to the wicked *it shall be ill with them*, Isa. iii. 11. God saith in general, *The soul that sinneth it shall die*: The minister's business is to apply this to particular persons, and to say, *O wicked man, thou shalt surely die*, whoever thou art, if thou go on still in thy trespasses, they will inevitably be thy ruin: O adulterer, O robber, O drunkard, O swearer, O sabbath-breaker, *thou shalt surely die*. And he

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity, but his blood will I require at thine hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, *As I live*, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered: but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked,

must say this, not in passion, to provoke the sinner, but in compassion, to *warn the wicked from his ways*, warn him to *turn from it*, that he may live. This is to be done by the faithful preaching of the word in public, and by personal application to those whose sins are open.

10-20. These verses are the substance of what we had before, chap. xviii. 20, &c. and they are so full and express a declaration of the terms on which people stand with God, as the former were of the terms on which ministers stand; that it is no wonder they are here repeated, as those were, though we had the substance of them before.

Now judge whether the *way of the Lord be not equal*; whether this will not justify God in the destruction of sinners, and glorify him in the salvation of penitents. The conclusion of the whole matter is, v. 20, *O ye house of Israel*, though you are all involved now in the common calamity, yet there shall be a distinction of persons made in the spiritual and eternal state, and *I will judge you every one after his ways*. Though they were sent into captivity by the lump, yet there he will separate between the precious and the vile, and will *render to every man according to his works*.

Thou shalt surely die; if he turn from his sin, and do that which is lawful and right:

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

Therefore, *God's way is equal* and unexceptionable; but as for the children of thy people God turns them over to the prophet, as he did to Moses, Exod. xxxii. 7, they are *thy people*, I can scarce own them for mine; as for them *their way is unequal*.

21..29. How can they expect the inheritance of Isaac who are of Ishmael's disposition, that had *his hand against every man*, Gen. xvi. 12, and Esau's resolution to *live by his sword*? They cannot expect to *possess the land*, nor to enjoy any true comfort or happiness here or hereafter, that live in *rebellion against the Lord*.

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God, *As I live*, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

The shepherds of Israel reprov'd.

AND the word of the LORD came unto me, saying,

30..33. In these verses those are reprov'd who were now in captivity in Babylon under divine rebukes, and yet were not reformed by them. They are not indeed charged with the same gross enormities that the others are charged with. They made some show of religion and devotion. But their hearts were not right with God. The thing they are here accused of, is *mocking the messengers of the Lord*; one of their measure-filling sins, which brought this ruin upon them, and yet they were not cured of it.

CHAP. XXXIV. 1..6. The prophet is ordered to prophesy

CHAP. XXXIV.

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there* is no shepherd: and they became meat to all the beasts of the field when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek *after* them.

7 ¶ Therefore, ye shepherds, hear the word of the Lord;

8 *As* I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9 Therefore, O ye shepherds, hear the word of the Lord;

10 Thus saith the Lord God, Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to

cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God, Behold I, *even* I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but you must tread down with your feet the residue

against the shepherds of Israel. The princes and magistrates, the priests and Levites, the great Sanhedrim or council of state, or whoever they were that had the conduct of public affairs, in a higher or lower sphere; the kings especially, for there were two of them now captives in Babylon, who, as well as the people, must have their transgressions shewed them, that they might repent, as Manasseh in his captivity. Christ complains that his flock were *as sheep having no shepherd*, when yet the scribes and pharisees sat in Moses' seat, Matt. ix. 36. It is ill with the patient when his physician is his worst disease; ill with the flock when the shepherds drive them away and disperse them, *by ruling them with force.*

7-16. Upon reading the foregoing articles of impeachment drawn up in God's name against the shepherds of Israel, we cannot but look upon the shepherds with a *just indignation*, and upon the flock with a *tender compassion*. God by the prophet here ex-

presseth both in a high degree; and the shepherds are called upon, v. 7, and again, v. 9, to *hear the word of the Lord*, to hear this word. Let them *hear* how little he regards them who made much of themselves, and how much he regards the flock which they made nothing of; both will be humbling to them. Those that will not *hear the word of the Lord*, giving them their direction, shall be made to hear the word of the Lord reading them their doom. Though magistrates and ministers fail in doing their part for the good of the church, yet God will not fail in doing his; he will take the flock into his own hand, rather than the church shall come short of any kindness he has designed for it. The under-shepherds may prove careless, but the Chief Shepherd *neither slumbers nor sleeps*. They may be false, but God *abides faithful*.

17-31. The prophet has no more to say to the shepherds, but

of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them, Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* my servant David: he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

he has now a message to deliver to the *flocks*; God had ordered him to speak tenderly to them, and to assure them of the mercy he had in store for them. But here he is ordered to make a difference between some and others of them, to separate between the precious and the vile, and then to give them a promise of the Messiah, by whom this distinction should be effectually made, partly at his first coming, for *judgment he came into this world*, John ix. 39, *to fill the hungry with good things, and to send the rich empty away*, Luke i. 53; but completely at his second coming, when he shall, as it is here said, *judge between cattle and cattle, as a shepherd divides between the sheep and the goats, and shall set the sheep on his right hand, and the goats on his left*, Matt. xxv. 32, 33, which seems to have reference to this here.

It is here foretold concerning the Messiah. First, he shall have his commission from God himself, I will *set him up*, v. 23, I will *raise him up*, v. 29, he sanctified and sealed him, appointed and anointed him. Second, he shall be the great *shepherd* of the sheep, who shall do that for his flock which no one else could do. He is the *one shepherd* under whom Jews and Gentiles should be *one fold*. Third, he is *God's servant*, employed by him and for him, and doing all in obedience to his will, with an eye to his glory. His servant to re-establish his kingdom among men, and advance the interests of that kingdom. Fourth, he is David; one after God's own heart, set as his king upon the holy hill of Zion, made the head of the corner; with whom the covenant of royalty is made, and to whom God would *give the throne of his father David*. He is both *the root and offspring of David*. Fifth, he is the *plant of renown*, because a *righteous branch*, Jer. xxiii. 5, a branch of the Lord that is *beautiful and glorious*, Isa. iv. 2. He has a name above every name, a throne above every throne, and may therefore well be called a *branch of renown*. Some under-

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bare the shame of the heathen any more.

30 Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye, my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

CHAP. XXXV.

The sin and ruin of the Edomites.

MOREOVER, the word of the Lord came unto me, saying,

stand it of the church, the *planting of the Lord*, Isa. lxi. 3, *Its name shall be remembered*, Psal. xlv. 17, and Christ's in it. The privileges of those that are the faithful subjects of this kingdom of the Messiah, and interested in this covenant of peace, are here set forth figuratively, as the blessings of the flock. But we have a key to it, v. 31. They that belong to this flock, though they are spoken of as *sheep*, are really men: men that have *the Lord for their God*, and are in covenant with him. Now to them it is promised that they shall enjoy a holy security, under the divine protection. Christ, our good shepherd, has *caused the evil beasts to cease out of the land*, v. 25, having vanquished all our spiritual enemies, broke their power and triumphed over them; the *roaring lion* is not a *roaring devouring lion* to them; *they shall no more be a prey to the heathen*, nor the heathen a terror to them; *neither shall the beasts of the land devour them*; sin and Satan, death and hell, are conquered. And then *they shall dwell safely*, not only in the folds, but in the fields, *in the wilderness, in the woods*, where the beasts of prey are; they shall not only dwell there, but they shall *sleep* there, which notes not only that the beasts being *made to cease*, there shall be no danger, but their consciences being purified and pacified, they shall be in no apprehension of danger; not only safe from evil, but quiet from the fear of evil. That they shall enjoy a spiritual plenty of all good things, the best things, for their comfort and happiness. *They shall no more be consumed with hunger in their land*, v. 29. Famine and scarcity, when Israel was punished with that judgment, turned as much to their reproach among the heathen as any other, because the fruitfulness of Canaan was so much talked of. But now *they shall not bear the shame of the heathen any more*. For the *showers shall come down in their season*, even showers of blessings, v. 26.

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I *am* the LORD.

5 Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their iniquity had* an end:

6 Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy vallies, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the LORD.

10 Because thou hast said, 'These two nations, and these two countries, shall be mine, and we will possess it; whereas the LORD was there.'

11 Therefore, *as* I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

CHAP. XXXV. 1-9. It is strange how deeply rooted national antipathies sometimes are, and how long they last; but not to be wondered at, that profane Edomites hate pious Israelites, since the old *enmity* that was put between the *seed of the woman* and the *seed of the serpent*, Gen. iii. 15, will continue to the end. They *shed their blood by the force of the sword, in the time of their calamity*; they did not attack them as fair and open enemies, but laid wait for them, to *cut off* those of them that had escaped, Obad. 14, or they drove them back upon the sword of the pursuers, by which they fell. Even those that suffer justly and for their sins, yet are to be pitied, and not trampled upon.

10-15. They pleased themselves with hopes, that when the people of Israel were destroyed, they should be let into the possession of their country, which they had so often grudged and envied them. Those have the spirit of Edomites who desire the

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of Israel because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and they shall know that I *am* the LORD.

CHAP. XXXVI.

Here are two distinct prophecies in this chapter, I. Here is one that seems chiefly to relate to the temporal estate of the Jews, v. 1-15. II. Here is another that seems chiefly to concern their spiritual estate, v. 16-38.

ALso, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God, Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the deso-

deaths of others, because they hope to get by them, or are pleased with others *failing*, because they expect to come into their business. Those who instead of *weeping with* the mourners, make a jest of their grievances, may justly be made to weep like the mourners, and themselves to feel the weight, to feel the smart of those grievances they set so light by. Some read, v. 14, so as to complete the resemblance between the sin and the punishment. *The whole earth shall rejoice when I make thee desolate, as thou didst rejoice when Israel was made desolate.* Those that are glad at the death and fall of others, may expect that others will be glad of their death, of their fall.

CHAP. XXXVI. 1-15. Now to shew the mercy God had in reserve for the people, the prophet is to speak of him as having a dormant kindness for the place; which if the Lord had been pleased for ever to abandon, he would not have called upon it to

late wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophecy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and I will do better *unto you* than at your beginnings; and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon

hear the word of the Lord, nor would as at this time have shewed it such things as these. God takes occasion from the outrage and insolence of their enemies, to shew himself so much the more concerned for them, and ready to do them good; as David hoped that God would recompense him good for Shimei's cursing him. *Let them curse, but bless thou.* In this way, as well as others, the enemies of God's people do them real service, even by the injuries they do them, against their will, and beyond their intention. We shall have no reason to complain, if the more unkind men are, the more kind God is; if the more kindly he speaks to us by his word and Spirit, and the more kindly he acts for us in his providence.

16-24. When God promised the poor captives a glorious return in due time to their own land, it was a great discouragement to their hopes, that they were *unworthy*, utterly unworthy of such

you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord God, Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel,

a favour, therefore to remove that discouragement God here shews them, that he would do it for them purely *for his own name's sake*, that he might be glorified in them and by them; that he might manifest and magnify his mercy and goodness, that attribute which of all others is most *his glory*. And the restoration of that people being typical of our redemption by Christ, this here is intended further to shew, that the ultimate end aimed at in our salvation, to which all the steps of it were made subservient, was the glory of God; to this end Christ directed all he did in that short prayer, *Father, glorify thy name*; and God declared it was his end in all he did, in the immediate answer given to that prayer, by a voice from heaven, *I have glorified it, and I will glorify it yet again*, John. xiii. 28. When God performs that which he hath *sworn* by his holiness, then he sanctifies his name. The effect of

Thus saith the Lord God, I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stoney heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my Spirit within you, and cause ye to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye

shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good; and shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, *are become* fenced, and are inhabited.

36 Then the heathen, that are left round about you, shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord God, I will yet *for* this be enquired of by the house of Israel to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Je-

this shall be very happy, *the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes and yours.* When God *proves* his own holy name, and his saints *praise* it, then he is *sanctified in them*, and this contributes to the propagating of the knowledge of him. Observe, first, God's reasons of mercy are all fetched from within himself; he will bring his people out of Babylon, not for their sakes, but *for his own name's sake*, because he will be glorified. Second, God's goodness takes occasion from man's badness to appear so much the more illustrious; therefore he will sanctify his name by the pardon of sin, because it had been profaned by the commission of sin.

25-38. The people of God might be discouraged in their hopes of a restoration, by the sense not only of their *unworthiness* of such a favour (which was answered in the foregoing verses with this, that God in doing it would have an eye to *his own glory*, not to *their worthiness*), but their *unfitness* for such a favour, being still corrupt and sinful; and that is answered in these verses, with a promise that God would by his grace prepare and qualify them for the mercy, and then bestow it on them. And this was in part fulfilled in that wonderful effect, which the captivity in Babylon had upon the Jews there, that it effectually cured them of their inclination to idolatry: but it is farther intended as a draught of the covenant of grace, and a specimen of those spiritual blessings with which we are blessed in heavenly things by that covenant. As,

chap. xxxiv. after a promise of their return, the prophecy insensibly slid into a promise of the coming of Christ, the great shepherd; so here it insensibly slides into a promise of the Spirit, and his gracious influences and operations; which we had as much need of for sanctification, as we have of Christ's merit for our justification. Christ was himself *clean*, else his blood could not have been *cleansing* to us: and it is a holy Spirit that makes us holy. *From all your filthiness, and from all your idols, will I cleanse you.* And, v. 29, *I will save you from all your uncleannesses.* Sin is defiling, idolatry particularly is so; it renders sinners odious to God, and burdensome to themselves; when guilt is pardoned, and the corrupt nature sanctified, then we are *cleansed* from our filthiness, and there is no other way of being *saved* from it. God will work an *inward* change in order to an *universal* change. All that have an interest in the new covenant, and a title to the new *Jerusalem*, have a new heart and a new spirit, and that is necessary in order to their walking in *newness of life*. This is that *divine nature* which believers are by the promises made partakers of. Instead of a *heart of stone*, insensible and inflexible, unapt to receive any divine impressions, and to return any devout affections, God gives a *heart of flesh*, a soft and tender heart, that has spiritual senses exercised, conscious to itself of spiritual pains and pleasures, and complying in every thing with the will of God. The promise of God's grace to enable us for our duty, should engage and quicken

rusalem in her solemn feasts, so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

CHAP. XXXVII.

I. The valley full of the dry bones, v. 1-14. II. The sign of two sticks, v. 15-28.

THE hand of the LORD was upon me, and carried me out in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about; and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

7 So I prophesied, as I was commanded: and, as I prophesied, there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin

covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves;

14 And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and

our constant care and endeavour to do our duty. God's promises must drive us to his precepts as our rule, and then his precepts must send us back to his promises for strength, for without his grace we can do nothing.

CHAP. XXXVII 1-14. Here is, first, the *vision* of a resurrection from death to life, and it is a glorious resurrection. This is a thing so utterly unknown to nature, and so contrary to its principles, that we could have no thought of it, but *by the word of the Lord*; and that it is certain by that word, that there shall be a general resurrection of the dead, some have urged from this vision; for (say they) otherwise it would not properly be made a sign for the confirming of their faith in the promise of their deliverance out of Babylon, as the coming of the Messiah is mentioned for the confirming of their faith touching a former deliverance, Isaiah, vii. 14. But whether it be a confirmation or no, it is without doubt a most lively representation of a threefold resurrection, besides that which it is primarily intended to be the sign of. First, the resurrection of souls from the death of sin to the life of righteousness, to a holy, heavenly, spiritual, and divine life, by the power of divine grace going along with the word of Christ, John. v. 24, 25. Second, the resurrection of the gospel church, or any part of it, from an afflicted persecuted state, especially under the yoke of the New Testament Babylon, to liberty and peace. Third,

the resurrection of the body at the great day, especially the bodies of believers that shall rise to life eternal.

The spirit of life is from God; he at first in the creation breathed into man the breath of life, and so he will at last in the resurrection. The dispirited despairing captives were wonderfully animated with resolution to break through all the discouragements that lay in the way of their return, and applied themselves to it with all imaginable vigour. And then they *stood up upon their feet, an exceeding great army*; not only living men, but effective men, fit for service in the wars, and formidable to all that gave them any opposition. Note, with God nothing is impossible. He can out of stones raise up children unto Abraham, and out of dead and dry bones levy an exceeding great army to fight his battles and plead his cause. Application of this vision to the present calamitous condition of the Jews in captivity is made. *These bones are the whole house of Israel*, both the ten tribes and the two.

15-28. Here are more exceeding great and precious promises made of the happy state of the Jews after their return to their own land, but they have a further reference to the kingdom of the Messiah, and the glories of gospel times. It is here promised, that Ephraim and Judah shall be happily united in brotherly love and mutual serviceableness. The Jews after their return were under one government, and not divided as formerly. But this certainly

for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land;

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sin-

ned, and will cleanse them; so shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children, for ever: and my servant David *shall be* their prince for ever.

26 Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

Gog and Magog.

AND the word of the Lord came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

looks further to the kingdom of Christ; he is that one king, in allegiance to whom all God's spiritual Israel shall cheerfully unite and under whose protection they shall all be gathered. All believers unite in *one Lord, one faith, and one baptism*. And the uniting of Jews and Gentiles in the gospel church, their becoming one fold under Christ the one great shepherd, is doubtless the union that is chiefly looked at in this prophecy. But Christ the partition-wall between them was taken down, and the enmity slain, and of them *twain* was made *the new man*, Eph. ii. 14, 15. It is here promised that the Jews shall by their captivity be cured of their inclination to idolatry; this shall be the happy fruit of that affliction, even the taking away of their sin, v. 23. *Neither shall they defile themselves any more with their idols*, those detestable defiling things, no, nor with any of their former transgressions. 3. It is here promised that they shall be the *people of God*, as *their God*, and the *subjects and sheep* of Christ their *king and shepherd*. Christ is David, Israel's king of old; and those whom he subdues to himself, and makes willing in the day of his power, he makes them to *walk in his judgments, and to keep his statutes*. 4. It is here promised that *they shall dwell comfortably*, v. 25, 26. They shall dwell in the land of Israel, for where else should Israelites

dwell? And many things will concur to make their dwelling agreeable. 5. It is here promised that God will *dwell among them*, and this will make them dwell comfortably indeed. 6. Both God and Israel shall have the honour of this among the heathen, v. 26. Now the heathen observe how Israel had presented their own crown by their sins; and God has profaned it by his judgments; but then when Israel is reformed, and God is returned in mercy to them, the very heathen shall be made to know that *the Lord doth sanctify Israel*, has a title to them, and an interest in them more than other people, because *his sanctuary* is and shall be *in the midst of them*. Such have God's sanctuary *in the midst of them*, the kingdom of God within them, in the principles of the spiritual life, and shall have it so for evermore in the enjoyments of an eternal life.

CHAP. XXXVIII. 1-13. The critical expositors have enough to do here to enquire out Gog and Magog; we cannot pretend either to add to their observations, or to determine their controversies; Gog seems to be the king, and Magog the kingdom; so that Gog and Magog is like Pharaoh and the Egyptians. Some think they find them afar off in Scythia, Tartary, and Russia. Others think they find them nearer the land of Israel, in Syria and Asia

4 And I will turn thee back, and put thee into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north-quarters, and all his bands: and many people with thee.

7 Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people

that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north-parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army;

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the

the Less. Ezekiel is appointed to prophesy against Gog, and to tell him that *God is against him*, v. 2, 3. Note, God doth not only see those that are *now* the enemies of his church, and set himself against them, but he foresees those that will be so, and lets them know by his word that he is *against them* too, and yet is pleased to make use of them to serve his own purposes, for the glory of his own name; surely *their wrath shall praise him*, and the remainder hereof he will restrain, Psalm lxxvi. 10. Persia, Ethiopia, &c. Antiochus had an army made up of all the nations here named, and many others. These people had been at variance with one another, and yet in combination against Israel. How are they increased that trouble God's people!

14..23. This latter part of the chapter is a repetition of the former; the dream is doubled, for the thing is certain, and to be very carefully regarded. It is here foretold that this furious for-

midable enemy should be utterly cut off in this attempt upon Israel; and it should issue in his own ruin. This is supposed by many to have its accomplishment in the many defeats given by the Maccabees to the forces of Antiochus, and the remarkable judgments of God executed upon his own person, for he died of sore diseases. But these things are here foretold, as usual, in figurative expressions which we are not to look for the literal accomplishment of, and yet they might be fulfilled nearer the letter than we know of.

God will be *highly displeased* with this bold invader; when he comes up in pride and anger against the land of Israel, and thinks to carry all before him with a high hand, then *God's fury shall come up in his face*, which is an allusion to the manner of men whose colour riseth in their faces when some high affront is offered them, and they are resolved to shew their resentments of it, v. 18.

field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that *I am* the LORD.

CHAP. XXXIX.

This chapter continues and concludes the prophecy against Gog and Magog.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, *I am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north-parts, and

God will speak against them in his *jealousy*, for his people, and in the *fire of his wrath* against his and their enemies, v. 19. See how God's permitting sin, his laying occasions of sin before men, and his making use of it to serve his own purposes, is very well consistent with his hatred of sin, and his displeasure against it: God brings this enemy against his land, letting him know what an easy prey it might be, and determining thereby to glorify himself; and yet when he comes against the land, God's fury comes up, and he speaks to him in the fire of his wrath: If any ask, why doth he thus find fault? For who hath resisted his will? It is easy to answer, *Nay, but, O man, who art thou that repliest against God?*

CHAP. XXXIX. 1-7. This prophecy begins, as that before, chap. xxxviii. 3, 4. *I am against thee, and I will turn thee back*; for there is need of line upon line, both for the conviction of Israel's enemies, and the comfort of Israel's friends. Here, as there, it is foretold, that God will bring this enemy from the north parts, as formerly the Chaldeans were fetched from the north, Jer. i. 14. and long after the Roman empire over-run by the northern nations; that he will bring him upon the mountains of Israel, v. 2. first, as a place of temptation, where the measures of his iniquity shall be filled up; and then, as a place of execution, where his ruin shall be completed.

God will by all this advance the honour of his own name, first, Among his people Israel; they shall hereby know more of God's name, of his power and goodness, his care of them, his faithfulness to them; his providence concerning them shall lead them into a better acquaintance with him; every providence should do so, as well as every ordinance. *I will make my holy name known in*

will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that *I am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not let *them* pollute my holy name any more: and the heathen shall know that *I am* the LORD, the holy One in Israel.

8 ¶ Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of

the midst of my people. In Judah is God known; but those that know much of God should know more of him; we should especially increase in the knowledge of his name as a *holy name*. Know him as a God of perfect purity and rectitude, and that hates all sin. And then it follows, *I will not let them pollute my holy name any more*. Those that rightly know God's holy name will not dare to profane it; for it is through ignorance of it that men make light of it, and make bold with it. And this is God's method of dealing with men, first, to enlighten their understandings, and by that means to influence the whole man; he first makes us to know his holy name, and so keeps us from polluting it, and engageth us to honour it. And this is here the blessed effect of God's glorious appearances on the behalf of his people. Thus he completes his favours, thus he sanctifies them, thus he makes them blessings indeed; by them he instructs his people and reforms them. When the Almighty scattered kings for her, she was white as snow in Salmon, Psalm lxxviii. 14: second, Among the heathen; those that never knew it, or would not own it, shall know that *I am* the Lord, the holy One in Israel. They shall be made to know by dear bought experience, that he is a God of power, and his people's God and Saviour; and it is in vain for the greatest potentates to contend with him: none ever hardened their heart against him and prospered.

8-22. Though this prophecy was to have its accomplishment in the latter days, yet it is here spoken of as if it were already accomplished, because it is certain, v. 8, *Behold it is come, and it is done*, it is as sure to be done when the time is come, as if it were done already; *this is the day, whereof I have long and often spoken*,

the field, neither cut down *any* out of the forest; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of Hamongog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, Thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come: gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty,

and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that *I am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that *I am* the

and though it has been long in coming, yet at length *it is come*. Thus it was said unto John, Rev. xxi. 6, *It is done*.

23..29. This is the conclusion of the whole matter going before, and hath reference not only to the predictions concerning Gog and Magog, but to all the prophecies of this book concerning the captivity of the house of Israel, and then concerning their restoration and return out of their captivity: first, God will let the heathen know the meaning of his people's troubles, and rectify their mistake concerning them, who took occasion from the troubles of Israel to reproach the God of Israel, as unable to protect them, and untrue to his covenant with them: second, God will give his own people to know, what great favour he has in store for them, notwithstanding the troubles he had brought them into, v. 25, 26, *Now I will bring again the captivity of Jacob*. When sinners re-

pent and take shame to themselves, God will be reconciled and put honour upon them. It is particularly pleasing to God, that these penitents look a great way back in their penitential reflections, and are ashamed of all their trespasses which they were guilty of, *when they dealt safely in their land, and none made them afraid*. The remembrance of the mercies they enjoyed in their own land, and the divine protection they were under there, shall be improved as an aggravation of the sins they committed in that land; they dwelt safely, and might have continued to dwell so, and none should have given them any disquiet or disturbance, if they had continued in the way of their duty. Nay, therefore they *trespassed*, because *they dwelt safely*; outward safety is often a cause of inward security, and that is an inlet to all sin, Psalm lxxiii. Now this they are willing to bear the shame of, and ac-

Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God.

CHAP. XL.

A vision of the temple and city.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed, and the height one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the

stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold of the gate, *which was* one reed broad.

7 And every little chamber *was* one reed long and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side: they three *were* of one measure: and the posts had one measure on this side, and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit on this side, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches;

knowledge that God hath justly brought them into a land of trouble, where *every one makes them afraid*, because they had trespassed against him in a land of peace, where *none made them afraid*. And when they thus humbled themselves under humbling providences, God will bring again their captivity.

CHAP. XL. 1-4. The particular discoveries of this city were made to him by a man whose appearance was like the appearance of brass, v. 3, not a created angel, but Jesus Christ, who should be found in fashion as a man, that he might both discover and build the gospel temple. The dimensions of this city or temple and the several parts of it were taken with a line of flax and a measuring reed or rod, v. 3, as carpenters have both their line and a wooden measure. The temple of God is built by line and rule, and those

that would let others into the knowledge of it must do it by that line and rule. The church is formed according to the scripture; the pattern in the mount. That is the line, and the measuring reed that is in the hand of Christ; with that doctrine and laws ought to be measured, and examined by that, for then peace is upon the Israel of God, when they walk according to that rule.

5-26. The chambers were very many; for in our Father's house there are many mansions, John xiv. 2, in his house above, and in that here on earth. In the secret of his tabernacle shall these be hid, and in a safe pavillion, whose desire is to dwell in the house of the Lord all the days of their life, Psalm xxvii. 4, 5. Here are posts of sixty cubits, which some think was literally fulfilled, when Cyrus, in his edict for rebuilding the temple at Jeru-

and windows *were* round about inward: and upon *each* post *were* palm-trees.

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates, over against the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the fore-front of the lower gate unto the fore-front of the inner-court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the arches thereof, *were* after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east: and he measured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it, and in the arches thereof round about, like those windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and he measured

from gate to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outer court: and palm-trees *were* upon the posts thereof on this side, and on that side; and the going up to it *had* eight steps.

35 ¶ And he brought me to the north gate, and measured it according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates, where they washed the burnt-offering.

salem, ordered that the height thereof should be sixty cubits, i. e. thirty yards and more, Ezra vi. 3. On the posts were palm-trees engraven, v. 16, to signify that *the righteous should flourish like the palm-tree*, in the court of God's house, Psalm xcii. 12. The more

they are depressed with the burden of affliction, the more strongly do they grow, as they say of the palm-trees.

27-38. The ascent into the outer court at each gate was by seven steps, but the ascent into the inner court at each gate was by

CHAP. XLI.

39 ¶ And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within were hooks, an hand-broad, fastened round about: and upon the tables was the flesh of the offering.

44 ¶ And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate, having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber, whose prospect is toward the north, is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred

cubits long, and an hundred cubits broad, four-square, and the altar that was before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

Particular description of the temple and its furniture.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof twenty cubits, and the breadth twenty cubits, before the temple; and he said unto me, This is the most holy place.

5 After he measured the wall of the house six cubits, and the breadth of every side-

eight steps. This is expressly taken notice of, v. 31..34..37, to signify, that the nearer we approach to God, the more we should rise above this world and the things of it.

39..49. We find no description of the altars of burnt-offerings in the midst of the inner court, till chap. xliii. 13. But because the one altar under the law was to be exchanged for a multitude of tables under the gospel, here is *early notice* taken of the tables, at our entrance into the inner court; for till we come to partake of the *table of the Lord*, we are but professors at large; our admission to that is our entrance into the *inner court*. But in this gospel-temple we meet with no altar, till after the glory of the Lord has taken possession of it, for Christ is *our altar*, that sanctifies every gift. Here were *eight tables* provided whereon to slay the sacrifices, v. 41. We read not of any tables for this purpose, either in the tabernacle, or in Solomon's temple. But here they are provided, to intimate the multitude of spiritual sacrifices that should

be brought to God's house in gospel-times; and the multitude of hands that should be employed in offering up those sacrifices. Here were the *shambles* for the altar: here were the *dressers* on which they laid the flesh of the sacrifice, the *knives* with which they cut it up, and the *hooks* on which they hung it up, that it might be ready to be offered on the altar, v. 38, and there also they washed the burnt-offerings, v. 38. To intimate, that before we draw near to God's altar, we must have every thing in readiness; must wash our hands, our hearts, those spiritual sacrifices, and so compass God's altar. In the porch, besides the posts on which the doors were hung, there were pillars, probably for state and ornament, like Jachin and Boaz; *He will establish; in him his strength*, v. 49. In the gospel church, every thing is strong and firm, and every thing ought to be kept in its place, and to be done decently and in order.

CHAP. XLI. 1..11. When our Lord Jesus spoke of the de-

EZEKIEL

chamber four cubits, round about the house on every side.

6 And the side-chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And *there was* an enlarging, and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits; and *that which was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long:

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries thereof

on the one side, and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by measure.

18 And *it was* made with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

21 The posts of the temple *were* squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and

stroying of *this temple*, which his hearers understood of this second temple at Jerusalem, he spake of the temple of his body, John iii. 19-21, and with good reason might he speak so ambiguously, when Ezekiel's vision had a joint respect to them both together, including also his mystical body the church, which is called the

house of God, 1 Tim. iii. 15, and all the members of that body, which are *living temples*, in whom the Spirit dwells.

12-26. Here is an account of a building that was before the separate place, i. e. before the temple, at the end toward the west, v. 12. But what use was to be made of this other building, we

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palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAP. XLII.

This chapter continues and concludes the describing and measuring of this mystical temple.

THEN he brought me forth into the outer court, the way toward the north; and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth, inward a way of one cubit; and their doors toward the north.

5 Now, the upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the fore-part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under these chambers *was*

the entry on the east side, as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers, *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the

are not told; perhaps in this vision, it signified the setting up of a church among the Gentiles, not inferior to the Jewish temple, but of quite another nature, and which should soon *supersede* it.

CHAP. XLII. 1-14. The prophet hath taken a very exact view of the temple, and the buildings belonging to it, and is now brought again into the outer court, to observe the chambers that were in that square. Here is a description of these chambers; which, (as that which went before) seems to us very *perplexed* and intricate, through our unacquaintedness with the Hebrew language, and the rules of architecture at that time. These chambers, though they were private, yet were near the temple within view of it, within reach of it, to teach us to prefer public worship before private: *The Lord loves the gates of Zion more than all the dwellings of Jacob*, and so must we. And to refer our private worship to the public; our religious performances in our chambers must be to prepare us for the exercises of devotion in public, and to

further us in our improvement of them, as our opportunities are. The use of these chambers appointed, v. 13, 14, was for the priests, that approach unto the Lord, that they may be always near their business, and may not be non-residents: therefore they are called *holy chambers*, because they were for the use of them that ministered in holy things, during their ministration. Those that have public work to do for God and the souls of men, have need to be much in private, to fit themselves for it. Ministers should spend much time in their chambers, in reading, meditation, and prayer, that their *profiting may appear*; and they ought to be provided with conveniencies for this purpose.

15-20. Thus large were the suburbs of this mystical temple; signifying the great extent of the church in gospel times, when all nations should be *disciplined*, and the kingdoms of the world made Christ's kingdoms. Room should be made in God's courts for the numerous forces of the Gentiles that shall flow into them, as

measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north side five hundred reeds, with the measuring-reed round about.

18 He measured the south side five hundred reeds, with the measuring-reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring-reed.

20 He measured it by the four sides: it had a wall round about five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. XLIII.

I. Possession taken of the temple, v. 1-6. II. A promise given of the continuance of God's presence with his people, v. 7-12. III. A description of the altar of burnt-offerings, v. 13-17. IV. Directions given for the consecration of that altar, v. 18-27.

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east;

2 And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house, by the way of the gate whose prospect *is* toward the east.

5 So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places;

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou, son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand-breadth; even the bottom *shall be* a cubit, and the breadth a cubit, and the

was foretold, Isaiah xlix. 18. lx. 4. It is in part fulfilled already in the accession of the Gentiles to the church; and we trust it shall have a more full accomplishment, when the *fulness of the Gentiles shall come in*, and all Israel shall be saved.

CHAP. XLIII. 1-6. Though God may forsake his people for a small moment, he will return with everlasting loving-kindness. God's glory *filled the house* as it had filled the tabernacle which Moses set up, and the temple of Solomon, Exod. xl. 34. 1 Kings viii. 10. Now we do not find that ever the Schechinah did in that manner take possession of the second temple, and therefore this was to have its accomplishment in that glory of the divine grace which shines so bright in the gospel church and fills it. Here is no mention of a cloud filling the house as formerly, for we now with

open face behold the glory of the Lord, in the face of Christ, and not as of old through the cloud of types.

7-12. God doth here in effect renew his covenant with his people Israel upon his retaking possession of the house, and Ezeiel negotiates the matter, as Moses formerly. This would be of great use to the captives at their return, both for direction and encouragement. But look further to those that are blessed with the privileges of the gospel-temple, that they may understand how they are before him on their good behaviour.

13-27. This is concerning the altar in this mystical temple, and that is mystical too; for Christ is our altar. The Jews after their return out of captivity had an altar long before they had a temple, Ezra iii. 3. But this was an altar in the temple. The dedication

CHAP. XLIV.

border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man thus saith the Lord God, These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about; thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a

sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD; and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, *that* upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

CHAP. XLIV.

I. The appropriating of the east gate of the temple to the prince, v. 1..3. II. A reproof sent to the house of Israel, v. 4..9. III. The degrading of those Levites that had formerly been guilty of idolatry, v. 10..16. IV. Divers laws and ordinances concerning the priests, v. 17..31.

THEN he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince he shall sit in it to eat bread before the LORD: he shall enter by the way of the porch of *that*

iv. 6. An everlasting covenant is called a *covenant of salt*, because it is *incorruptible*. The *glory* reserved for us is *incorruptible* and undefiled; and the *grace* wrought in us is the hidden man of the heart in that *which is not corruptible*.

CHAP. XLIV. 1..3. The prophet is here brought to review what he had before once surveyed; for though we have often looked into the things of God, they will yet bear to be looked over again, such a *copiousness* there is in them. The lessons we have learned we should still repeat to ourselves. Every time we review the sacred fabric of holy things, which we have in the scriptures, we shall still find something new which we did not before take notice of. The prophet is brought a third time to the east gate and finds it shut which intimates that the rest of the gates were open at all times to the worshippers.

of the altar is here called the *cleansing* and *purging* of it, v. 20..26. Christ is our altar though he had no pollution to be cleansed from, yet *sanctified* himself, John xvii. 19, and when we consecrate the altars of our hearts to God to have the fire of holy love always burning upon them, we must see that they be *purified* and *cleansed* from the love of the world and the lusts of the flesh. It is observable that there are several distances between the rites of education here and those which were appointed, Exod. xix. to intimate that the ceremonial institutions were mutable things, and the changes in them were earnest of their period in Christ. Only here according to the general law that all these sacrifices must be seasoned with salt, Lev. ii. 14, particular orders are given, v. 24. that the priests shall *cast salt upon the sacrifices*. *Grace* is the *salt* with which all our religious performances must be seasoned, Col.

gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house; they

shall slay the burnt-offering, and the sacrifice for the people; and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*; but they shall bear their shame, and their abominations which they have committed:

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God.

16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whilst they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the peo-

Some by the prince here understand the high-priest, or the sagan or second priest; and that he only was allowed to enter by this gate, for he was God's representative. Christ is the high-priest of our profession, who entered himself into the holy place, and opened the kingdom of heaven to all believers.

4-9. But lest any should think this excluded the penitent believing Gentiles from the church, the stranger here is described to be one that is *uncircumcised in heart*, not in sincerity consenting to the covenant, nor putting away the filth of the flesh; whereas the believing Gentiles were *circumcised with the circumcision made without hands*, Col. ii. 41. The circumcision of the heart, in the *spirit* not in the letter, was what the unbelieving Jews were strangers to, and unconcerned about, while yet they were zealous to keep out of the sanctuary uncircumcised Gentiles, witness their rage against

Paul when they did but suspect him to have brought *Greeks* into the temple, Acts xxi. 28.

10-16. Those who had been faithful are honoured and established, v. 15, 16. These are remarkably distinguished from the other; *but the sons of Zadok*, that kept their integrity in a time of general apostacy, that *went not astray* when others did, *they shall come near to me, shall come near to my table*. God will put marks of honour upon those that give proofs of their fidelity and constancy to him in shaking trying times, and will employ those in his service who have kept close to his service, when others deserted it and drew back. And it ought to be reckoned a true and great reward of stability in duty to be established in it. If we keep close to God, God will keep us close to him.

17-31. God's priests must be *regulars* not *seculars*, and there-

ple, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.

28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering;

and every dedicated thing in Israel shall be theirs.

30 And the first of all the first-fruits of all *things*, and every oblation of all, of every sort of your oblations, shall be the priests: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAP. XLV.

I. The division of the holy land, v. 1. II. The ordinances of justice that were given both to prince and people, v. 9-12. III. The oblations they were to offer, v. 13.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand reeds, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, *and* the most holy place.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD, and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession

fore here are rules laid down for them to govern themselves by, and due encouragement given them to live up to those rules. Ministers must take pains to cause *people to discern between the clean and the unclean*, that they may not confound the distinctions between right and wrong, nor mistake concerning them, so as to put darkness for light, and light for darkness, but may have a good judgment of discretion concerning their own actions.

It is all in all to the comfort of any house to have the blessing of God *upon it*, and to have the blessing to *rest in it*; to dwell where we dwell, and to attend the entail of it upon those that shall come after us. And the way to have the blessing of God abide upon

our estates is to honour God with them, and to give him and his ministers, him and his poor, their share out of them. God blesseth, he surely blesseth the habitation of those who thus are just, Prov. iii. 33. And ministers by instructing and praying for the families that are kind to them, should do their part towards causing the blessing to rest there. Peace be to this house.

CHAP. XLV. 1-8. Directions are here given for the dividing of the land after their return to it; and God having warranted them to do it, it would be an act of faith and not of folly, thus to divide it before they *had it*. And it would be welcome news to the captives, to hear that they should not only return to their own

of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And a *portion shall be* for the prince on the one side, and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west-side westward, and from the east-side eastward: and the length *shall be* over against one of the portions, from the west-border unto the east-border.

8 In the land shall be his possession in Israel, and my princes shall no more oppress my people, and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, and take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for the prince in Israel.

17 And it shall be the prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

land, but that whereas they were now but few in number, they should *increase and multiply*, so as to *replenish it*. But this never had its accomplishment in the Jewish state after the return out of captivity: but was to be fulfilled in the model of the Christian church, which was perfectly *new* (as this division of the land was quite different from that in Joshua's time) and much *enlarged* by the accession of the Gentiles to it; and will be perfected in the heavenly kingdom, of which the land of Canaan had always been a type.

9-12. We have here some general rules of justice laid down both for prince and people, the rules of distributive and commutative justice; for godliness without honesty is but a form of godliness, will neither please God, nor avail to the benefit of any people. All princes, but especially the princes of Israel, are concerned to do justice; for of their people, God saith, they are my people, and they in a special manner *rule for God*, and it concerns all God's Israel to be very honest and just in all their dealings, very punctual and exact in rendering to all their due, and very cautious to do wrong to none, because otherwise they spoil the acceptableness of their profession with God, and the reputation of it before men.

13-25. Having laid down the rules of righteousness towards men, which is really a branch of true religion, he comes next to give some directions for their religion towards God, which is a

branch of universal righteousness. 1, It is required that they offer an oblation to the Lord, out of what they have, v. 13. *All the people of the land* must give an oblation, v. 16. 2, The proportion of this oblation is here determined, which was not done by the law of Moses. 3, This oblation must be given *for the prince in Israel*, v. 16. some read it *to the prince*, and understand it of Christ, who is indeed the *prince in Israel*, to whom we must offer our oblations, and into whose hand we must put them to be presented to the Father. It is the duty of rulers to take care of religion, and to see that the duties of it be regularly and carefully performed by those under their charge, and that nothing be wanting that is requisite thereto: the magistrate is the keeper of both tables; and it is a happy thing when those that are above others in power and dignity, go before them in the service of God.

Those that worship God together should often join in renewing their repentance for their manifold defects, and applying the blood of Christ for the pardon of them, and in renewing their covenants to be more careful for the future; and it is very seasonable to begin the year with this work; as Hezekiah did when it had been long neglected, 2 Chron. xxix. 17. They were here appointed to *cleanse the sanctuary* upon the first day of the month, because on the fourteenth day of the month they were to eat the *passover*, an ordinance which of all other the Old Testament institutions had most in it of Christ and gospel grace, and therefore it was very fit

CHAP. XLVI.

20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is simple*: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for a sin offering*.

23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for a sin offering*.

24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

CHAP. XLVI.

I. Farther rules given both to the priests and to the people, v. 1.. 15. II. A law concerning the prince's disposal of his inheritance, v. 16..18. III. A description of the places provided for the boiling of the sacrifices, and the baking of the meat-offerings, v. 19..24.

THUS saith the Lord God! The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall

they should begin to prepare for it a fortnight before by *cleansing the sanctuary*. Christ is our *passover* that is *sacrificed for us*; we celebrate the memorial of that sacrifice, and feast upon it, triumphing in our deliverance out of the Egyptian slavery of sin, and our preservation from the sword of which is our *passover feast*; as the whole Christian life is, and must be, the feast of *unleavened bread*.

CHAP. XLVI. 1..15. Whether the rules for public worship here laid down were designed to be observed, even in those things

worship at the door of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat offering *shall be* an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feast, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt offering or peace offerings

wherein they differed from the law of Moses, and were so observed under the second temple, is not certain; we find not in the history of that latter part of the Jewish church, that they governed themselves in their worship by these ordinances, as one would think they should have done, but only by the law of Moses, looking upon this *then* in the next age after as *mystical*. and not *literal*.

It is appointed that the people shall worship at the *door of the east-gate*, where the prince doth. Great men should by their constant and reverent attendance on God in public worship, give

voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his son's for them.

18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place in the two sides westward.

a good example to their inferiors, both engaging them and encouraging them to do likewise.

16-24. It is far from being a prince's honour to increase the wealth of his family and crown, by encroaching upon the rights and properties of his subjects; nor will he himself be a gainer by it at last, for he will be but a poor prince, when the people are scattered every man from his possession, when they quit their native country, being forced out of it by oppression, choosing rather to live among strangers that are a free people. It is the interest of princes to rule in the hearts of their subjects, and then all they have is in the best manner at their service. It is better for themselves to gain their affections by protecting their rights, than to gain their estates by invading them.

Let the priests not pretend to sanctify the people with this holy flesh, and so impose upon them; or let not the people imagine, that

20 Then said he unto me, This is the place where the priest shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear them not out into the utter court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts joined of forty cubits long, and thirty broad: these four corners *were* of one measure.

23 And *there was* a row of building round about in them, round about them four, and it *was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

I. The vision of the holy waters, v. 1-12. II. An appointment of the borders of the land of Canaan, v. 14-23.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in

by touching these sacred things they were sanctified, and made ever the better or more acceptable to God. It should seem by Hag. ii. 12. there were those that had such a conceit; and therefore the priests must not carry any of the holy flesh away with them, lest they should encourage that conceit. Ministers must take heed of doing any thing to bolster up ignorant people in their superstitious vanities.

CHAP. XLVII. 1-12. This part of Ezekiel's vision must so necessarily have a mystical and spiritual meaning, that from thence we conclude the other parts of his vision hath so too; for it cannot be applied to the waters brought by pipes into the temple for the washing of the sacrifices, and the keeping of the temple clean and the carrying off those waters, for that would be to turn this pleasant river into a sink or common sewer. That prophecy, Zech. xiv. 8. may explain it, of living waters that shall go out from Je-

his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; and it *was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the river shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-ge-di even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade,

neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north-side from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea, shall be Havar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north-side.

18 And the east-side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea. And *this is* the east-side.

19 And the south side southward, from Tamar *even* to the waters of strife in Kadesh, the river to the great sea. And *this is* the south side southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west-side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the

Jerusalem, half of them towards the former sea, and half of them towards the hinder sea. And there is plainly a reference to this in St. John's vision of a pure river of water of life, Rev. xxii. 1. That seems to represent the glory and joy, which is *grace perfected*. This here seems to represent the grace and joy, which is *glory begun*. Most interpreters agree that these waters signify the gospel of Christ, which went forth from Jerusalem, and spread itself into

the countries about, and the gifts and powers of the Holy Ghost which accompanied it, and by virtue of which it spread itself far, and produced strange and blessed effects.

13-23. But it certainly looks, (v. 22, 23,) at gospel times, when the partition wall between Jew and Gentile was taken down, and both put upon a level before God, both made one in Christ, in whom there is no difference, Rom. x. 12. This land was a type

country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord God.

CHAP. XLVIII.

In this chapter we have particular directions given for the distribution of the land.

NOW these *are* the names of the tribes, from the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are his sides east *and* west) a *portion* for Dan.

2 And by the border of Dan, from the east-side unto the west side, a *portion* for Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion* for Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the Lord *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

11 *It shall be* for the priests *that are* sanctified, of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth; all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and

of the heavenly Canaan, that better country, Heb. xi. 16. in which believing Gentiles shall have a blessed lot, as well as believing Jews, Isa. lvi. 3.

CHAP. XLVIII. 1-28. We have here a very short and ready way taken for the dividing of the land among the twelve tribes, not so tedious and so far about as the way that was taken in Joshua's time; for in the distribution of spiritual and heavenly blessings, there is not that danger of murmuring and quarrelling as in the participation of temporal blessings; when God gave to the labourers every one his penny, those that were uneasy at it were soon put to silence, with, *may I not do what I will with my*

own? and such is the equal distribution here among the tribes. The sanctuary was in the midst of them.

29-35. We have here a farther account of the city that should be built for the metropolis of this glorious land, and to be the receptacle of those who should come from all parts to worship in the sanctuary adjoining. It is no where called Jerusalem, nor is the land which we have had such a particular account of the dividing of, any where called, the land of Canaan; for the old names are forgotten, to intimate that the old things are done away, behold, all things are become new. The glory and happiness of heaven should consist chiefly in this, that *the Lord is there.* St.

toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblations *shall be* five and twenty thousand, by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue *shall be* for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand towards the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being in the midst of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side Benjamin *shall have a portion*.

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have a portion*.

25 And by the border of Simeon, from

the east side unto the west side, Issachar a *portion*.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife in Kadesh, *and* to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand measures: and the name of the city from that day *shall be*, The Lord is there.

John's representation of that blessed state doth indeed far exceed this in many respects. That is all gold and pearls, and precious stones; it is much larger than this; and much brighter, for it

needs not the light of the sun. But in making the presence of God the principal matter of its bliss, they both agree.

THE BOOK OF D A N I E L.

The book of Ezekiel left the affairs of Jerusalem under a doleful aspect, all in ruins, but with a joyful prospect of all in glory again. This of Daniel fitly follows: Ezekiel told us what was seen and what was foreseen by him in the former years of the captivity: Daniel tells us what was seen and foreseen in the latter years of the captivity, when God employs different hands, yet it is about the same work: And it was a comfort to the poor captives, that they had first one prophet among them and then another, to shew them how long, and a sign that God had not quite cast them off.

Daniel was of the tribe of Judah, and as it should seem of the royal family: he was betimes eminent for wisdom and piety: Ezekiel, his contemporary, but much his senior, speaks of him as an oracle when thus he upbraids the king of Tyre with his conceitedness of himself; *Thou art wiser than Daniel*, Ezek. xxviii. 3. He is likewise there celebrated for success in prayer when Noah, Daniel, and Job, are reckoned as three men that had the greatest interest in heaven of any other, Ezek. xiv. 14. He began betimes to be famous, and continued long so. Some of the Jewish Rabbins are loth to acknowledge him to be a *prophet* of the higher form, and therefore rank his book among the *Hagiographa*, not among the prophecies, and would not have their disciples pay much regard to it: One reason they pretend is, because he did not live such a mean mortified life as Jeremiah and some other of the prophets did, but lived like a prince, and was a prime minister of state; whereas we find him persecuted as other prophets were, chap. vi. and mortifying himself as other prophets did, when he *eat no pleasant bread*, chap. x. 3. and fainting and sick when he was under the power of the Spirit of prophecy, chap. viii. 27. Another reason they pretend is, because he wrote his book in a heathen country, and there had his visions, and not in the land of Israel; but by the same reason, Ezekiel also must be expunged out of the roll of prophets. But the true reason is, he speaks so plainly of the time of the Messiah's coming, that the Jews cannot avoid the conviction of it, and therefore do not care to hear of it. The first six chapters of it are historical, and are plain and easy; the six last are prophetical, and in them are many things dark and hard to be understood; which yet would be more intelligible if we had a more complete history of the nations, and especially the Jewish nation, from Daniel's time to the coming of the Messiah. Our Saviour intimates the difficulty of apprehending the sense of Daniel's prophecies, when speaking of them, he saith, *Let him that readeth understand*, Matt. xxiv. 15.

CHAP. I.

¹ Daniel and his companions refuse the king's meat.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

² And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

⁴ Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

⁵ And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

⁶ Now among these were of the children of Judah, Daniel, Hananiah, Mishal, and Azariah:

⁷ Unto whom the prince of the eunuchs

CHAP. I. 1-7. The *prince of the eunuchs* changed the names of Daniel and his fellows. Their Hebrew names, which they received at their circumcision, had something of God or Jah in them; Daniel, *God is my judge*. Hananiah, *The grace of the Lord*; Mishael, *He that is the strong God*; Azariah, *The Lord is the help*; to make them forget the God of their fathers, the guide of their

youth, they give them names that smell of the Chaldean idolatry; Belteshazzar signifies, the *keeper of the hid treasures of Bel*. Shadrach, the *inspiration of the sun*, which the Chaldeans worshipped; Meshach, of the goddess Shach, under which name Venus was worshipped. Abednego, the *servant of the shining fire*, which they worshipped also. Thus, though they would not force them

gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore, he requested of the prince of the eunuchs, that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah:

12 Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days, their countenance appeared fairer and fatter in flesh, than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink: and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued *even* unto the first year of king Cyrus.

CHAP. II.

Daniel relates and interprets Nebuchadnezzar's dream.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king

from the religion of their fathers to that of their conquerors, yet they did what they could by fair means, insensibly to wean them from the former, and instil the latter into them.

8-16. Perhaps it was not in itself unlawful for them to *eat of the king's meat*, or to *drink of his wine*: But, (1.) They were scrupulous concerning the meat, lest it should be sinful. Sometimes such meat would be set before them as was expressly forbidden by their law, as swines-flesh; or they were afraid lest it should have been offered in sacrifice to an idol, or blessed in the name of an idol. The Jews were distinguished from other nations very much by their meats, Lev. xi. 45, 46. and these pious young men being in a strange country, thought themselves obliged to keep up the honour of their being a *peculiar people*. (2.) They were jealous over themselves, lest, though it should not be sinful in itself, it should be an *occasion of sin* to them; lest, by indulging their appetites with these dainties, they should grow sinful and voluptuous, and in love with the pleasures of Babylon: they had learned David's prayer, *Let me not eat of their dainties*, Psalm

cxli. and Solomon's precept, *Be not desirous of dainties, for they are deceitful meat*. (3.) However, they thought it unseasonable now, when Jerusalem was in distress, and they themselves in captivity. They had no heart to *drink wine in bowls*, so much were they *grieved for the affliction of Joseph*.

17-21. So far was the king from being partial to his own countrymen, to seniors, to those of his own religion and of an established reputation, that he freely owned, that upon trial he found those poor young captive Jews ten times wiser and *better than all the magicians that were in all his realm*, v. 20. This contempt did God pour upon the pride of the Chaldeans, and this honour did he put upon the *low estate* of his own people: and thus did he make not only these persons, but the rest of their nation for their sakes, the more respected in the land of their captivity.

CHAP. II, 1-13. Nebuchadnezzar is here a tyrant in true colours, speaking death when he cannot speak sense, and treating those as traitors whose only fault is, that they would serve him, but cannot. What is commonly the just punishment of pretenders.

in Syriac, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.*

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

11 And *it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.*

12 For this cause the king was angry and

very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

How unrighteous soever Nebuchadnezzar was in this sentence as to the ring-leaders in the imposture, God was righteous: they that imposed upon men in taking on them to do what they could not do, are now sentenced to death for not being able to do what they did not pretend to.

14..23. Daniel by *prudence* knew how to *deal with men*, and he prevailed with them. He also knew how by prayer to converse with God, and he found favour with him, both in petition and in thanksgiving, which are the two principal parts of prayer. He did not only pray for this discovery himself, but he engaged his companions to pray for it too. Praying friends are valuable friends; and it is good to have an intimacy with, and an interest in those that have fellowship with God, and an interest at the throne of grace. And it well becomes the greatest and best of men to desire the assistance of the prayers of others for them. The mercy which Daniel and his fellows prayed for was bestowed.

The *secret* was revealed unto Daniel in a *night-vision*, v. 19. Some think he dreamed the same dream when he was asleep that Nebuchadnezzar had dreamed; it should rather seem, that when he was awake, and continuing *instant in prayer, and watching in the same*, the dream itself and the interpretation of it was communicated to him by the ministry of an angel, abundantly to his satisfaction. The *effectual fervent prayer of righteous men availeth much*.

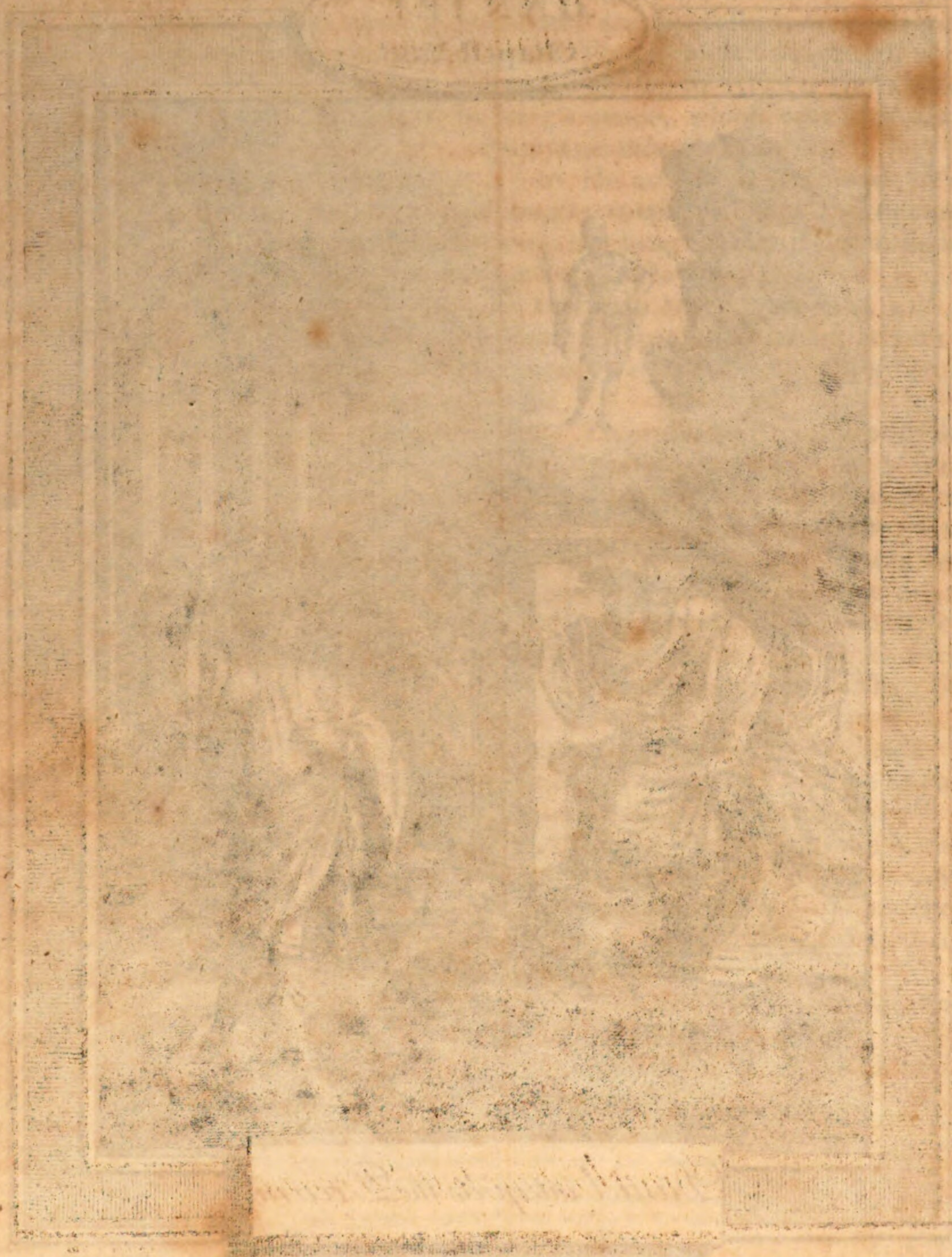
24..30. Though there were those of them perhaps that deserved to die, as magicians, by the law of God, yet here, that which they stood condemned for, was not a crime worthy of death or of bonds; and therefore let them not die, and be *unjustly destroyed*, but let them live, and be *justly shamed*, as having been nonplused, and unable to do that which a prophet of the Lord could do. Since God shews common kindness to the evil and good, we should do so too, and be ready to save the lives even of bad men,

DANIEL.
Chap. II. V. 36.



Daniel interprets the Dream.

Barlow sculp.



23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him: Destroy not the wise *men* of Babylon; bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret, which the king hath demanded, cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the

latter days. Thy dream, and the visions of thy head upon thy bed are these:

29 (As for thee, O king, thy thoughts came *into thy mind* upon thy bed what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart:)

31 ¶ Thou, O king, sawest, and, behold, a great image, This great image, whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the

Matt. v. 45. He solemnly professeth, that he could not pretend to have merited from God the favour of this discovery, or to have obtained it by any sagacity of his own, v. 30. It well becomes those whom God has *highly favoured* and honoured, to be *humble* and *low* in their own eyes; to lay aside all opinion of their own wisdom and worthiness, that God alone may have all the praise of the good they are, and have, and do, and that all may be attributed to the freeness of his good will towards them, and the fulness of his good work in them.

31-45. This image represented the kingdoms of the earth, that should successively bear rule among the nations, and have influence on the affairs of the Jewish church. The four monarchies were not represented by four distinct statues, but by one image, because they were all of one and the same spirit and genius, and all more or less against the church: It was the same power, only lodged in four several nations, the two former lying eastward of Judea, the two latter westward.

1, The *head of gold* signified the Chaldean monarchy, which is now in being, v. 37, 38, *Thou, O king, art, or rather shalt be a king of kings*; a universal monarch, to whom many kings and kingdoms shall be tributaries; or thou art the *highest of kings* on earth at this time; as a *servant of servants* is the meanest servant; thou dost outshine all other kings. But let him not attribute his elevation to his own politics or fortitude; no, it is *the God of heaven* that has *given thee a kingdom, power, and strength, and glory*, a kingdom that exercises great authority, stands firm, and shines bright, acts by a puissant army with an arbitrary power.

2, The breast and arms of *silver* signified the monarchy of the Medes and Persians, of which the king is told no more but this, *there shall arise another kingdom inferior to thee*, v. 32, not so rich, powerful, or victorious. This kingdom was founded by Darius

the Mede, and Cyrus the Persian, in alliance with each other, and therefore represented by two arms, meeting in the breast. Cyrus was himself a Persian by his father, a Mede by his mother. Some reckon that this second monarchy lasted an hundred and thirty years, others two hundred and four years. The former computation agrees best with the scripture chronology.

3, The belly and thighs of *brass* signified the monarchy of the Grecians founded by Alexander, who conquered Darius Codomannus, the last of the Persian emperors. This is the *third kingdom of brass*, inferior in wealth and extent of dominion to the Persian monarchy, but in Alexander himself it shall by the power of the sword *bear rule over all the earth*; for Alexander boasted, that he had conquered the world, and then sat down and wept because he had not another world to conquer.

4, The legs and feet of *iron* signified the Roman monarchy. Some make this to signify the latter part of the Grecian monarchy, the two empires of Syria and Egypt, the former governed by the family of the Seleucidæ, from Seleucus, the latter by that of the Lagidæ, from Ptolemæus Lagus; these they make the two legs and feet of this image; Grotius, and Junius, and Broughton, go this way. But it has been the more received opinion, that it is the Roman monarchy that is here intended; because it was in the time of that monarchy, and when it was in its height, that the kingdom of Christ was set up in the world by the preaching of the everlasting gospel. The Roman kingdom was *strong as iron*, v. 40. witness the prevalency of that kingdom against all that contended with it for many ages. That kingdom *broke in pieces* the Grecian empire, and afterwards quite destroyed the nation of the Jews, v. 46. Towards the latter end of the Roman monarchy it grew very weak, branched into ten kingdoms, which were as the toes of these feet. Some of which were weak as clay, others strong as

summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This is the dream: and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not

cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

iron, v. 42. Endeavours were used to unite and cement them for the strengthening of the empire, but in vain; *they shall not cleave one to another*, v. 43. This empire divided the government for a long time between the senate and the people, the nobles and the commons, but they did not entirely coalesce; there were civil wars between Marius and Sylla, Cæsar and Pompey, whose parties were as *iron and clay*. Some refer this to the declining times of that empire, when for the strengthening of the empire against the irruptions of the barbarous nations, the branches of the royal family intermarried, but the politics had not the desired effect, when the day of the fall of that empire came.

The stone cut without hands represented the kingdom of Jesus Christ, which should be set up in the world in the time of the Roman empire, and upon the ruins of Satan's kingdom in the kingdoms of the world. This is the stone cut out of the mountain without hands, for it should be neither raised nor supported by human power or policy, no visible hand should act in the setting of it up, but it should be done invisibly by the Spirit of the Lord of hosts. This was the stone which the builders refused, because it was not cut out by their hands, but it is now become the head stone of the

corner. It was to be set up in the days of these kings, the kings of the fourth monarchy; which there is particular notice taken of, Luke ii. 1. That Christ was born when by the decree of the emperor of Rome all the world was taxed, which was a plain indication that that empire was become as *universal*, as any earthly empire ever was. It is a kingdom that shall be victorious over all opposition. It shall break in pieces and consume all those kingdoms, as the stone cut out of the mountain without hands brake in pieces the images, v. 44, 45. The kingdom of Christ shall wear out all other kingdoms, shall outlive them, and flourish, when they are sunk with their own weight, and so wasted that their place knows them no more. The day is coming when Jesus Christ shall have put down all rule, principality, and power, and have made all his enemies his footstool, and then this prophecy will have its full accomplishment, and not till then, 1 Cor. xv. 24, 25.

46-49. These pious Jews being thus preferred in Babylon, had great opportunity of serving their brethren in captivity, and of doing them many good offices, which, no doubt, they were ready to do. Thus, sometimes, before God brings his people into trouble, he prepares it that it may be easy to them.

CHAP. III.

The three children delivered from the fiery furnace.

NEBUCHADNEZZAR the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

CHAP. III. 1-7. The way that sense directs the most will go; there is nothing so bad which the careless world will not be drawn to by a concert of music, or driven to by a fiery furnace. And by such methods as these false worship hath been set up and maintained.

8-18. We call these the *three children* and they were indeed *young men*, but we should rather call them the *three champions*, *first three* of the *worthies* of God's kingdom among men. They keep their temper admirably well, do not call the king a tyrant, or an idolater, the cause of God needs not the wrath of man, but with an exemplary calmness and sedateness of mind, they deliberately give in their answer, which they resolve to abide by. Their believing confidence in God, and their dependence upon him, v. 18. that enabled them to look with contempt upon *death*, they trusted in the living God, and by that faith chose rather to suffer than to sin; they therefore *feared not the wrath of the king*, but endured, because by faith they had an eye to *him that is invisible*, Heb. xi.

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8 ¶ Wherefore at that time certain Chaldeans came near and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image;

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto them, *Is it* true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands.

16 Shadrach, Meshach, and Abed-nego answered, and said to the king, O Nebu-

25, 27. *If it be so*, if we are brought to this strait, if we must be thrown into the fiery furnace, unless we serve thy gods, know then, that though we worship not *thy gods*, yet we are not atheists, there is a God whom we can call *ours*, to whom we faithfully adhere. We are well assured this God is *able to deliver us from the burning fiery furnace*; whether he will or no, we are sure he can either *prevent* our being cast into the furnace, or *rescue* us out of it. Good thoughts of God will help very much to carry us through sufferings, and a full assurance that he is with us while we are with him; and if he be for us, we need not fear what man can do unto us. Let him do his worst. God will deliver us either from death or in death.

While their brethren, who yet remained in their own land, were worshipping images of theirs, these here in Babylon would not be brought to it by constraint; but were most zealous against idolatry in an idolatrous country. And truly, all things considered, the saving of them from this sinful compliance was as great a miracle

chadnezzar, we *are* not careful to answer thee in this matter.

17 If it be *so*, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered, and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire,

in the kingdom of grace, as the saving of them out of the fiery furnace was in the kingdom of nature.

19..27. There was a fourth seen with them in the fire, whose form, in Nebuchadnezzar's judgment, was *like the Son of God*; he appeared as a divine person, a messenger from heaven, not as a servant, but as a son. *Like an angel*, so some, and angels are called *sons of God*, Job xxxviii. 7. But some think it was the eternal Son of God, the angel of the covenant, and not a created angel: he appeared often in our nature before he assumed it for good and all; and never more seasonably, nor to give a more proper indication of his great errand into the world in the fullness of time, than now, when to deliver his chosen out of the fire, he came and walked with them in the fire. Those that suffer for Christ have his gracious presence with them in their sufferings, even in the fiery fur-

and they have no hurt; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort.

30 ¶ Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAP. IV.

Nebuchadnezzar cast out from among men.

NEBUCHADNEZZAR the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to shew the signs and

nance, even in the valley of the shadow of death, and therefore even there they need *fear no evil*.

28..30. The miracle now wrought by the power of this God in defence of his worshippers, publicly in the sight of the thousands of Babylon, was a sufficient justification of this edict. And it would contribute much to the ease of the Jews in their captivity, to be by this law screened from the fiery darts of reproach and blasphemy, with which otherwise they would have been continually annoyed. It is a great mercy to the church, and a good point gained, when its enemies, though they have not their hearts turned, yet have their mouths stopped, and their tongues tied.

CHAP. IV. 1..3. We ought to shew to others God's dealings with us, both the rebukes we have been under, and the favours we have received; and though the account hereof may reflect dis-

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wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, (whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy Gods,) and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy God *is* in thee, and no secret troubleth thee, tell me the vision of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I saw, and, behold, a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon

grace upon ourselves, as this here did upon Nebuchadnezzar, yet we must not conceal it, as long as it may redound to the glory of God.

40018. Nebuchadnezzar, before he relates the judgments of God, that had been brought upon him for his pride, gives an account of the fair warning he had of them before they came, which if he had duly regarded, they might have been prevented. But *therefore* he was told of them, and of the issue of them *before* they came to pass, that when they did come to pass, by comparing them

my bed, and, behold, a watcher and an holy one came down from heaven:

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts, in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof; forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation; but thou *art* able: for the spirit of the holy Gods is in thee.

19 ¶ Then Daniel (whose name *was* Belteshazzar) was astonished for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit

with the prediction of them, he might see and say, that they were the Lord's doing: and might be brought to believe, that there is a *divine revelation* in the world, as well as a *divine providence*, and that the works of God agree with his word.

19027. We have here the interpretation of Nebuchadnezzar's dream; which when once it is applied to himself, and it is declared that he is *the tree* in the dream, when once it is said, *Thou art the man*, there needs little more to be said for the explication of the dream, *out of his own mouth he is judged*; so shall his doom be,

thereof much, and in it *was* meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation;

22 It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him.

24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king;

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon,

30 The king spake and said, Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While the word *was* in the king's mouth there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee:

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom; and excellent majesty was added unto me.

himself has decided it. The thing was so plain, that Daniel, upon hearing the dream, was *astonished for one hour*, v. 19. He was struck with amazement and terror at so great a judgment coming upon so great a prince; his *flesh trembled for fear of God*. He was likewise struck with confusion, when he found himself under a necessity of being the man that must bring to the king *these heavy tidings*, which, having received so many favours from the king, he had rather he should have heard from any one else; so far is he from desiring the woeful day that he dreads it, and the *thoughts* of it *trouble him*. He doth not counsel him to *enter into a course of physic*, for the preventing of the distemper in his head, but to reform his life. The very probability of preventing a temporal

judgment, is inducement enough to a work so good in itself, as the leaving off our sins, and reforming of our lives, much more the certainty of preventing our eternal ruin.

28..33. Let us see here how God *resists the proud*, and delights to abase them and put contempt upon them. Nebuchadnezzar would be *more than a man*, and therefore God justly makes him *less than a man*; and puts him upon a level with the beasts that set up for a rival with his Maker. See Job xl. 11, 12, 13.

34..37. We have here Nebuchadnezzar's recovery from his distraction, and his return to his right mind, *at the end of the days* prefixed, *i. e.* of the seven years; so long he continued a monument of God's justice, and a trophy of his victory over the chil-

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAP. V.

I. Belshazzar alarmed by the hand-writing on the wall, v. 1..29.
II. Babylon taken, v. 30..32.

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read

this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet-house; and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom, in whom is the spirit of the holy Gods: and in the days of thy father, light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

12 Forasmuch as an excellent spirit and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the spirit of the Gods is in thee, and that light,

dren of pride; and he was made more so by being *struck mad*, than if he had been in an instant *struck dead* with a thunder-bolt. Yet it was a mercy to him that he was kept alive, for while there is life there is hope that we may yet praise God, as he did here. Whether he continued in the same good mind that here he seems to have been in, we are not told, nor doth any thing appear to the contrary but that he did: and if so a great *blasphemer and persecutor* did find mercy, he was not the last. And if our charity may reach so far as to hope he did, we must admire free grace, by which he *lost his wits* for a while that he might *save his soul* for ever.

CHAP. V. 1..9. That mirth is sinful indeed, and fills the measure of men's iniquity apace, which profanes sacred things, and jests with them. This ripened Babylon for ruin, that no songs would serve them but the *songs of Zion*, Psalm cxxxvii. 3, no ves-

sels but the vessels of the sanctuary. Let those who thus sacrilegiously alienate what is dedicated to God and his honour know that he *will not be mocked*.

The reason why the *wise-men* could not read the writing, was not because it was written in any language or characters unknown to them, but God either cast a mist before their eyes, or put such confusion upon their spirits, that they could not read it; that the honour of expounding this mystical writing might be reserved for Daniel.

10..29. The writing was *Mene Mene, Tekel Upharsin*, v. 25. It is well we have an authentic exposition of them annexed, else we could make little of them, so concise are they; the signification of them is, *he hath numbered, he hath weighed, and they divide*. The Chaldean wise men, because they knew not that there is but one God only, could not understand who this *He* should be, and

and understanding, and excellent wisdom, is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And, for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his

body was wet with the dew of heaven; till he knew that the most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the king-

for that reason (some think) the writing puzzled them: first, *Mene*, that is repeated for the thing is certain, *Mene mene*; that signifies, both in Hebrew and Chaldee, *He hath numbered and finished*; which Daniel explains thus, v. 26, *God hath numbered thy kingdom*, i. e. the years and days of the continuance of it, these were numbered in the counsel of God, and now they are finished; the term is expired for and during which thou wast to hold it, and now it must be surrendered. Here is an end of thy kingdom.; second, *Tekel*, that signifies in Chaldee, *thou art weighed*, and in Hebrew, *thou art too light*. So Dr. Lightfoot. For this king and his actions are weighed in the just and unerring balances of divine equity; God doth as perfectly know his true character, as the goldsmith knows the weight of that which he has weighed in the nicest scales. God doth not give judgment against him till he has first pondered his actions; and considered the merits of his case. But thou art found wanting; unworthy to have such a trust lodged in thee, a vain light empty man; a man of no weight or consideration: third, *Upharsin*, which should be rendered, and *Pharsin*, or *Peres*.

Parsin in Hebrew signifies the Persians; *Paresin*, in Chaldee, signifies *dividing*; Daniel puts both together, v. 28, *Thy kingdom is divided*, is rent from thee, and given to the Medes and Persians, as a prey to be divided among them. Now this may without any force be applied to the doom of sinners; *Mene, Tekel, Peres*, may easily be made to signify *death, judgment, and hell*. At death the sinner's days are numbered, and finished; after death the judgment; when he will be weighed in the balance, and found wanting; and after judgment the sinner will be cut asunder, and given as a prey to the devil and his angels.

30..31. Here is, first, The death of the king. Reason enough he had to tremble, for he was just falling into the hands of the king of terrors, v. 30, *In that night* when his heart was merry with wine, the besiegers broke into the city, aimed at the palace, there they found the king, and gave him his death's wound; he could not find any place so secret as to conceal him, or so strong as to protect him. Heathen writers speak of Cyrus's taking Babylon by surprise, with the assistance of two deserters that shewed him

dom, *being* about threescore and two years old.

CHAP. VI.

Daniel in the lion's den.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents, of whom Daniel *was* first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault: forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of

thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now, when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a-day.

14 Then the king, when he heard *these* words, was sore displeased with himself, and

the best way into the city. And it was foretold what a consternation it would be to the court, Jer. li. 11-39. Death comes as a snare upon those whose hearts are overcharged with surfeiting and drunkenness: second, The transferring of the kingdom into other hands. From the head of gold we now descend to the breast and arms of silver; *Darius the Mede took the kingdom* in partnership with, and by the consent of Cyrus, who had conquered it, v. 31. They were partners in war and conquest, and so they were in dominion, chap. vi. 23.

CHAP. VI, 1-5. It is an excellent thing, and much for the glory of God, when those who profess religion carry themselves so inoffensively in their whole conversation, that their most watchful spiteful enemies may find no occasion of blaming them, save only in the matters of their God, in which they walk according to their consciences. It is observable, that when Daniel's enemies could find no occasion against him concerning the kingdom, they had so much sense of justice left, that they did not suborn witnesses against him to accuse him of crimes he was innocent of, and to swear treason upon him, wherein they shame many that were called Jews, and are called Christians.

6-10. Daniel's adversaries could have no advantage against him by any law now in being, they therefore contrive a new law, by which they hope to ensnare him, and in such a matter as they

knew they should be sure of him; and such was his fidelity to his God that they gained their point. Here is, first, Darius's impious law: second, Daniel's pious *disobedience* to this law, v. 10. He did not retire into the country, or abscond for some time, though he knew the law was levelled against him; but because he knew it was so, therefore he *stood his ground*, knowing that he had now a fair opportunity of honouring God before men, and shewing that he preferred his favour, and his duty to him, before life itself.

Though Daniel was a *great man*, he did not think it below him to be thrice a day upon his knees before his Maker, and to be his own chaplain; though he was an *old man*, he did not think himself *past it*, nor though it had been his practice from his youth up, was he weary of this well doing. Though he was a man of business, vast business for the service of the public, he did not think that would excuse him from the daily exercises of devotion. How inexcusable then are they who have but little to do in the world, and yet will not do thus much for God and their souls.

11-17. When men indulge a proud vain-glorious humour, and please themselves with that which feeds it, they know not what vexations they are preparing for themselves; their flatterers may prove their tormenters, and were but *spreading a net for their feet*. Now the king *sets his heart to deliver Daniel*, both by argument and by authority he labours *till the going down of the sun to deliver*

set *his* heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

him, i. e. to persuade his accusers not to insist upon his prosecution. We often do that through inconsideration, which afterwards we see cause a thousand times to wish undone again; which is a good reason why we should ponder the path of our feet, for then all our ways will be established.

Darius is sure Daniel's God *can* deliver him, for he believes him to be an almighty God, and he has reason to think he *will* do it, having heard of his delivering Daniel's companions in a like case from the fiery furnace, and concluding him to be always faithful to those who approve themselves faithful to him. Those who *serve God continually* he will continually preserve, and will bear them out in his service.

18..24. Here is, first, The melancholy night which the king had upon Daniel's account, v. 18: second, The solicitous enquiry he made concerning Daniel the next morning, v. 19, 20. He was up early, *very early*, for how could he lie in bed when he could not sleep for *dreaming* of Daniel, nor lie awake quietly for *thinking* of him. And he was no sooner up but he *went in haste to the den of lions*, for he could not satisfy himself to send a servant, that would not sufficiently testify his affection to Daniel, nor had he patience to stay so long as till a servant would return. When he comes to the den, not without some hopes that God had graciously undone what he had *wickedly done*, he cries, *with a lamentable voice*, as one full of concern and trouble, *O Daniel, Art thou alive?* He longs to know, yet trembles to ask the question, fearing to be an-

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign

swered with the roaring of the lions after more prey; *O Daniel, servant of the living God, has thy God whom thou servest made it to appear that he is able to deliver thee from the lions?* If he rightly understood himself when he called him *the living God*, he could not doubt of his ability to keep Daniel alive, for he that has life in himself quickens whom he will; but has he thought fit in this case to exert his power? What he doubted of we are sure of, that the *servants of the living God* have a master who is well able to protect them, and bear them out in his service: third, The joyful news he met with that Daniel is alive, is safe and well, and unhurt in the lion's den, v. 21, 22. See the care God takes of his faithful worshippers, especially when he calls them out to suffer for him. If he keeps their souls from sin, comfort their souls with his peace, and receive their souls to himself, he doth in effect *stop the lions' mouth* that they cannot hurt them. See how ready the angels are to minister for the good of God's people, for they own themselves their *fellow servants*: fourth, The discharge of Daniel from his confinement: fifth, The committing of his prosecutors to the same prison, or place of execution rather, v. 24. Darius is animated by this miracle wrought for Daniel, and now begins to *take courage* and act like himself; those that would not suffer him to shew mercy to Daniel, now God has done it for him, shall be made to feel his resentments, and he will do justice for God who had shewed mercy for him.

25..28. This bold stroke which his enemies made at his life was

DANIEL.
Chap. VI. V. 16.



Daniel in the Lions Den.

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of Darius, and in the reign of Cyrus the Persian.

CHAP. VII.

I. Daniel's vision of the four beasts, v. 1-8. II. His vision of God's throne of government and judgment, v. 9-14. III. The interpretation of these visions given him by an angel that stood by, v. 15-28.

IN the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and, lo, another, like a leopard, which had upon the back of

it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was* like the fiery flame, and his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

a happy occasion of taking them off, and their children too, who otherwise would still have stood in the way of his preferment, and have been upon all occasions vexatious to him; and now he prospered more than ever, was more in favour with his prince and reputation with the people; which gave him a great opportunity of doing good to his brethren. Thus out of the eaters (and that was a lion too) came forth meat, and out of the strong sweetness.

CHAP. VII. 1-8. The monarchs and monarchies are represented by *beasts*, because too often it is by brutish rage and tyranny they are raised and supported: These beasts were *diverse one from another*, v. 3. of different shape, to note the different genius and complexion of the nations in whose hands they were lodged.

1, The first beast was *like a lion*, v. 4. This was the Chaldean monarchy, that was fierce and strong, and made the kings absolute. This lion had *eagle's wings*, with which to fly upon the prey: It notes the wonderful speed that Nebuchadnezzar made in his conquest of kingdoms.

2, The second beast was *like a bear*, v. 5. This was the Persian monarchy, less strong and generous than the former, but no less ravenous: This bear *raised up itself on one side* against the lion, and soon mastered it. It *raised up one dominion*: So some read it. This bear had *three ribs in the mouth of it between the teeth*, the remains of those nations it had devoured, which were the marks of its voraciousness; and yet an indication, that though it had devoured much, it could not devour all; there were some ribs still stuck in the teeth of it, which it could not conquer.

3, The third beast was *like a leopard*, v. 6. This was the Grecian monarchy founded by Alexander the Great, active, crafty, and cruel, like a leopard; he had *four wings of a fowl*, the lion seems to have had but two wings; but the leopard has *four*, for though Nebuchadnezzar made great dispatch in his conquests, Alexander made much greater: In *six years* time he gained the whole empire of Persia, a great part beside of Asia, made himself

master of Syria, Egypt, India, and other nations; this beast had *four heads*; upon Alexander's death his conquests were divided among his four chief captains; Seleucus Nicanor had Asia the Great; Perdiccas, and after him Antigonus, had Asia the Less; Cassander had Macedonia, and Ptolemeus had Egypt. *Dominion was given to this beast*; it was given of God, from whom alone promotion comes.

4, The fourth beast was more fierce and formidable, and mischievous than any of them, unlike any of the other, nor is there any among the beasts of prey to which it might be compared, v. 7. The learned are not agreed concerning this anonymous beast; some make it to be the Roman empire, which, when it was in its glory, comprehended ten kingdoms, Italy, France, Spain, Germany, Britain, Sarmatia, Pannonia, Asia, Greece, and Egypt; and then the little horn which rose by the fall of three of the other horns, v. 8. they make to be the Turkish empire, which rose in the room of Asia, Greece, and Egypt. Others make this *fourth beast* to be the kingdom of Syria, the family of the Seleucidae, which was very cruel and oppressive to the people of the Jews, as we find in Josephus and the history of the Maccabees. And herein that empire was *diverse* from those which went before, that none of the preceding powers compelled the Jews to renounce their religion, but the kings of Syria did, and used them barbarously. The *ten horns* are then supposed to be *ten kings* that reigned successively in Syria; and then the *little horn* is Antiochus Epiphanes, the last of the ten, who by one means or other undermined three of the kings, and got the government. He was a man of great ingenuity, and therefore is said to have *eyes like the eyes of a man*; and was very bold and daring, had *a mouth speaking great things*. We shall meet with him again in these prophecies.

9-14. The Syrian empire, after Antiochus, was destroyed, he himself died of a miserable disease, his family was rooted out, the kingdom wasted by the Parthians and Armenians, and at length

11 I beheld then, because of the voice of the great words which the horn spake; I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails of brass; *which*

devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell; *even* of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time, and times, and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom, and dominion, and the greatness of the kingdom under the whole

made a province of the Roman empire by Pompey. And the Roman empire itself, (if we take that for the fourth beast) after it began to persecute Christianity declined and wasted away, and the body of it was destroyed. *So shall all thine enemies perish, O Lord, and be slain before thee.* The power of the foregoing kingdoms was quite broken, but the people of them still remained in a mean, and weak, and low condition.

15-28. Who is this enemy, whose rise, reign, and ruin, is here foretold? Interpreters are not agreed, some will have the fourth kingdom to be that of the Seleucidæ, and the little horn to be Antiochus, and shew the accomplishment of all this in the history of the Maccabees, so Junius, Piscator, Polanus, Broughton, and many others: but others, will have the fourth kingdom to be that of the Romans, and the little horn to be Julius Cæsar, and the succeeding emperors, saith Calvin. The antichrist, the papal kingdom, saith Mr. Joseph Mede; that *wicked one*, which as this little horn is to be consumed by the *brightness of Christ's second coming*: and the Pope assumes a power to *change times and laws*, i. e. an absolute despotic power: Others make the little horn to be the Turkish empire, so Luther, Vatablus, and others. Now I cannot

prove either side to be in the wrong, and therefore since prophecies sometimes have many fulfillings, and we ought to give scripture its full latitude, in this (as in many other controversies) am willing to allow that they are both in the right: and that this prophecy has *primary reference* to the Syrian empire, and was intended for the encouragement of the Jews that suffered under Antiochus, that they might see even these melancholy times foretold, but might foresee a glorious issue of them at last, and the final overthrow of their proud oppressors: and, which is best of all, might foresee, not long after, the setting up of the kingdom of the Messiah in the world; with the hopes of which, it was usual with the former prophets to comfort the people of God in their distresses. But yet it has a *further reference*, and foretels the like persecuting power and rage in Rome heathen, and no less in Rome papal, against the Christian religion that was in Antiochus against the pious Jews and their religion. And St. John in his visions and prophecies which point primarily at Rome, has plain reference in many particulars to these visions here. Daniel, in the close, when he *ends that matter*, tells us what impressions this vision made upon him; it overwhelmed his spirits to that degree, that

heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

The vision of the ram, and the he-goat.

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; (and it came to pass when I saw, that I *was* at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram which had *two* horns, and the *two* horns were high; but one *was* higher than the other, and the higher came up last.

his countenance was changed, and it made him look pale; but he kept the matter in his heart. The heart must be the treasury and store-house of divine things; there we must *hide God's word*, as the Virgin Mary kept the sayings of Christ, Luke ii. 51. Daniel kept the matter in his heart with design not to keep it from the church, but to keep it for the church; that what he had received from the Lord, he might fully and faithfully deliver to the people. It concerns God's prophets and ministers to treasure up the things of God in their minds, and there to digest them well. If we would have God's word ready in our mouths when we have occasion for it, we must keep it in our hearts at all times.

CHAP. VIII. 1-14. 1, He saw a ram with two horns, v. 3. This was the second monarchy, of which the kingdoms of Media and Persia were the *two horns*. The horns were *very high*, but that which came up last was the higher, and got the start of the former: So the last shall be first, and the first last. The kingdom of Persia which rose last, in Cyrus, became more eminent than that of the Modes.

2, He saw this ram pushing all about him with his horns, v. 4. westward, towards Babylon, Syria, Greece, and the lesser Asia; northward, towards the Lydians, Armenians, and Scythians; and southward, towards Arabia, Ethiopia, and Egypt; for all these nations did the Persian empire one time or other make attempts upon, for the enlarging of their dominion.

3, He saw this ram overcome by a ram he-goat: He was considering the ram, and wondering so weak an animal should come to be so prevalent, with expectation what would be the issue; and behold a he-goat came, v. 5. This was Alexander the Great, the son of Philip king of Macedonia; he came from the west, from Greece, which lay west from Persia; he fetched a great compass with his army, he came upon the face of the whole earth; he did in effect conquer the world, and then sat down and wept because there was not another world to be conquered.

It was with the greatest violence that Alexander pushed on his war against Darius, who though he brought vast numbers into the field, yet for want of conduct was an unequal match for him, so that Alexander was too hard for him whenever he engaged him, smote him, cast him down to the ground, and stamped upon him; which three expressions, some think, refer to the three famous

4 I saw the ram pushing westward, and northward, and southward: so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong the great horn was

victories that Alexander obtained over Darius, at Granicus, at Issus, and at Arbela, by which he was at length totally routed; in the last battle had six hundred thousand men killed, so that Alexander became absolute master of all the Persian empire; broke his two horns, the kingdom of Media and Persia; the ram that had destroyed all before him, v. 4, now is himself destroyed: Darius has no power to stand before Alexander, nor has he any friends or allies to help to deliver him out of his hand.

4, He saw that he-goat made hereby very considerable, but the great horn that had done all this execution was broken, v. 8. Alexander was about twenty years old when he began his wars, when he was about twenty-six he conquered Darius, and became master of the whole Persian empire; but when he was about thirty-two or thirty-three years of age, when he was strong, in his full strength he was broken; not killed in war, in the bed of honour, but died of a drunken surfeit; or, as some suspect, by poison; and left no child living behind him, to enjoy that which he had endlessly laboured for, but left a lasting monument of the vanity of worldly pomp and power, and their insufficiency to make a man happy.

5, He saw this kingdom divided into four parts, and that instead of one great horn there came up four notable ones Alexander's four captains, to whom he bequeathed his conquests; and he had so much, that when it was divided among four, they had each of them enough for any one man: These four notable horns were towards the four winds of heaven, the same with the four heads of the leopard, chap. vii. 6. The kingdoms of Syria, and Egypt, Asia and Greece, Syria lying to the east, and Greece to the west, Asia minor to the north, and Egypt to the south.

6, He saw a little horn that became a great persecutor of the church and people of God; and this was the principal thing that was intended to be shewed him in this vision, as afterwards, chap. xi. 30, &c. All agree that this was Antiochus Epiphanes, so he called himself, the illustrious, but others called him Antiochus Epimanes, Antiochus the furious. He is called here as before, chap. vii. 8. a little horn, because he was in his original contemptible, there were others between him and the kingdom, and he was of a base servile disposition, and had nothing in him of princely qualities; and had been for some time a hostage and prisoner at

broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between

the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood; and when he came I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now, as he was speaking with me I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns, are the kings of Media and Persia.

21 And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king.

22 Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy

Rome, from whence he made his escape, and though the youngest brother, and his elder living, got the kingdom: He waxed exceeding great towards the south, for he seized upon Egypt, and towards the east, for he invaded Persia and Armenia: But that which is here especially taken notice of, is the mischief that he did to the people of the Jews.

1. He set himself against the pleasant land, i. e. the land of Israel, so called, because it was the glory of all lands, for fruitfulness and all the delights of human life.

2. He fought against the host of heaven, i. e. the people of God, the church, which is the kingdom of heaven, the church-militant here on earth.

3. He cast down some of the host, that is, of the stars (for they are called the host of heaven) to the ground, and stamped upon them. Some of those that were most eminent both in church and state, that were burning and shining lights in their generation, he either forced to comply with his idolatries, or put them to death; he got them into his hands, and then trampled upon them and triumphed over them; as good old Eleazar and the seven brethren.

4. He magnified himself even to the prime of the host: He set himself against the high-priest, Onias, whom he deprived of his dignity; or rather against God himself, who was Israel's king of old.

5. He took away the daily sacrifice; the morning and evening lamb, which God appointed to be offered every day upon his altar to his honour, Antiochus forbad and restrained the offering of.

6. He cast down the place of his sanctuary. He did not burn and

demolish the temple, but he cast it down, when he profaned it, made it the temple of Jupiter Olympius, and set up his image in it.

Lastly, He heard the time of his calamity limited and determined. It shall continue two thousand and three hundred days, and no longer. So many evenings and mornings, so the word is, so many natural days, reckoned as in the beginning of Genesis by the evenings and mornings; because it was the evening and the morning sacrifice that they most lamented the loss of, and thought the time passed very slowly while they wanted them. Two thousand three hundred days make six years and three months, and about eighteen days; and just so long they reckon from the defection of the people procured by Menelaus the high-priest in the hundred and forty-second year of the kingdom of Seleucidæ, the sixth month of that year, and the sixth day of the month, (so Josephus dates it) to the cleansing of the sanctuary, and the re-establishment of religion among them, which was in the hundred and forty-eighth year, the ninth month, and the twenty-fifth day of the month, 1 Macc. i. 54.

15..27. Concerning Antiochus and his oppression of the Jews. This is said to be in the latter time of the kingdom of the Greeks, when the transgressors are come to the full, v. 23, i. e. when the degenerate Jews have filled up the measure of their iniquity, and are ripe for this destruction, so that God cannot in honour bear with them any longer, shall stand up this king, to be the rod in God's hand for the chastising of the Jews.

CHAP. IX.

wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days: afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it.

CHAP. IX.

I. Daniel's prayer for the restoration of the Jews, v. 1..19. II. An immediate answer sent him by an angel, v. 20..27.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O LORD, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for

CHAP. IX. 1..3. We left Daniel in the close of the foregoing chapter employed in the *king's business*, but here we have him employed in *better business* than any the king had for him, speaking to God, and hearing from him, not for himself only but for the church, whose mouth he was to God, and for whose use the *oracles* of God were *committed to him*, relating to the days of the Messiah: for though Daniel was himself a great prophet, and one that was well acquainted with the visions of God, yet he was a diligent student in the scripture, and thought it no disparagement to him to consult Jeremiah's prophecies. He was a great politician, and Vol. II.

prime minister of state to one of the greatest monarchs upon earth, and yet could find both heart and time to converse with the word of God. The *greatest* and *best* men in the world must not think themselves *above their Bibles*.

4..19. We have here Daniel's prayer to God as *his* God, and the *confession* which he joined with that prayer; I *prayed* and *made my confession*. In every prayer we must make confession, not only of the sins we have been guilty of (which we commonly call *confession*) but of our faith in God, and dependence upon him; our sorrow for sin, and our resolutions against it. It must be *our*

the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O LORD our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all *that are about us*.

17 Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary *that is desolate*, for the LORD's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin, and the sin of

my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God;

21 Yea, whiles I was speaking in prayer even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks

confession, must be the language of our own convictions; and that which we ourselves do heartily subscribe to.

20-27. We have here the answer that was immediately sent to Daniel's prayer, and it is a very *memorable* one; as it contains the most illustrious prediction of Christ and gospel grace that is extant in all the *Old Testament*. If John Baptist was the morning-star, this was the day-break to the sun of righteousness; the *day-spring from on high*.

The difficulties that arise about these seventy weeks are, first, Concerning the time when they commence, and whence they are to be reckoned. They are here dated *from the going forth of the commandment to restore and to build Jerusalem*, v. 25. I should most incline to understand this of the edict of Cyrus mentioned Ezra, i. 1, for by it the people were *restored*, and though express mention be not made there of the building of Jerusalem, yet that is supposed in the building of the temple, and was foretold to be done by Cyrus, Isa. xlv. 28. He shall *say to Jerusalem, Thou shalt be built*. That was both in prophecy and history the most famous decree for the building of Jerusalem; nay, it should seem this *going forth of the commandment*, (which may as well be meant of God's command concerning it, as of Cyrus's) is the same with that going forth of the commandment mentioned, v. 23, which was *at the beginning of Daniel's supplications*. And it looks very graceful that the seventy weeks should begin immediately upon the expiration of the seventy years. And there is nothing to be objected against this, but that by this reckoning, the *Persian monarchy*, from the taking of Babylon by Cyrus to Alexander's conquest of Darius, lasted but an hundred and thirty years; whereas by the par-

ticular account given of the reigns of the Persian emperors, it is computed that it continued two hundred and thirty years. So Thucydides, Xenophon, and others reckon. Those who fix it to that first edict set aside these computations of the heathen historians, as uncertain and not to be relied upon. But others, willing to reconcile them, begin the four hundred and ninety years not at the edict of Cyrus, Ezra i. 1; but at the second edict for the building of Jerusalem, issued out by Darius Nothus above one hundred years after, mentioned Ezra vi. Others in the seventh year of Artaxerxes Mnemon, who sent Ezra with a commission, Ezra vii. 8-12.

Second, Concerning the period of them. And here likewise interpreters are not generally agreed: some make them to end at the death of Christ; and think the express words of his famous prophecy will warrant us to conclude, that from this very hour when Gabriel spoke to Daniel, at the time of the evening oblation, to the hour when Christ died, which was towards evening too, was exactly four hundred and ninety years; and I am willing enough to be of that opinion. But others think because it is said, that *in the midst of the week*, i. e. the last of the seventy weeks, he *shall cause the sacrifice and the oblation to cease*, they end *three years and a half* after the death of Christ, when the Jews having rejected the gospel, the apostles turned to the Gentiles. But they who make them to end precisely at the death of Christ read it thus, he shall *make strong the testament to the many, the last seven, or the last week, yea, half that seven, or half that week*, (namely, the latter half, the three years and a half, which Christ spent in his public ministry) shall bring to an end sacrifice and oblation. Others make these

shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate.

CHAP. X.

I. Daniel's solemn fasting and humiliation, v. 1-3. II. A glorious appearance of the Son of God to him, v. 4-9. III. The encouragement that was given to him to expect such a discovery of future events, as should be satisfactory and useful both to others and to himself, v. 10-21.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel.

5 Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen,

four hundred and ninety years to end with the destruction of Jerusalem, about thirty seven years after the death of Christ; because these seventy weeks are said to be determined upon the people of the Jews, and the *holy city*; and much is said here concerning the destruction of the city, and the sanctuary.

Thirdly, Concerning the division of them into seven weeks, sixty two weeks, and one week; and the reason of this is as hard to account for as any thing else. In the first seven weeks or forty-nine years, the temple and city were built; and in the last single week Christ preached his gospel, by which the Jewish economy was taken down, and the foundations laid of the gospel city and temple, which were to be built upon the ruins of the former.

But whatever uncertainty we may labour under concerning the exact fixing of these times, there is enough clear and certain to answer the two great ends of determining them. (1.) *It did serve then to raise and support the expectations of believers.* There were general promises of the coming of the Messiah made to the patriarchs, the preceding prophets had often spoken of him, as *one that should come*, but never was the time fixed for his coming until now. (2.) *It doth serve still to refute and silence the expectations*

whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but,

of unbelievers, who will not own that Jesus is he who should come, but still look for another; this prediction silenceth them, and will condemn them, for reckon these seventy weeks from which the commandments to build Jerusalem as we please, it is certain they are expired above fifteen hundred years ago, so that the Jews are for ever without excuse, who will not own that the Messiah is come, when they are gone so far beyond their utmost reckoning for his coming.

CHAP. X. 1-9. That glorious person whom Daniel saw in vision, is generally agreed could be no other but Christ himself, the eternal Word. He was by the side of the river Hiddekel, v. 4. probably walking there, not for diversion, but devotion and contemplation, as Isaac walked in the field to meditate; and being a person of distinction, he had his servants attending him at some distance.

10-21. Much ado here is to bring Daniel to be able to bear what Christ has to say to him; still we have him in a fright; hardly and very slowly recovering himself, but is still answered and supported with good words and comfortable words.

The angel tells Daniel that he was to have come to him with a

lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee *that which* is noted in the scripture of truth: and *there is none*

that holdeth with me in these things, but Michael your prince.

CHAP. XI.

Here is, I. A brief prediction of the setting up of the Grecian monarchy, v. 1..4. II. A prediction of the affairs of the two kingdoms of Egypt and Syria, v. 5..20. III. Of Antiochus Epiphanes, v. 21..45.

ALSO I, in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither

gracious answer to his prayers, but the *prince of the kingdom of Persia withstood him one and twenty days*, just the *three weeks* that Daniel had been fasting and praying; Cambyses king of Persia had been very busy to embarrass the affairs of the Jews, and to do them all the mischief he could, and the angel had been all that time employed to *counter-work* him; so that he had been *constrained* to defer his visit to Daniel till now, for angels can be but in one place at a time. When *I am gone forth* from the kings of Persia, when their monarchy is brought down for their unkindnesses to the Jews, then *the prince of Grecia shall come*, ver. 20. The Grecian monarchy, though favourable to the Jews at first as the Persian was, yet will come to be *vexations* to them; such is the state of the church militant, when it is got clear of one enemy, it has another to encounter; and such a hydra's head is that of the old serpent; when one storm is *blown over*, it is not long before another *riseth*.

CHAP. XI. 1..4. There shall stand up *three kings in Persia*, besides Darius, in whose reign this prophecy is dated, chap. x. 1. Mr. Broughton makes these three to be Cyrus, Artaxasta, or Artaxerxes, called by the Greeks Cambyses, and Ahasuerus that married Esther, called Darius, son of Hystaspes. To these three the Persians gave these attributes, Cyrus was a father, Cambyses a master, and Darius a boaster up: so Herodotus. There shall

be a fourth *far richer than they all*, viz. Xerxes, of whose wealth the Greek authors take notice. By *his strength*, i. e. his vast army, consisting of eight hundred thousand men at least, and *his riches*, with which he maintained and paid that vast army, he *stirred up all against the realm of Greece*. Xerxes's expedition against Greece is famous in history, and the shameful defeat that he met with. He that when he went out was the terror of Greece, in his return was the scorn of Greece. The angel Gabriel foretels Alexander's conquest, and the *partition* of his kingdom, v. 3. He is that *mighty king* that shall *stand up* against the kings of Persia, and he shall *rule with great dominion* over many kingdoms, and with a despotic power, for he shall *do according to his will*, and *undo* likewise, which by the law of the Medes and Persians their kings could not; when Alexander, after he had conquered Asia, would be worshipped as a god, then this was fulfilled, that he *shall do according to his will*.

5..20. Here is foretold, first, the rise and power of two great kingdoms out of the remains of Alexander's conquest, v. 5. 1. The kingdom of Egypt, which was made considerable by Ptolemæus Lagus, one of Alexander's captains, whose successors were from him called the Lagidæ. He is called the king of the *south*, i. e. Egypt, named here, v. 8..42, 43. The countries that at first belonged to Ptolemy are reckoned to be Egypt, Phœnicia, Arabia,

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shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail;

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come; and overthrow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

Lybia, Ethiopia, &c, Theocr. Idyl. 17. 2, The kingdom of Syria which was set up by Seleucus Nicanor, or the conqueror; he was one of Alexander's princes, and became stronger than the other; and *had the greatest dominion of all*, was the most powerful of all Alexander's successors; it was said he had no less than seventy-two kingdoms under him. Both these were *strong* against Judah (the affairs of which are particularly eyed in this prediction.) Ptolemy soon after he gained Egypt invaded Judea, and took Jerusalem *on a sabbath*, pretending a friendly visit.

Second, Here is the fruitless attempt to unite these two kingdoms, as iron and clay in Nebuchadnezzar's image, v. 6. *At the end of certain years*, about seventy after Alexander's death, the Lagidæ and the Seleucidæ shall associate, but not in sincerity; Ptolemy Philadelphus, king of Egypt, shall marry his daughter Berenice to Antiochus Theos king of Syria, who had already a wife called Laodice. Berenice shall come to the *king of the north* to make an agreement, but it shall not hold; *she shall not retain the power of the arm*, neither she nor her posterity shall establish themselves in the kingdom of the north, neither shall Ptolemy her father, nor Antiochus her husband (betwixt whom there was to be a great alliance) *stand*, nor their arm, but *she shall be given up and they that brought her*, all that projected that *unhappy* marriage between her and Antiochus, which occasioned so much mischief, instead of producing a coalition between the northern and southern crowns, as was hoped. Antiochus divorced Berenice, took his former wife Laodice again, who soon after poisoned him, procured Berenice and her son to be murdered, and set up her own son by Antiochus to be king, who was called Seleucus Callinicus.

Third, a war between the two kingdoms, v. 7, 8. A branch from Berenice shall *stand up in his estate*. Ptolemæus Evergetes, the son and successor of Ptolemæus Philadelphus, shall come with an army against Seleucus Callinicus, king of Syria, to avenge his sister's quarrel, and shall prevail. And he shall carry away rich booty both of persons and goods into Egypt; and shall *continue more years than the king of the north*. This Ptolemy reigned forty-six years; and Justin saith, if his own affairs had not called him home, he had in this war made himself master of the whole kingdom of Syria. But, v. 9, he shall be forced to *come into his kingdom*, and *return into his own land*, to keep peace there, so that he can no longer carry on the war abroad. Note, it is very common for a *treacherous* peace to end in a bloody war.

Fourth, the long and busy reign of *Antiochus the Great*, Seleucus

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11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision: but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most

Callinicus, that king of the north that was overcome, v. 7, and died miserably, left two sons, Seleucus and Antiochus; these are his sons, i. e. the sons of the *king of the north*, that shall be *stirred up, and shall assemble a multitude of great forces* to recover what their father had lost, v. 10. But Seleucus the elder being weak, and unable to rule his army, was poisoned by his friends, and reigned only two years; and his brother Antiochus succeeded him, who reigned thirty-seven years, and was called *the Great*; and therefore the angel, though he speaks of sons at first, goes on with the account of *one only*, who was but fifteen years old when he began to reign, and he shall *certainly come and overflow, and over-run*, and shall be *restored* at length to what his father lost. The *king of the south* in this war shall at first have very great success. Ptolemæus Philopater, moved with indignation at the indignities done by *Antiochus the Great*, shall (though otherwise a slothful prince) *come forth and fight with him*, and shall bring a vast army into the field of seventy thousand foot, and five thousand horse, and seventy-three elephants. And the *other multitude*, i. e. the army of Antiochus, consisting of sixty-two thousand foot, and six thousand horse, and a hundred and two elephants, shall be *given into his hand*. Polybius, who lived with Scipio, has given a particular account of this battle of Raphia. Ptolemæus Philopater having gained this victory, grew very insolent; *his heart was lifted up*, then he went into the temple of God at Jerusalem, and in defiance of the law, entered the most holy place, for which God has a controversy with him, so that though he shall *cast out many myriads*, yet he shall *not be strengthened by it*, so as to secure his interest; for the *king of the north*, *Antiochus the Great*, shall *return with a greater army than the former*, and at the *end of times, that is, years*, he shall *come often with a mighty army, and great riches*, against the *king of the south*, viz. Ptolemæus Epiphanes, who succeeded Ptolemæus Philopater his father when he was a child, which gave advantage to Antiochus the Great. In this expedition he had some powerful allies, v. 14, *many shall stand up against the king of the south*; Philip of Macedon was confederate with Antiochus against the king of Egypt, and Scopas his general, whom he sent into Syria: Antiochus routed him, and destroyed a great part of his army; whereupon the Jews willingly yielded to Antiochus, joined with him, helped him to besiege Ptolemæus's garrisons, then the *robbers of thy people shall exalt themselves to establish the vision*, to help forward the accomplishment of this prophecy, but *they shall fall, and shall come to nothing*, y. 14, hereupon, v. 15, the *king of*

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fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease: without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in anger nor in battle.

21 ¶ And in his estate shall stand up a vile person, to whom they shall not give the

honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province: and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

27 And both these kings' hearts *shall be*

the north, this same Antiochus Magnus, shall carry on his design against the king of the south another way. He shall surprise his strong holds. He shall make himself master of the land of Judea, v. 6. He shall still push on his war against the king of Egypt, and set his face to enter with the strength of his whole kingdom, taking advantage of the infancy of Ptolemy Epiphanes; and the upright ones, i. e. many of the pious Israelites siding with him, v. 17: and in prosecution of his design, he shall give him his daughter Cleopatra to wife, designing as Saul, in giving his daughter to David, that she should be a *snare to him*, and do him a mischief; but she shall not stand of her father's side, nor be for him, but for her husband, and so that plot failed him. His war with the Romans is here foretold, v. 18, he shall turn his face to the isles, v. 18, the isles of the Gentiles, Gen. x. 5, Greece and Italy. He took many of the isles about the Hellespont, Rhodes, Samos, Delos, &c. which by war or treaty he made himself master of; but a prince, or state, so some, even the Roman senate, or a leader, even the Roman general shall return his reproach, with which he abused the Romans, upon himself, or shall make his shame rest on himself; and without his own shame, or any disgrace to himself, shall pay him again. This was fulfilled when the two Scipios were sent with an army against Antiochus; Hannibal was then with him, and advised him to invade Italy, and waste it as he had done, but he did not take his advice, and Scipio joined battle with him and gave him a total defeat, though Antiochus had seventy thousand men, and the Romans but thirty thousand. Thus he caused the reproach offered by him to cease. When he was totally routed by the Romans, and was forced to quit all he had in Europe to them, and had a very heavy tribute exacted from him, he turned to his own land, and not knowing which way to raise money to pay his tribute, he plundered a temple of Jupiter, which so incensed his own subjects against him, that they set upon him and killed him, so he was overthrown and fell, and was no more found, v. 19. There rose up one in his place called a raiser of taxes, a sender forth of the extortioner or extorter, v. 20: this character was remarkably answered in Seleucus Philopater, the elder son of Antiochus the Great, who was a great oppressor of his own subjects, and exacted abundance of money from them; and when he was told he would thereby lose his friends, he said, he knew no better friend he had than money. He likewise attempted to rob the temple at Jerusalem, which this seems especially to refer to; but within few days he shall be destroyed, neither in anger, nor in battle, but poisoned by Heliodorus, one of his own servants, when he had reigned but twelve years, and done nothing remarkable.

21-45. All this is a prophecy of the reign of Antiochus Epiphanes, the little horn spoken of before, chap. viii. ix. a sworn enemy to the Jewish religion, and a bitter persecutor of those that adhered to it. Now concerning Antiochus, the angel foretells here, first, his character: he shall be a vile person: he called himself Epiphanes the illustrious, but his character was the reverse of his surname.

Second, We have here his accession to the crown. By a trick he got his elder brother's son, Demetrius, to be sent a hostage to Rome in exchange for him, contrary to the cartel; and his elder brother being made away by Heliodorus, v. 20, he took the kingdom.

Third, his war with Egypt; which was his second expedition thither. This is described, v. 25, 26, 27. Antiochus shall stir up his power and courage against Ptolemæus Philometor king of Egypt. Ptolemy thereupon shall be stirred up to battle against him, shall come against him with a very great and mighty army; but Ptolemy, though he has such a vast army, shall not be able to stand before him; for Antiochus's army shall overthrow his,

to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and

and overpower it, and great multitudes of the Egyptian army shall *fall down slain*. And no marvel, for the king of Egypt shall be betrayed by his own counsellors; they that *feed of the portion of his meat*, that eat of his bread, and live upon him, being bribed by Antiochus, shall *forecast devices against him*, and even they shall *destroy him*; and what fence is there against such treachery? After the battle a treaty of peace shall be set on foot, and these two kings shall meet at one council-board, to adjust the articles of peace between them, but they shall neither of them be *sincere in it*, for they shall in their pretences and promises of amity and friendship *lie to one another*, for their hearts shall be at the same time to do one another all the mischief they can. And then no marvel *it shall not prosper*: the peace shall not last; but the end of it shall be *at the time appointed* in the divine providence, and then the war shall break out again, as a sore that is only skinned over.

Fourth, Here is another expedition against Egypt. From the former he *returned with great riches*, v. 28, and therefore took the first occasion to invade Egypt again, *at the time appointed* by the divine providence, two years after, in the eighth year of his reign, v. 29. He shall come *towards the south*. But this attempt shall not succeed as the two former did, nor shall he gain his point, as he had done before once and again; for, v. 30, *the ships of Chittim shall come against him*, i. e. the navy of the Romans, or only ambassadors from the Roman senate, who came *in ships*. Ptolemæus Philometer, king of Egypt, being now in a strict alliance with the Romans, craved their aid against Antiochus, who had besieged him and his mother Cleopatra in the city of Alexandria; the Roman senate thereupon sent an embassy to Antiochus, to command him to raise the siege, which, when he desired some time to consider of, and consult with his friends about, Popilius, one of the ambassadors, with his staff drew a circle about him, and told him, as one having authority, he should give a *positive answer* before he came out of that circle; whereupon, fearing the Roman power, he was forced immediately to give orders for the raising of the siege, and the retreat of his army out of Egypt. So Livy and others relate the story which this prophecy refers to, *he shall be grieved and return*, for it was a great vexation to him to be forced to yield thus.

Fifth, his violent rage and cruel practices against the Jews. This is that part of his government, or mis-government rather, which is most enlarged upon in this prediction. In his return from his expedition into Egypt, which is prophesied of, v. 28, he *did exploits* against the Jews, in the sixth year of his reign: then he spoiled the city and temple; but the most terrible storm was in his return from Egypt two years after, prophesied of, v. 30. Then he took Judea in his way home; and because he could not

they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and mag-

gain his point in Egypt by reason of the Romans interposing, he reaked his revenge upon the poor Jews who gave him no provocation, but had greatly provoked God to permit him to do it, Dan. viii. 23. He carried on his malicious designs against the Jews by the assistance of some perfidious apostate Jews. Though there are many that forsake the covenant, and do wickedly against it, yet there is a people that do know their God, and retain the knowledge of him, and *they shall be strong and do exploits*, v. 32, when others yield to the tyrant's demands, and surrender their consciences to his impositions, they *bravely* keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them. Or it may refer to the military courage and achievements of Judas Maccabæus, and others in opposition to him. When they shall fall, they shall not be utterly cast down, but *they shall be holpen with a little help*, v. 34. Judas Maccabæus and his brethren, and a few of them shall *make head* against the tyrant, and assert the injured cause of their religion; they *pulled down the idolatrous altars, circumcised the children that they found uncircumcised, recovered the law out of the hand of the Gentiles, and the work prospered in their hands*, 1 Macc. ii. 45. Those that stand by the cause of religion when it is threatened and struck at, though they may not presently be delivered, and made victorious, yet they shall have *present help*. He grew very proud, insolent, and profane, and being puffed up with the conquests, bid defiance to heaven, and trampled upon every thing that was sacred, v. 36, &c. And here some think begins a prophecy of the Antichrist, the papal kingdom; and it is plain, St. Paul in his prophecy of the rise and reign of the man of sin alludes to this here, 2 Thess. ii. 4, which shews that Antiochus was a type and figure of that enemy, as Babylon also was; but this being joined in a continued discourse with the foregoing prophecies concerning Antiochus, to me it seems probable, that to him it principally refers, and in him had its primary accomplishment, and has reference to the other only by way of *accommodation*. He shall set up an *unknown god*, a new god, v. 38, *In his estate*, in the room of the god of his fathers (Apollo and Diana, deities of pleasure), he shall *honour the god of forces*, a supposed deity of power, a god whom his fathers *knew not*, nor worshipped; because he will be thought in wisdom and strength to excel his fathers, he shall *honour this god with gold and silver and precious stones*, thinking nothing too good for the god he had taken a fancy to. This seems to be Jupiter Olympus, known among the Phœnicians by the name of *Baal-Semen*, the lord of heaven, but never introduced among the Syrians till Antiochus did it. Here seems to be another expedition into Egypt, or at least a struggle with Egypt. The Romans had tied him up from invading Ptolemy, but now that *king of the south pusheth at him*, v. 40, makes an attempt upon some of his territories; whereupon

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nify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his

hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacle of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAP. XII.

I. Comforts prescribed as cordials for the support of God's people in times of trouble, v. 1-4. II. A conference between Christ and an angel, v. 5-7. III. Daniel's enquiry, v. 8; and the answer he received, v. 9-13.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one *that shall be found* written in the book.

north (i. e. out of the north-east), shall trouble him, v. 44; or, he shall have intelligence both from the eastern and northern parts, that the king of Parthia is invading his kingdom. This obliged him to drop the enterprises he had in hand, and to go against the Persians and Parthians that were revolting from him; and this vexed him; for now he thought utterly to have ruined and extirpated the Jewish nation, when that expedition called him off, in which he perished. This is explained by a passage in Tacitus, though an impious one, where he commends Antiochus for his attempt to *take away the superstition of the Jews, and bring in the manners of the Greeks* among them (*ut teterriman gentem in melius mutaret*), and laments that he was hindered from accomplishing it by the Parthian war. *He shall come to his end, and none shall help him*, i. e. God shall cut him off in the midst of his days, and none shall be able to prevent his fall. This is the same with that which was foretold, chap. viii. 25, *He shall be broken without hand*, where we took a view of his miserable end. Note, when God's time is come to bring proud oppressors to their end, none shall be able to help them, nor perhaps *inclined* to help them, for those that covet to be *feared by all*, when they are in their grandeur, when they come to be in distress will find themselves *loved by none*; none will lend them so much as a hand or a prayer to help them; and if the Lord do not help, who shall?

CHAP. XII. 1-4. First, Jesus Christ shall appear his church's patron and protector, *At that time*, when the persecution is at the hottest, *Michael shall stand up*, v. 1. Christ is *that great prince*, for he is the *prince of the kings of the earth*, Rev. i. 5; and if he *stand up* for his church, who can be against it? But this is not all, *at that time*, i. e. soon after, Michael shall stand up for the working out of our eternal salvation, the Son of God shall be incarnate, *shall be manifested to destroy the works of the devil*.

Antiochus the king of the north comes against him like a whirlwind, with incredible swiftness and fury, *with chariots and horses, and many ships*, a great force; he shall come through countries, and shall overflow and pass over; in this flying march many countries shall be overthrown by him, and he shall enter into the glorious land, the land of Israel; it is the same word that is translated the pleasant land, chap. viii. 9. He shall make dreadful work among the nations thereabout, yet some shall escape his fury, particularly Edom and Moab, and the chief of the children of Ammon, v. 41. He did not put these countries under contribution, because they had joined with him against the Jews; but especially the land of Egypt shall not escape, but he will quite beggar that, so bare will he strip it. This some reckon his fourth, and last expedition against Egypt, in the tenth or eleventh year of his reign, under pretence of assisting the younger brother of Ptolemæus Philometer against him. We read not of any great slaughter made in this expedition, but great plunder, for it should seem that was it he came for, *He shall have power over the treasures of gold and silver, and all the precious things of Egypt*, v. 43. Polybius in Athenæus relates, that Antiochus having got together abundance of wealth by spoiling young Philometer, and breaking league with him, and by the contributions of his friends, bestowed a vast deal upon a triumph, in imitation of Paulus Emilius, and describes the extravagance of it; here we are told how he got that money which he spent so profusely. Notice is here taken likewise of the use he made of the Lybians and Ethiopians, who bordered upon Egypt, they were at his steps, i. e. he had them at his foot, had them at his beck, and they made inroads upon Egypt to serve him. Here is a prediction of the fall and ruin of Antiochus, as before, chap. viii. 25, when he is in the height of his honour, flushed with victory, and laden with spoils, tidings out of the east, and out of the

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

Second, when Christ appears he will recompense tribulation to them that trouble his people. There shall be a *time of trouble*, threatening to all, but ruining to all the implacable enemies of God's kingdom among men, such *trouble as never was since there was a nation*. Which is applicable, first, to the destruction of Jerusalem: or, second, to the judgment of the great day; that day that shall *burn as an oven*, and consume the proud, and all that do wickedly; that will be such a *day of trouble* as never was, to all those whom Michael our prince *stands against*.

Third, he will work salvation for his people; *at that time thy people shall be delivered*, delivered from the mischief and ruin designed them by Antiochus, even all those that were marked for preservation, that were *written among the living*, Isa. iv. 3. When Christ comes into the world he will save his spiritual Israel from sin and hell, and will at his second coming complete their salvation, even the salvation of as many as were given him, as many as had *their names in the book of life*, Rev. xx. 15. They were written there before the world, and will be *found written* there at the end of the world, when the books shall be opened.

Fourth, there shall be a distinguishing resurrection of them that *sleep in the dust*, v. 2. First, when God works deliverance for his people from persecution, it is a kind of resurrection; so the Jews' release out of Babylon was represented in vision, Ezek. xxxvii. and so the deliverance of the Jews from Antiochus, and other restorations of the church to outward prosperity, that were as *life from the dead*. Second, when upon the appearing of Michael our prince his gospel is preached, many of them that *sleep in the dust*, both Jews and Gentiles, shall be awakened by it, to take upon them a profession of religion, and shall rise out of their Heathenism or Judaism; but since there will be always a mixture of hypocrites with true saints, it is but some of them that are *raised to life*, to whom the gospel is a *savour of life unto life*, but others will be raised by it to *shame and contempt*, to whom the gospel of Christ will be a *savour of death unto death*, and Christ himself set for their fall. But, third, it must be meant of the general resurrection at the last day. *The multitude of them that sleep in the dust shall awake*, i. e. all, which shall be a great many; *or of them that sleep in the dust*, many shall arise to life, and many to shame. The Jews themselves understand this of the resurrection of the dead, at the end of time; and Christ seems to have had an eye to it when he speaks of the *resurrection of life*, and the *resurrection of damnation*.

Fifth, there shall be a glorious reward conferred on those that in the day of trouble and distress, being themselves wise, did *instruct many*. *They that be wise*, that be teachers, so some read it, for teachers have need of wisdom, and they that have wisdom themselves should communicate it to others; they shall *shine as the brightness of the firmament*, shall shine in glory, heavenly glory, the glory of the upper world; and they that by the wisdom they have, and the instructions they give, are instrumental to turn any, especially to turn many to righteousness, shall shine *as the stars for ever and ever*. Ministers of Christ that have obtained mercy of him to be faithful and successful, and so are made *burning and*

6 And one said to the man clothed in linen, which *was* upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these *things*?

9 And he said, Go thy way, Daniel: for

shining lights in this world, shall shine very bright in the other world, shall shine *as the stars*.

Sixth, this prophecy of those times, though sealed up now, would be of great use to them that should live then, v. 4. Daniel must now *shut up the words*, and *seal the book*; because the *time would be long* ere these things were accomplished; and that was some comfort, that the Jewish nation, though in the infancy of their return from Babylon, while they were few and weak, they met with obstructions in their work, yet they were not persecuted for their religion till a long time after, when they were grown to some strength and maturity.

5. 13. Here is a more general account given of the continuance of these troubles to the angel that made the enquiry, v. 7, that they shall continue *for a time, times, and an half*, i. e. a year, two years, and half a year, as was before intimated, chap. vii. 25, but the one half of a prophetic week; some understand it indefinitely, a certain time for an uncertain; it shall be *for a time*, i. e. a considerable time. But it is rather to be taken for a certain time; we meet with it in the Revelation, under the title sometimes of three days and a half put for three years and a half, sometimes forty-two months, sometimes twelve hundred and sixty days. Now the event answered the prediction; Josephus saith expressly, in his book of the *wars of the Jews*, that Antiochus, surnamed Epiphanes, surprised Jerusalem by force, and *held it three years and six months*, and is then *cast out of the country* by the Asmoneans or Maccabees. Christ's public ministry continued *three years and a half*, during which time he endured the contradiction of sinners against himself, and lived in poverty and disgrace, and then when his power seemed to be quite *scattered* at his death, and his enemies triumphed over him, he obtained the most glorious victory, and said, *It is finished*.

Here is something added more particularly concerning the time of the continuance of those troubles, in what is said to Daniel, v. 11, 12, where we have, first, the event fixed from which the time of the trouble is to be dated; from the *taking away of the daily sacrifice* by Antiochus, and the *setting up of the image of Jupiter* upon the altar, which was the *abomination of desolation*. Second, the continuance of their trouble; it shall last twelve hundred and ninety days, *three years and seven months*, or, as some reckon, *three years, six months, and fifteen days*; and then it is probable the daily sacrifice was restored, and the abomination of desolation taken away, in remembrance of which the *feast of dedication* was observed even to our Saviour's time, John x. 22. Though it do not appear by the history, that it was exactly so long to a day, yet it appears, that the beginning of the trouble was in the one hundred and forty-fifth year of the Seleucidæ, and the end of it in the one hundred and forty-eighth year; and either the restoring of the sacrifice, and the taking away of the image, was just so many days after, or some other previous event that was remarkable, which is not recorded. Third, the completing of their deliverance, or at least a further advance towards it, which is here set forty-five days after the former, and some think points at the

the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there*

shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

death of Antiochus, thirteen hundred and thirty-five days after his profaning the temple. *Blessed is he that waits and comes* to that time. It is said, 1 Macc. vi. 16, that Antiochus died *in the one hundred and forty-ninth year of the kingdom of the Greeks*, and 2 Macc. ix. 28. . . x. 1, that the Maccabees under a divine conduct *recovered the temple and the city*. Many good interpreters make these to be prophetic days, i. e. so many years, and date them from the destruction of Jerusalem by the Romans; but what events they then fall upon they are not agreed. Others date them from the corruption of the gospel worship by the Antichrist, whose reign is confined in the Apocalypse to twelve hundred and sixty days, i. e. years, at the end of which he shall begin to fall; but thirty years after he shall be quite fallen, at the end of twelve hundred and ninety days; and whoever lives forty years longer, to thirteen hundred and thirty-five days, will see glorious times indeed. Whether it looks so far forwards or no I cannot tell; but this however we may learn, first, that there is a time fixed for the period of the church's troubles, and the bringing about of her deliverance, and this time will be punctually observed to a day. Second, that this time must be *waited for* with faith and patience. Third, that when it comes it will abundantly recompense us for

our long expectations of it. *Blessed is he* that having waited long comes to it at last, for he will then have reason to say, *Lo, this is our God, and we have waited for him*. We long to see all wheat and no tares in God's field, all corn and no chaff in God's floor, but it will not be till the time of ingathering, till the winnowing day comes; both must *grow together until the harvest*. As it has been, so it is and will be, *the wicked shall do wickedly, but the wise shall understand*. In this, as in other things, St. John's Revelation closeth as Daniel did, Rev. xxii. 11, *He which is filthy, let him be filthy still; and he which is holy, let him be holy still*. Daniel was now very old, and had been long engaged both in an intimate acquaintance with heaven, and a great deal of public business on this earth; and now he must think of bidding farewell to this present state, *Go thou thy way till the end be*. It was a comfort to Daniel, it is a comfort to all the saints, that whatever their lot is in the days of time, they shall have a happy lot *in the end of the days*, shall have their *lot among the chosen*. And it ought to be the great care and concern of every one of us to secure a happy lot at last in the *end of the days*, and then we may well be *content* with our *present lot*, welcome the will of God.

THE BOOK OF H O S E A.

WE have now before us, (1.) The twelve minor prophets; which some of the ancients in reckoning up the books of the Old Testament put all together, and reckon but as *one book*. They are called the lesser prophets, not because their writings are of any less authority or usefulness than those of the greater prophets, or as if these prophets were less in God's account, or might be so in ours than the other, but only because they are shorter and less in bulk than the other. These twelve small prophets, Josephus saith, were put into one volume by the *men of the great synagogue* in Ezra's time, of which learned and pious body of men the three last of these twelve prophets are supposed to have been themselves members. (2.) We have before us the prophecy of Hosea, who was the first of all the writing prophets, somewhat before Isaiah. The ancients say he was of Beth-shemesh, and of the tribe of Issachar. He continued very long a prophet; the Jews reckoned he prophesied near fourscore and ten years; so that as Jerom observes, he prophesied of the destruction of the kingdom of the ten tribes when it was at a great distance, and lived himself to see and lament it, and to improve it when it was over, for warning to its sister-kingdom. The scope of his prophecy is to discover sin, and to denounce the judgments of God against a people that would not be reformed. The style is very concise and sententious above any of the prophets; and in some places it seems to be like the book of proverbs without connection, and rather to be called Hosea's sayings than Hosea's sermons. And a weighty adage may sometimes do more service than a laboured discourse. As Jer. vii. 34. . . xvi. 9. . . xxv. 10. . . and Ezek. xxvi. 13. speak the same with Hos. ii. 11. so Ezek. xvi. 16, &c. is taken from Hos. ii. 8. And that promise of *serving the Lord their God, and David their king*, Jer. xxx. 8, 9. Ezek. xxxiv. 23. *Hosea* had before, chap. iii. 5. And Ezek. xix. 12. is taken from Hos. xiii. 15. Thus one prophet confirms and corroborates another; and all these worketh that one and the self-same Spirit.

CHAP. I.

Hosea's instructions.

THE word of the LORD that came unto Hosea, the son of Beer, in the days

of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD

CHAP. I.

by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredoms, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house

of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi: for ye *are* not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAP. I. 1. Hosea prophesied a long time; he began when he was *very young*, which gave him the advantage of strength and sprightliness; and he continued at his work till he was *very old*, which gave him the advantage of experience and authority.

2-7. He married a woman of ill fame, *Gomer the daughter of Diblaim*; not one that had been married and had committed adultery, for then she must have been put to death, but one that had lived scandalously in the single state. To marry such a one was not evil in itself, but only not prudent, decent, or expedient, and therefore forbidden to the priests, and which if it were really done would be an affliction to the prophet; it is threatened as a curse on Amaziah that his wife should be a *harlot*, Amos vii. 16. but not a sin when God commanded it for an holy end; nay, if commanded, it was his duty, and he must trust God with his reputation. But most think it was done *in vision*, or that it is no more but a parable; and that was a way of teaching commonly used among the ancients, particularly his prophets; what they meant of others they *transferred to themselves in a figure*, as St. Paul speaks, 1 Cor. iv. 6. Jezreel was the name of one of the royal seats of the kings of Israel; it was a beautiful city, seated in a pleasant valley, and it is with allusion to that city, that the child is called Jezreel, for *yet a little while and I will avenge the blood of Jezreel upon the house of Jehu. I will avenge the blood of Jezreel upon the house of Jehu*, i. e. the blood which Jehu shed at Jezreel, when by commission from God, and in obedience to his command, he utterly destroyed the house of Ahab, and all that were in alliance with it, with all the worshippers of Baal; God approved of what he did, 2 Kings x. 30. *Thou hast done well in executing that which was right in mine eyes*; and yet here God will avenge that blood upon the house of Jehu, when the time is expired during which it was promised his family should reign, even to the fourth generation. But how comes the same action to be both *rewarded and punished*? Very justly; the matter of it was good; it was the execution of a righteous sentence passed upon the house of Ahab, and as such it was *rewarded*; but Jehu did it not in a right manner; he aimed at his own advancement, not at the glory of God, and mingled his own resentments with the execution of God's justice. The next child was a *daughter*, to intimate that both sons and daughters had corrupted their way. He must shew them what mercy God had in store for the house of Judah, at the same time that he was thus contending with the house of Israel, v. 7. *I will*

have mercy upon them, and will save them. Our salvation is owing purely to God's mercy, and not to any merit of our own. This without doubt refers to the temporal salvations which God wrought for Judah in a distinguishing way, the favours shewed to them and not to Israel. When the Assyrian armies had destroyed Samaria, and carried the ten tribes away into captivity, they proceeded to besiege Jerusalem, but God *had mercy* on the house of Judah, and saved them by the vast slaughter which an angel made in one night in the camp of the Assyrians.

8-11. We have heard a prediction of the *rejection* of Israel for a time, which is signified by the name of another child that Hosea had by his adulterous spouse, v. 8, 9. And still we must observe, that those children whose names carried these direful omens in them to Israel were all *children of whoredoms*, v. 2. all born of that harlot that Hosea married, to intimate, that the ruin of Israel was the natural product of the sin of Israel. If they had not first *revolted* from God, they had never been *rejected* by him; God never leaves any till they first leave him. Here, as before, mercy is remembered in the midst of wrath, the rejection as it shall not be *total*, so it shall not be *final*, v. 10, 11. *yet the number of the children of Israel shall be as the sand of the sea.* They are very precious promises that are here made concerning the Israel of God, and which may be of use to us now.

1. Some think these promises had their accomplishment in the return of the Jews out of their captivity in Babylon, when many of the ten tribes joined themselves to Judah, and took the benefit of the liberty which Cyrus proclaimed.

2. Some think these promises will not have their accomplishment, at least not *in full*, till the general conversion of the Jews, in the latter days, which is expected yet to come. The Jewish doctors look upon this promise as not having had its accomplishment yet. But,

3. It is certain this promise had its accomplishment in the setting up of the kingdom of Christ, by the preaching of the gospel, and the bringing in both of Jews and Gentiles to it, for to this these words are applied by St. Paul, Rom. ix. 25, 26. and by St. Peter when he writes to the Jews of the dispersion, 1 Pet. ii. 10. Israel here is the gospel church, the spiritual Israel, Gal. vi. 16. all believers who follow the steps, and inherit the blessing of the faithful Abraham, who is the father of all that *believe*, whether Jews or Gentiles, Rom. iv. 11, 12.

CHAP. II.

I. Idolatry reprov'd and threatened, 1..13. II. Mercy promised, 14..23.

SAY ye unto your brethren, Ammi; and to your sisters, Rubamah.

2 Plead with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers that give me my bread, and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

CHAP. II. 1..5. The first words of this chapter some make the close of the foregoing chapter, and add it to the promises which we have here of the great things God would do for them; when they shall have appointed Christ their head, and centered in him, then let them say to one another with triumph and exultation, *Let the prophets say it to them*, (so the Chaldee.) *Comfort ye, comfort ye my people*, is now their commission; say to them *Ammi*, and *Rubamah*, call them so again, for they shall no longer lie under the reproach and doom of Lo-ammi and Lo-rubamah; they shall now be *my people* again and *obtain mercy*. God's spiritual Israel, made up of Jews and Gentiles without distinction, shall call one another brethren and sisters, shall own one another for the people of God and beloved by him, and for that reason shall embrace one another, and stir up one another both to give thanks for, and to walk worthy of this *common salvation* which they partake of.

6..12. God here goes on to threaten what he would do with this treacherous idolatrous people; and therefore he warns that he may not wound, therefore he threatens that he may not strike. *If he turn not, he will whet his sword*, Psal. vii. 12. but if he turn he will sheathe it. They did not turn, and therefore all this came upon them; and it being threatened before, shews that it was the

9 Therefore will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines, and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burnt incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shall call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant of a divine sentence upon them for their wickedness; and it is written for admonition to us.

14..23. This refers to the gospel of Christ and the offers of divine grace in the gospel, by which we are *allured* to forsake our sins, and to turn to God; and which *speaks to the heart* of a convinced sinner, that which is every way suited to his case; speaks abundant consolation to those that sorrow for sin, and lament after the Lord. The *valley of Achor* was that in which Achan was stoned, it signifies the *valley of trouble*, because he troubled Israel, and there God troubled him. This was in the beginning of the wars of Canaan, and their putting away the accursed thing in that place gave them ground to hope, that God would continue his presence with them, and complete their victories. So when God returns to his people in mercy, and they to him in duty, it will be to them as happy an omen as any other, if they put away the *accursed thing* from among them, if by mortifying sin they stone the Achan that has troubled their camp; their subduing that enemy within themselves, is an earnest to them of victory over all the kings of Canaan. Or if the allusion be to the name, it intimates, that *trouble* for sin, if it be sincere, opens a *door of hope*; for that sin that truly troubles us shall not ruin us. The

CHAP. III, IV.

nant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to *them which were not my people*, Thou art my people; and they shall say, *Thou art my God*.

CHAP. III.

God is still by the prophet inculcating the same thing upon this careless people, and much in the same manner as before, by a

very word Baal shall be laid aside, even in its innocent signification, God saith, *Thou shalt call me Ishi, and call me no more Baali*; both signify *my husband*, and both hath been made use of concerning God. Isa. liv. 5. *Thy Maker is thy husband*, thy Baal, so the word is, thy owner, patron, and protector. It is probable, many good people had accordingly made use of the word Baali in worshipping the God of Israel; when their wicked neighbours bowed the knee to Baal, they gloried in this, that God was their Baal, but, saith God, you shall call me so no more, because I will have the very names of Baalim taken away. Some think there is another reason intimated why God would be called Ishi and not Baali, they both signify *my husband*, but Ishi is a compellation of love and sweetness and familiarity; Baal of reverence and subjection. That though they had been in continual troubles, as if the whole creation had been at war with them, now they shall enjoy perfect peace and tranquillity, as if they were in a league of friendship with the whole creation. That though the heavens had been to them as brass, and the earth as iron; now the heaven shall yield their dews, and by that means the earth its fruits, v. 21, 22. God having betrothed the gospel church, and in it all believers to himself, how shall he not with himself and with his Son freely *give them all things*; all things pertaining both to life and godliness, all things they need or can desire? Then *I will hear the heavens*; I will answer them, so it may be read, and then they shall *hear and answer the earth*, and pour down seasonable rain upon it; and then the *earth shall bear the corn and vines*, and supply them with moisture, and *they shall hear Jezreel*, and be nourishment and refreshment for them that inhabit Jezreel. Whereas they were now dispersed, not only as Simeon and Levi, divided in Jacob and scattered in Israel, but divided and scattered all the world over; God will turn this curse, as he did that, into a blessing: I will not only water the earth for her, but will *sow her unto me in the earth*: her dispersion shall not be like that of the chaff in the floor, which *the wind driveth away*, but like that of the seed in the field, in order to its greater increase; wherever they are scattered they shall *take root downwards, and bear fruit upwards*.

type or sign, that of the dealings of a husband with an adulterous wife.

THEN said the LORD unto me, Go yet, love a woman (beloved of *her friend*, yet an adulteress) according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley.

3 And I said unto her, Thou shalt abide for me many days, thou shalt not play the harlot, and thou shalt not be for *another* man, so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim.

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king, and shall fear the LORD, and his goodness in the latter days.

CHAP. IV.

The different crimes of the Jews, and the punishment with which they should be visited.

CHAP. III. 1-5. Some think this chapter refers to Judah, the two tribes, as the adulteress the prophet married, chap. i. 3. represented the *ten tribes*; for this was not to be divorced, as the ten tribes were, but to be left desolate for a long time, and then to return as the two tribes did; but these are called the *children of Israel*, which was the ten tribes, and therefore it is more probable that of them this parable, as well as that before, is to be understood. Now in the two last verses we have the reddition of the parable, and the application of it to Israel. 1, They must long *sit like a widow*, stripped of all their joys and honours, Lam. iv. 1, 2. 2, They shall at length be *received again as a wife*, v. 5. *afterwards*, in process of time, when they have gone through this discipline, *they shall return*, i. e. they shall repent of their idolatries and forsake them, they shall apply themselves to God, and adhere to him, and herein they shall be accepted of him. Two things are here promised as instances of their return, and steps towards their acceptance with God in their return. 1, The enquiries they shall make after God. *They shall seek the Lord their God, and David their king*, who can be no other, but the Messiah our Lord Jesus Christ, the Son of David, the *root and offspring of David*, whom David himself called *Lord*, Psal. cx. 1, and to whom God gave the *throne of his father David*, Luke i. 32. The Chaldee reads it, they shall *seek the service of the Lord their God, and shall obey Messiah the son of David their king*. 2, The reverence they shall have of God; *they shall fear the Lord and his goodness*; some by his *goodness* here understand the temple, towards which they shall look in worshipping God.

Now this promise had its accomplishment, when by the gospel of Christ great multitudes both of Jews and Gentiles were brought home to God, and incorporated in the New Testament church; served God in Christ, with a filial fear of divine grace, and were accepted of God as his Israel. And some think it is to be yet further accomplished in the conversion of those Jews to the faith of Christ, who shall remain in unbelief; when they shall seek their Messiah as *David their king*, and by him *all Israel shall be saved*, when the *fulness of the Gentiles is brought in*.

HEAR the word of the LORD, ye children of Israel; for the LORD hath a controversy with the inhabitants of the land, because *there is no truth, nor mercy, nor knowledge of God in the land.*

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

CHAP. IV. 1-5. Sin is the great mischief-maker, it sows discord between God and Israel. He has a controversy with them for breaking covenant with him, for bringing a reproach upon him; and for an ungrateful return to him for his favours. God's controversy will be *pleaded*; pleaded by the judgments of his mouth before they are *pleaded* by the judgments of his hand; that he may be justified in all he doth, and may make it appear he desires not the death of sinners; *blood touches blood*, i. e. abundance of murders are committed in all parts of the country, and, as it were, in a constant series; a stream of blood runs down among them, even royal blood, it was about this time that there was so much blood shed in grasping at the crown; Shallum slew Zechariah, and Menahem slew Shallum, Pekah slew Pekahiah, and Hoshea slew Pekah; and the like bloody work, it is likely, there was among other contenders; so then the land was *polluted with blood*, Psal. cvi. 38. *it was filled with blood from one end to the other*, 2 Kings xxi. 16.

6-11. God is here proceeding in his controversy, both with the priests, and with the people; *the people* were as those *that strove with the priests*, v. 4. when they had priests that did their duty; but the generality of them lived in the neglect of their duty, and here is a word for those priests, and for the people that love to have it so, Jer. v. 31. And it is observable here, how the punishment answers the sin, and how, for the justifying of his own proceedings, God sets the one over-against the other. The people *strove with the priests*, that should have taught them the knowledge of God justly, therefore are they *destroyed for lack of knowledge*.

Both priests and people *rejected knowledge*, and justly therefore will God *reject them*. They *forgot the law of God*, neither desired nor endeavoured to retain it in mind, nor transmit the remembrance of it to their posterity, and therefore justly will God *forget them and their children*. They *dishonoured God* with that which

was *their honour*, and justly therefore will God strip them of it, v. 7. The priests *eat up the sin of God's people*, and therefore *they shall eat, and not have enough*. The more they *increased*, the more they *sinned*, v. 7. and therefore though they *commit whoredom*, though they take the most wicked methods to multiply their people, yet *they shall not increase*. The *people* and the *priests* did harden one another in sin, and therefore justly shall they be sharers in the punishment. They indulged themselves in the delights of sense to hold up their hearts, but they shall find that they *take away their hearts*, v. 11. *Whoredom and wine, and new wine take away the heart*. Some join this with the foregoing words, *They have forsaken the Lord, to take heed to whoredom, and wine, and new wine*; Or, *because these have taken away their heart*. Their sensual pleasures have taken them off from their devotions, and drowned all that is good in them. Or, we may take it as a distinct sentence, containing a great truth we see confirmed by every day's experience; theft, drunkenness, and uncleanness, are sins that besot and infatuate men, weaken and enfeeble them. They take away both the understanding and the courage.

12-18. The sins charged upon the people of Israel; for which God had a controversy with them. The tokens of God's wrath against them for their sins. The warning given to Judah, not to sin after the similitude of Israel's transgression. Now to preserve Judah from *offending* as Israel had done, two rules are here given. (1.) That they might not be guilty of idolatry, they must keep at a distance from the places of idolatry. *Come not ye unto Gilgal, there all their wickedness was*, chap. ix. 15-xii. 11. *there they multiplied transgression*, Amos iv. 4. and perhaps they contracted a veneration for that place, because there it was said to Joshua, the place *where thou standest is holy ground*, Josh. v. 15. therefore they are forbidden to *enter into Gilgal*, Amos v. 5. And for the same reason they must *not go up to Bethel*, here called the *house of*

CHAP. V.

15 ¶ Though thou, Israel, play the harlot, yet let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer; now the LORD will feed them as a lamb in a large place.

17 Ephraim is joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

The scope of this chapter is the same with the foregoing chapter, to discover the sin both of Israel and Judah, and to denounce the judgments of God against them.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

vanity, for so Bethaven signifies, not the house of God, as Bethel signifies. Those that would be kept from sin, and not fall into the devil's hands, must studiously avoid the occasions of sin, and not come upon the devil's ground. (2.) That they might not be guilty of idolatry, they must take heed of profaneness, and not swear, The LORD liveth. They are commanded to swear, The LORD liveth in truth and righteousness, Jer. iv. 2. and therefore that which is here forbidden, is swearing so in untruth and unrighteousness; swearing rashly and lightly, or falsely and with deceit; or swearing by the LORD and the idol, Zeph. i. 5.

CHAP. V. 1-7. All orders and degrees of men are cited to appear and answer to such things as shall be laid to their charge, v. 1. Witness is produced against them: one instead of a thousand, it is God's omniscience; v. 3. I know Ephraim, and Israel is not hid from me. They have not known the LORD, v. 4. Men's rejecting the knowledge of God, will not secure them from his knowledge of them: and when he contends with them, he will prove their sins upon them by his own knowledge, so that it will be in vain to plead not guilty.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD; for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 ¶ I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

8-15. Here is, a loud alarm sounded, giving notice of judgments coming, v. 8. Blow ye the cornet in Gibeah, and in Ramah, two cities near together in the confines of the two kingdoms of Judah and Israel, Gibeah a frontier town of the kingdom of Judah, Ramah of Israel; so that the warning is hereby sent into both kingdoms.

The different effects of those different methods. When God contended with them by lesser judgments, they neglected him and sought to creatures for relief, but sought in vain, v. 13. When God was to them as a moth, and as rottenness, they perceived their sickness, and their wound, after a while they found themselves going down the wind, and that they were behind-hand in their affairs, their state was sensibly decaying, and then they sent to the Assyrian to come in to their assistance, made their court to king Jareb, which, some think, was one of the names of Pul or Tiglathpileser, kings of Assyria, to whom both Israel and Judah applied themselves for relief in their distress, hoping by an alliance with them to repair and re-establish their declining interests.

CHAP. VI.

I. Their resolution to return to God, v. 1-3. II. The instability of many of them in their professions, v. 4-5. III. The covenant God made with them, v. 6, and their violation of that covenant, 7-11.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us, in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have slain them by the words of my mouth, and thy judgments *are* as the light *that* goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity; *and* *is* polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel *is* defiled.

CHAP. VI. 1-3. These may be taken either as the words of the prophet to the people calling them to repentance, or as the words of the people to one another, exciting and encouraging one another to *seek the Lord*, and to humble themselves before him, in hopes of finding mercy with him. Those who are disposed to turn to God themselves, should do all they can to excite and engage and encourage others to return to him. Now this looks further than their deliverance out of captivity, and no doubt was to have its full accomplishment in Christ, and the grace of the gospel. The Old Testament saints *followed on to know him*, earnestly looked for redemption in Jerusalem, and at length the *out-goings* of divine grace in him, in his *going forth* to visit this world were, (1.) *As the morning* to this earth when it is *dark*; for he went forth as the *sun of righteousness*, and in him the *day-spring from on high* visited us. *His going forth was prepared as the morning*, for he came in the fulness of time; John Baptist was his forerunner, nay he was himself the *bright and morning star*. (2.) *As the rain* to this earth when it is *dry*; he shall come down as the rain upon the mown grass, Psal.

11 Also O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

CHAP. VII.

The crimes of the different ranks of the Jews.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without.

2 And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whilst they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are fallen: *there is* none among them that call-eth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim *is* a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are

lxxii. 6. And in him showers of blessings descend upon this world, which *give feed to the sower, and bread to the eater*, Isa. lv. 10.

4-11. Two things, two ill things, both Judah and Ephraim are here charged with, and justly accused of. 1, That they were not *firm* to their own *conviction*; but were unsteady, *unstable as water*, v. 4. 5. 2, That they were not *faithful* to God's covenant with them, v. 6, 7, &c.

CHAP. VII. 1-7. A particular account of the sins of the court, and the tokens of God's displeasure they were under for them. Here their king and princes were pleased with the wickedness and profaneness of their subjects' drunkenness and revelling. Adultery and uncleanness prevailed much among the courtiers. Those few good judges that were among them, that would have put out these fires, with which they were heated, they fell foul upon them, and would not suffer them to do justice, but were ready to stone them, and perhaps did so; or as some think they provoked God to deprive them of the blessings of magistracy, and to leave all in confusion: *all their kings are fallen* one after another, and their fami-

CHAP. VIII.

here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them: I will bring them down as the fowls of the heaven; I will chastise them, as the congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

15 Though I have bound and strengthened their arms, yet do they imagine mischief against me.

16 They return, but not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

CHAP. VIII.

This chapter, as that before, divides itself into the sins and punishments of Israel; every verse almost speaks both.

SET the trumpet to thy mouth: *he shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

lies with them. But in the midst of all this trouble and disorder there is none among them that calls unto God, that sees his hand stretched out against them in these judgments, and deprecates the strokes of it; none, or next to none, that stir up themselves to take hold on God, Isa. lxiv. 7. Those are not only heated with sin, but hardened in sin, that continue to live without prayer, even when they are in trouble and distress.

8..16. Having seen how vicious and corrupt the court was, we now come to inquire how it is with the country, and we find that to be no better, and no marvel if the distemper that hath so seized the head affect the whole body, so that there is no soundness in it; the iniquity of Ephraim is discovered, as well as the sin of Samaria, of the people as well as the princes, of which here are divers instances. They were not entirely devoted to God; Ephraim is a cake not turned; and so is burnt on one side, and dough on the

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me; they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Isreal was it also; the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not: now will he remember their iniquity, and visit their sins; they shall return to Egypt.

14 For Israel hath forgotten his Maker,

other side, but good for nothing on either side. As in Ahab's time so now they halted between God and Baal; sometimes they seemed zealous for God, but at other times as hot for Baal.

CHAP. VIII. 1..7. Israel shall cry unto me, i. e. when either they are threatened with these judgments, and would plead an exemption, or when the judgments are inflicted on them, and they apply themselves to God for relief, pouring out a prayer when God's chastening is upon them. Note, there are many who in works deny God, and disown him, yet to serve a turn will profess that they know him, they know more of him than some of their neighbours do. But what stead will it stand a man in to be able to say, My God, I know thee, when he cannot say, my God, I love thee, and my God, I serve thee, and cleave to thee only.

8..14. They are gone to Assyria, to engage the king of Assyria to help them, and herein they are as a wild ass alone by himself,

and buildeth temples ; and Judah hath multiplied fenced cities : but I will send a fire upon his cities, and it shall devour the palaces thereof.

CHAP. IX.

I. God threatens to deprive the degenerate seed of Israel of all their worldly enjoyments, v. 1..5. II. He dooms them to utter ruin, v. 6..8. III. He upbraids them with the wickedness of their fathers, v. 9, 10. IV. He threatens them with the destruction of their children, v. 11..17.

REJOICE not, O Israel, for joy, as *other* people : for thou hast gone a whoring from thy God ; thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land ; but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer wine-offerings to the LORD, neither shall they be pleasing unto him : their sacrifices *shall be* unto them as the bread of mourners ; all that eat thereof shall be polluted : for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD.

6 For, lo, they are gone because of destruction ; Egypt shall gather them up,

foolish and headstrong, and unruly, they will have their way, and nothing shall *hold them in*, no, not the bridle of God's laws, nothing shall *turn them back*, no, not the sword of God's wrath. *Though they have hired among the nations*, and hoped thereby to prevent their own ruin, yet *now will I gather them*, as the sheaves in the floor, Mic. iv. 8. So that what they provided for their own safety, shall but make them the easier prey to their enemies. There is no fence against the judgments of God when they come with commission ; nay, that which men *hire* for their own preservation, often contributes to their own destruction.

CHAP. IX. 1..6. Joy is forbidden fruit to wicked people. They must not rejoice because *they have gone a whoring from their God*. They should perish in the land of their dispersion, v. 6. *For lo they are gone out of the Lord's land*, where they might have spent both their sabbath-days and other days with comfort, *gone because of destruction*, gone to Egypt, because of the destruction of their own country by the Assyrians, flattering themselves with hopes that they shall return when the storm is over : but those hopes also shall fail them, they shall find there are *graves in Egypt*, as their murmuring ancestors said, Exod. xiv. 11. Those that think presumptuously to out-run the judgments of God, are likely enough to meet their deaths there, where they hoped to save their lives.

7..10. When the day of visitation comes, *Israel shall know it*, shall be made to know that by sad experience which they would not by instruction. *Israel shall know* then what an *evil and bitter thing* it is to depart from God, and what a *fearful thing* it is to fall into his hands ; *when thy hand is lifted up, they will not see, but they shall see*. Israel shall know the difference between true pro-

Memphis shall bury them : the pleasant places for their silver, nettles shall possess them ; thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompence are come ; Israel shall know *it* : the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God : *but* the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah : *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness ; I saw your fathers as the first-ripe in the fig-tree at her first-time : *but* they went to Baal-peor, and separated themselves unto *that* shame ; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall not be a man left* : yea, woe also to them when I depart from them !

13 Ephraim, as I saw Tyrus, is planted

phets and false. First, They shall *know* then that the pretenders to prophecy, who flattered them in their sins, and rocked them asleep in their security, and told them they should have peace though they went on, however they pretended to be *spiritual men*, as Ahab's prophets did, 1 Kings xxii. 24, were *fools and madmen*, and not true prophets ; they deceived themselves and those to whom they prophesied. But why would God suffer his people Israel to be imposed upon by those false prophets ? He answers, *It is for the multitude of thine iniquity*, which in contempt of the divine law thou hast persisted in, *and for the great hatred of the true prophets that reproved thee in God's name for it*. Second, They shall know then whether the *true prophets*, that were really *spiritual men*, guided by the Spirit of God, were such as they called and counted them, *fools and madmen*, and shall be convinced they were so far from being so, that they were the *wise men* of their times, and God's faithful ambassadors to them.

Observe, first, the great honour God put upon Israel, when he first formed them into a people. *I found Israel like grapes in the wilderness*, i. e. he took as much delight and pleasure in them as a poor traveller would do if he found grapes in a wilderness, where he most needed them and least expected them. But, second, see the great disgrace they put upon themselves ; God set them apart for himself as a peculiar people, but they went to Baal-peor, joined with the Moabites in sacrificing to that dirty dunghill deity, Numb. xxv. 2, 3, and they *separated themselves unto that shame*. Note, whatever those separate themselves to that forsake God, it will certainly be a *shame* to them first or last.

11..17. Observe the prophet's prayer, v. 14, *Give them, O Lord : what shall I give ? What shall I ask for a people thus*

in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes *are* revolvers.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X.

I. The people of Israel are charged with gross corruptions in the worship of God, v. 1, 2-5, 6-8. II. They are charged with corruptions in the administration of the civil government, v. 3, 4-7. III. They are charged with imitating the sins of their fathers, v. 9-11. IV. They are earnestly invited to repent, v. 12-15.

ISRAEL is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king; because we feared not the LORD, what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judg-

doomed to destruction? it is this: since the decree is gone forth that they must either die from the womb, or be brought forth for the murderer; of the two let them rather *die from the womb*. Rather let them have no children than have them to be made miserable; for the same reason when a total ruin was coming on the Jewish nation, Christ said, *Blessed is the womb that never bare, and the paps that never gave suck*, Luke xxiii. 29. Those that are childless may with this reconcile themselves to the will of God herein, that the time may come, when if they were not so, they would wish they had been so.

CHAP. X. 1-8. The people of Israel made no conscience of what they said, and what they did in the most solemn manner, v. 4. First, not of what *they said* in *swearing*, which is the most solemn speaking. *They have spoken words*, and words only, for they meant not as they said. Second, nor of what they did in *judgment*, which is the most solemn acting; justice could not take place when men made nothing of forswearing themselves, for thus *judgment*, which should have been a healing medicinal plant, and of a sweet smell, *sprung up as hemlock*, which is both nauseous and noxious, in the *furrows of the field*, in the field that was ploughed and furrowed for good corn. The calf at Bethel was the sovereign idol; that was it which the inhabitants of Samaria doted

ment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah; there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

most upon, now it is here foretold that that should be destroyed; *The glory of it is departed from it*, v. 5, when it is thrown down and defaced, no more to be worshipped; but that is not all, *It shall also be carried to Assyria* (as some think that the calf at Dan was some time before) *for a present to king Jareb*.

9-15. Here they are put in mind of the sins of their fathers and predecessors, for which God would now reckon with them. It was told them, chap. ix. 9, that they had *corrupted themselves, as in the days of Gibeah*, and here, v. 9, *O Israel, thou hast sinned from the days of Gibeah*. Not only the wickedness that was committed in *that age* is revived in *this*, and re-acted, a copy from that original, but the wickedness that was committed in *that age* hath been continued in a constant series and succession through all the intervening ages down to this; so that the measure of iniquity had been long in filling and still there had been made additions to it. See what the chastisement is, *The people shall be gathered against them*, as all the other tribes were against Benjamin in the battle of Gibeah. One of the rabbins thus descants upon it: "Because they receive not chastisement from me by my prophets, who in my name rebuke them, I will chastise them by the hands of the people which shall be *gathered against them, when they shall bind themselves in their two furrows*," i. e. when they shall

13 Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies. Because thou didst trust in thy way, in the multitude of thy mighty men,

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAP. XI.

I. The great goodness of God towards Israel, v. 1-3, 4. II. Their ungrateful carriage towards him, v. 2, 3, 4-7-12. III. Threatenings of wrath against them, v. 5, 6. IV. Mercy remembered, v. 8, 9. V. Promises of what God would yet do for them, v. 10, 11. VI. An honourable character given of Judah, v. 12.

WHEN Israel *was* a child then I loved him, and called my son out of Egypt.

2 As they called them, so they went from them: they sacrificed unto Baalim, and burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of

Egypt, but the Assyrian shall be his king, because they refused to return.

6 And the sword shall abide in his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

8 ¶ How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? *how* shall I make thee as Admah? *how* shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the holy One in the midst of thee; and I will not enter into the city.

10 They shall walk after the LORD; he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria, and I will place them in their houses, saith the LORD.

12 ¶ Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

think to fortify themselves as it were within a double entrenchment. Or, *When I shall bind them to their two furrows*, i. e. bring into servitude to the Assyrians, who shall keep them under the yoke as oxen in the plough, who are bound to the two furrows up the field and down it, and dare not for fear of the goad stir a step out of them. Their cities and strong holds shall be a prey to the enemy: the fortresses which they confided in, and in which they had laid up their effects, shall be seized and rifled, *as Shalman spoileth Beth-arbel in the day of battle*. This refers to some event that had lately happened, not elsewhere recorded; and probably Shalman is the same with Shalmaneser king of Assyria, who had lately put some town, or castle, or house (*Beth-arbel is the house of Arbel*), under military execution, which perhaps he used with severity in the beginning of his conquests, to terrify other garrisons into a speedy surrender at the first summons; God tells them that thus Samaria should be *spoiled*.

CHAP. XI. 1-7. The first verse is said to have been fulfilled in Christ, when upon the death of Herod he and his parents were called out of Egypt, Matt. ii. 15, so that the words have a double aspect, speaking *historically* of the calling of Israel out of Egypt, and *prophetically* of the bringing of Christ thence; and the former was a type of the latter. The calling of Christ out of Egypt was a figure of the calling of all that are his through him out of spiritual slavery. God brought the people of Israel into his service by mild and gentle methods, v. 4, *I drew them with cords of a man, with bands of love*. It is God's work to draw poor souls to himself; and none can come to him except he draw them. *He shall not return*

into the land of Egypt, though that was a house of bondage grievous enough, but he shall go into a harder service, for *the Assyrian shall be his king*, who will use them worse than ever Pharaoh did.

8-12. It is a great encouragement to our hope in God's mercies, to remember that he is *God, and not man*: he is *the holy One*. One would think this were a reason why he should reject such a provoking people; no, God knows how to spare and pardon poor sinners, not only without any reproach to his holiness, but very much to the honour of it; as he is *faithful and just to forgive us our sins*, and therein declares his righteousness, now Christ has purchased the pardon, and he hath promised it.

The apostle speaks of *mighty signs and wonders* that were wrought by the preaching of the gospel from Jerusalem round about to Illyricum, Rom. xv. 19. Then the children trembled from the west. And whereas Israel after the flesh was dispersed in Egypt and Assyria, it is promised that they shall be effectually summoned from thence, v. 11, *They shall tremble*, i. e. they shall come trembling and with all haste, *as a bird upon the wing out of Egypt, and as a dove out of the land of Assyria*; a dove is noted for swift and constant flight, especially when she flies to her windows, which the flocking of Jews and Gentiles to the church is here compared to, as it is, Isa. lx. 8. Wherever they are that belong to the election of grace, east, west, north, or south, they shall *hear the joyful sound*, and be wrought upon by it; they of Egypt and Assyria shall come together, those that lay most remote from each other shall meet in Christ, and be incorporated in the church. Of the uniting of Egypt and Assyria it was prophesied, Isa. xix. 23.

CHAP. XII, XIII.

CHAP. XII.

The crimes of Israel and Judah.

EPHRAIM feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb, and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed; he wept and made supplication unto him: he found him in Beth-el, and there he spake with us;

5 Even the LORD God of hosts; The LORD is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment; and wait on thy God continually.

7 ¶ He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

9 And I, that am the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 I have also spoken by the prophets; and I have multiplied visions, and used similitudes, by the ministry of the prophets.

CHAP. XII. 1-6. Three glorious things concerning Jacob the person, Jacob the people are here put in mind of. First, his struggling with Esau in the womb. Second, his wrestling with the angel. Third, his meeting with God at Bethel. There God spake with them exceeding great and precious promises, which they had despised and lost the benefit of.

Two inferences are here drawn from these stories concerning Jacob, for instruction to his seed. First, from what passed between God and Jacob, we may learn, that *Jehovah, the Lord God of hosts, is the God of Israel*. Second, is this so that Jacob thy father had this communion with the Lord God of hosts, and is this still his memorial? Then let those that have gone astray from God be converted to him; therefore turn thou to thy God. Let those that walk with God be encouraged to live a life of dependence upon him; wait on thy God continually, with a believing expectation to receive from him all those succours and supplies thou standest in need of.

7-15. *He is a merchant*. The margin reads it as a proper name, *He is a Canaan, or a Canaanite*, unworthy to be denominated from Jacob and Israel, and worthy to be cast out with a curse from this Vol. II.

11 *Is there iniquity in Gilead?* surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his LORD return unto him.

CHAP. XIII.

I. The people of Israel threatened for their idolatry, v. 1-4, II. For their wantonness, v. 5-8. III. The ruin that is coming upon them, v. 12, 13-15, 16. IV. Those among them that yet retain a respect for their God, are here encouraged to hope that he will yet appear for their relief, v. 9, 10, 11-14.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal he died.

2 And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning-cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the flour, and as the smoke out of the chimney.

4 ¶ Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour besides me.

good land, as the Canaanites were; see Amos ix. 7. But Canaan sometimes signifies a *merchant*, and therefore most likely to do so here, where Ephraim is charged with deceit in trade. Ephraim forgot that God brought him out of Egypt, and brought him up to be what he was, and was proud of his wealth, and took sinful courses to increase it; and therefore God threatens to bring him to a tabernacle state again, to a poor, mean, desolate, unsettled condition. It is just with God when men have by their sins turned their tents into houses, by his judgments to turn their houses into tents again.

CHAP. XIII. 1-4. *While Ephraim spake, trembling, or with trembling, i. e.* (as Dr. Pocock understands it) while he behaved himself towards God as his father Jacob did, with weeping and supplications, and spake not proudly and insolently against God and his prophets, while he kept up a holy fear of God, and worshipped him in that fear, so long he exalted himself in Israel, i. e. he was very considerable among the tribes, and made a figure; Jeroboam, who was of that time, exalted himself and his family. Those that humble themselves, especially that humble themselves before God, shall be exalted.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them as a bear *that is* bereaved of her whelps, and I will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me is thine help.

10 I will be thy king; where is any other that may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travailing woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and

his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

This chapter is a lesson for penitents, and some such there were in Israel at this day.

O ISRAEL, return unto the Lord thy God: for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backslidings, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

5..8. Now all this teacheth us, that abused goodness turns into the greater severity. Those who despise God and affront him, when he is to them as a careful tender shepherd, shall find he will be even to his own flock as the beasts of prey are.

9..16. The first of these verses is the summary or contents of all the rest, v. 9, where we have, first, all the blame of Israel's ruin laid upon themselves. Second, all the glory of Israel's relief ascribed to God; *but in me is thy help*. That is, 1, it might have been; I would have helped thee, and healed thee, but thou wouldst not be healed and helped, but was resolutely set upon thine own destruction. Nay, 2, it may be yet; thy case is bad, but it is not desperate; *Thou hast destroyed thyself*, but come to me and I will help thee. Let us now see how God was the help of this self-destroying people, how he was their only help. Verse 10, *I will be thy king*, to rule and save thee; though they had refused to be his subjects, and had rebelled against him, yet he would still be their king, and would not abandon them. God will do that for them which no other king could do if they had one: v. 14, *I will ransom them from the power of the grave*. Though Israel, according to the flesh, be abandoned to destruction, God has mercy in store for his spiritual Israel, in whom all the promises were to have

their accomplishment, and this among the rest, for to them the apostle applies it, 1 Cor. xv. 55, and particularly to the blessed resurrection of believers at the great day, yet not excluding their spiritual resurrection from the death of sin, to a holy, heavenly, spiritual, and divine life.

CHAP. XIV. 1..3. Sinners are not required to bring sacrifices and offerings, but penitent prayers and supplications; the fruit of thy lips, yet not of the lips only, but of the heart, else words are but wind. One of the rabbins saith, they must be such words as proceed from what is spoken first in the inner man; the heart must dictate to the tongue.

4..7. We have here an answer of peace to the prayers of returning Israel; they seek God's face, and they shall not seek in vain; God will be sure to meet them in a way of mercy, who return to him in a way of duty. If we speak to God in good prayers, God will speak to us in good promises; as he answered the angel with good words, and comfortable words, Zech. i. 13. If we take with us the foregoing words in our coming to God, we may take home with us these following words for our faith to feast upon; and see how these answer those.

CHAP. I.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir-tree; from me *is* thy fruit found.

9 Who *is* wise, and he shall understand

8, 9. God's discovery of himself both in the judgments of his mouth, and in the judgments of his hand, is to us according as we

these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them; but the transgressors shall fall therein.

are affected under it; the same sun softens wax and hardens clay.

THE BOOK OF J O E L.

We are altogether uncertain concerning the time when this prophet prophesied; it is probable it was about the same time that Amos prophesied, for the reason Dr. Lightfoot gives, because he speaks of the same judgments of locusts, and drought, and fire, that Amos laments, which is an intimation that they appeared about the same time, Amos in Israel, and Joel in Judea. Hosea and Obadiah prophesied about the same time; and it appears that Amos prophesied in the days of Jeroboam the second king of Israel, Amos. vii. 10.

CHAP. I.

This chapter is the description of a lamentable devastation made of the country of Judah by locusts and caterpillars.

THE word of the LORD that came to Joel, the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the

canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offer-

CHAP. I. 1-7. Here is an invasion of the country of Judea by a great army. Many interpreters, both ancient and modern, understand it of armies of men; the forces of the Assyrians, that under Sennacherib took all the defenced cities of Judah, and then, no doubt, made havock of the country, and destroyed the products of it; nay, some make the four sorts of animals here named, v. 4, to signify the four monarchies, which in their turns were oppressive to the people of the Jews, one destroying what had escaped the fury of the other. But it seems much rather to be understood literally of armies of insects coming upon the land, and eating up the fruits of it. Observe what these animals are that are sent against them, *locusts* and *caterpillars*, *palmer-worms* and

canker-worms, v. 4. We cannot now describe how these differed from one another, they were all little insects, any one of them despicable, and which a man might easily crush with his foot or with his finger; but when they came in vast swarms or shoals of them, they were very formidable, and eat up all before them. God is Lord of hosts, has all creatures at his command, and when he pleaseth can humble and mortify a proud and rebellious people by the weakest and most contemptible creatures.

8-13. The judgment is here described as very *lamentable*, and such as all sorts of people should share in; it shall not only rob the drunkards of their pleasure; if that were the worst of it, it might be the better borne, but it shall deprive others of their ne-

ing is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of them.

13 Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD,

15 Alas, for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed because they have no pasture: *yea*, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

I. A further description of that terrible desolation which should be made in the land of Judah by the locusts and caterpillars, v. 1..11. II. A serious call to the people, v. 12..17. III. A promise that upon their repentance God would remove the judgment, v. 18..27. IV. A prediction of the setting up of the kingdoms of the Messiah in the world, by the pouring out of the Spirit in the latter days, v. 28..32.

BLLOW ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; *yea*, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array.

6 Before their face the people shall be much pained; all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they

cessary subsistence, who are therefore called to lament, v. 8. as a virgin laments the death of her lover, to whom she was espoused, but not completely married, yet so as that he was in effect *her husband*; or, as a *young woman* lately married, from whom the *husband of her youth*, her young husband, or the husband to whom she was married when she was young, is suddenly taken away by death. The more we are *wedded* to our creature comforts, the harder it is to part with them. See that parallel place, Isa. xxxii. 10, 11, 12.

14..20. We have observed abundance of tears shed for the destruction of the fruits of the earth by the locusts; now here we have those tears turned into the right channel, that of repentance

and humiliation before God; the judgment was very heavy, and here they are directed to own the hand of God in it, his *mighty hand*, and to *humble themselves* under it.

CHAP. II. 1..11. Some think with this cloud of locusts God sent terrible thunder, for that is called, *the voice of the Lord*, and was another of the plagues of Egypt, and this made the heavens and the earth tremble. It is the *day of the Lord*, as it was called, v. 1, for in this war we are sure he carries the day; it must needs be his, for *his camp is great* and numerous, those whom he makes war upon, he can, as here, overpower with numbers; and whoever he employs to *execute his word*, as the minister of his justice, is sure to be made *strong*. And this makes the *great day* of the

shall walk every one in his path; and *when* they fall upon the sword they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses: they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army; for his camp is very great; for *he is* strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders; gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet:

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over

them: wherefore should they say among the people, Where is their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer, and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and *that I am* the LORD

Lord *very terrible* to all those, who in that day are to be made the monuments of his justice; for *who can abide it?* None can escape the arrests of God's wrath, can make head against the force of it, or bear up under the weight of it, 1 Sam. vi. 20. Psalm lxxvi. 7.

12-17, We have here an earnest exhortation to repentance, inferred from that desolating judgment described and threatened in the foregoing verses, *Therefore now turn ye to the Lord.* Thus you must answer the end and intension of the judgment; for it was sent for this end, to convince you of your sins, to humble you for them, to reduce you to your right minds. Thus you may stay the progress of the judgment. Things are bad with you, but thus you

may prevent their growing worse; nay, if you take this course, they will soon grow better.

18-27. See how ready God is to succour and relieve his people, how he *wants to be gracious*; as soon as ever they humble themselves under his hand, and pray, and seek his face, he presently meets them with his favours; they prayed that God would *spare them*, and see here with what *good words, and comfortable words*, he answered them; for God's promises are real answers to the prayers of faith, because with him saying and doing are not two things. *I will remove far off from you the northern army*, that army of locusts and caterpillars that invaded you from the north,

your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants, and upon the handmaids, in those days will I pour out my Spirit.

30 And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

CHAP. III.

Here is a prediction, I. Of God's reckoning with the enemies of his people, v. 1-8. II. Of God's judging all nations when the measure of their iniquity is full, v. 9-17. III. Of the provision God has made for the refreshment of his people, v. 18-21.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my

brought in upon the wings of a north wind, an army which you could put no stop to the progress of.

28-32. The blessing itself here promised is the *pouring out of the Spirit of God*, his gifts, graces, and comforts, which the blessed Spirit is the author of. We often read in the Old Testament of the Spirit of the Lord coming by drops, as it were, upon the judges and prophets whom God raised up for extraordinary services, but now the Spirit shall be *poured out* plentifully in a full stream, as was promised with an eye to gospel-times, Isa. xlv. 3, *I will pour my Spirit upon thy seed*. The time fixed for this is afterwards, after the fulfilling of the foregoing promises, this shall be fulfilled. St. Peter expounds this of *the last days*, the days of the Messiah, by whom the world was to have its last revelation of the divine will and grace in the *last days* of the Jewish church, a little before its dissolution. The Spirit shall be *poured out upon all flesh*, i. e. not as hitherto upon Jews only, but upon Gentiles also, for in Christ there is no distinction between Jew and Greek, Rom. x. 11, 12. By these extraordinary gifts the Christian church was founded and *set up*, and the Scriptures written, and ministry settled, by which, with the ordinary operations and influences of the Spirit, it was to be afterwards maintained and kept up. The *kingdom of glory* shall be introduced by the universal change of nature, v. 30, 31. The judgments of God upon a sinful world, and the frequent destruction of wicked kingdoms by fire and sword, are prefaces to and presages of the judgment of the world at the last day. Those on whom the Spirit is poured out, shall foresee and

people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things.

6 The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up:

foretel that *great and terrible day of the Lord*, and expound the *wonders in heaven and earth* that go before it; for as to his first coming, so to his second did and do all the prophets bear witness, Rev. x. 7.

CHAP. III. 1-8. They who have *combined together* against God's people, *with one consent*, shall be *brought down into the valley of Jehoshaphat*, which lay near Jerusalem, and there *God will plead with them*. It was in this valley of Jehoshaphat (as Dr. Lightfoot says) that Sennacherib's army, or part of it, lay, when it was destroyed by an angel. They came together to ruin Jerusalem, but God brought them together for their own ruin, *as sheaves in the floor*, Micah iv. 12. The Tyrians and Philistines, when they seized any of the children of Judah and Jerusalem, either took them prisoners in war or kidnapped them, they *sold them* to the Grecians, with whom the men of Tyre traded in the *persons of men*, Ezek. xxvii. 13, that they *might remove far from their own border*, v. 6. It was a great reproach to Israel, God's first-born, his free-born, to be thus bought and sold among the heathen.

9-17. What the Psalmist had long before ordered to be *said among the heathen*, Psalm xcvi. 10, the prophet here will have in like manner to be published to all nations, that *the Lord reigns*, and that *he comes, he comes to judge the earth*, as he had long been *judging in the earth*. The notice here given of God's judging the nations, may have reference to the destruction of Sennacherib, Nebuchadnezzar, Antiochus, and to the Antichrist especially,

CHAP. III.

10 Beat your plow-shares into swords, and your pruning-hooks into spears: let the weak say, *I am strong*.

11 Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle; for the harvest is ripe: come, get ye down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the

LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion.

all the proud enemies of the Christian church; but some of the best interpreters, ancient and modern (particularly the learned Dr. Pocock) think the scope of these verses is to set forth the day of the *last judgment*, under the similitude of God's making war upon the enemies of his kingdom, and his gathering in the harvest of the earth, both which similitudes we find used in the Revelation, chap. xix. 11, . . . xiv. 18.

18..20. These promises with which this prophecy concludes, have their accomplishment in part, in the kingdom of grace, and

the comforts and graces of all the faithful subjects of that kingdom, but will have their full accomplishment in the kingdom of glory, for as to the Jewish church, we know not of any event concerning that, which answers the extent of these promises; and what instances of peace and prosperity they were blessed with, which these may be supposed to be a hyperbolical description of, they were but figures of *better things* reserved for us, *that they* in their best estate *without us might not be made perfect*.

THE BOOK OF

A M O S.

Though this prophet appeared a little before Isaiah, yet he was not, as some have mistaken, that Amos, that was the father of Isaiah, (Isa. i. 1.) for in the Hebrew their names are very different; and their families too of a different character; for Isaiah was a courtier, Amos a country-farmer. He begins with threatenings against the neighbour-nations that were enemies to Israel, chap. i. and ii. Then calls Israel to account; and judgeth them for their idolatry, their unworthy walking under the favours God had bestowed upon them, and their incorrigibleness under his judgments, chap. iii. and iv. He calls them to repentance, chap. v. rejecting their hypocritical sacrifices, unless they did repent. He foretels the desolations that were coming upon them, notwithstanding their security, chap. vi. some particular judgments, chap. vii. particularly on Amaziah; and after other reproofs and threatenings, chap. viii. and ix. concludes with a promise of the setting up of the Messiah's kingdom, and the happiness of God's spiritual Israel therein; just as the prophecy of Joel concluded. These prophets having opened the wound in their reproofs and threatenings, which shew *all wrong*, in the promises of gospel-grace open the remedy, which alone will *set all to rights*.

CHAP. I.

I. The general title of this prophecy, v. 1, with the general scope of it, v. 2. II. God's particular controversy with Syria, v. 3.. 5. with Palestine, v. 6.. 8. with Tyre, v. 9, 10, with Edom, v. 11, 12, and with Ammon, v. 13.. 15.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof: because they have threshed Gilead with threshing-instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof;

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof: because they delivered up the whole captivity, to Edom, and remembered not the brotherly covenant.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof: because they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAP. I. 1..2. These prophecies were delivered *two years before the earthquake*; that earthquake which is mentioned to have been *in the days of Uzziah*, Zeck. xiv. 5, which put the nation into a dreadful fright, for it is there said they *fled before it*. The introduction to these prophecies, contains the general scope of them, v. 2. *The Lord will roar from Zion*. His threatenings by his prophets, and the executions of those threatenings in his providences, will be as *terrible* as the *roaring* of a lion is to the shepherds and their flocks.

3..25. The indictment drawn up against these nations is thus far the same, (1.) That they are charged in general with *three transgressions* and *with four*, i. e. with *many* transgressions; as by *one or two* we mean *a few*, so by *three or four* we mean *many*, or with *three* and *four*, i. e. with *seven* transgressions, a number of perfection; intimating that they have *filled up the measure of their iniquities*, and are ripe for ruin. The *peculiar sin* of Damascus was using the Gileadites barbarously; they *threshed Gilead with threshing instruments of iron*, v. 3. which may be understood either literally, of their putting the inhabitants of Gilead to the torture or to cruel deaths, whom they got into their hands; as David

put the Ammonites under *saws* and *harrows*, 2 Sam. xii. 31, we read with what inhumanity Hazael king of Syria prosecuted his wars with Israel, 2 Kings viii. 12. The *peculiar sin* of the Philistines was *carrying away captive the whole captivity*, either of Israel or Judah, which some think refers to that inroad made upon Jehoram, when they took away *all the king's sons*, and *all his substance*, 2 Chron. xxi. 17. Or perhaps to their seizing those that fled to them for shelter when Sennacherib invaded Judah, and *selling them to the Grecians*, Joel iii. 4..6. or (as here) to the Edomites, who were always sworn enemies to the people of God. The *peculiar sin* of Tyre, is, *delivering up the whole captivity to Edom*, i. e. selling to the Edomites, those of Israel that fled to them for shelter, or any way fell into their hands. Herein they forget the *brotherly covenant*, the league that was between Solomon and Hiram king of Tyre, 1 Kings v. 12. which was so intimate, that Hiram called Solomon his brother, 2 Kings ix. 13. The *peculiar sin* of Edom was an unmerciful, unwearied pursuit of the people of God, and their taking all advantages against them to do them a mischief, v. 11. Concerning the Ammonites, v. 13, 14, 15. See how *violently* the fire of *their anger* turned against *the people of God*;

CHAP. II.

I. God's controversy with Moab, v. 1-3. II. With Judah, v. 4, 5. III. With Israel.

THUS saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name:

8 And they lay *themselves* down upon

they not only triumphed in their calamities, as we find, Ezek. xxv. 2-6. but they did themselves use them barbarously, they *ripped up the women with child of Gilead*, a piece of cruelty, the very mention whereof strikes a horror upon one's mind; one would think it not possible that any of the *human* race should be so *inhuman*. Hazael was guilty of it, 2 Kings viii. 12.

CHAP. II. 1-8, Moab's fourth transgression, as theirs who were before set to the bar, was *cruelty*; the instance given refers not to the people of God, but to a heathen like themselves: The king of Moab *burnt the bones of the king of Edom into lime*. We find there was war between the Edomites and the Moabites, in which the king of Moab in distress and rage offered his own son for a burnt-offering to appease his deity, 2 Kings iii. 26. 27. And it should seem that afterwards he or some of his successors, in revenge upon the Edomites for bringing him to that extremity, having an advantage against the *king of Edom*, either seized him alive and burnt him to ashes, or slew him and burnt his body, or digged up the bones of their dead king, of that particularly who had so straitened him, and, in token of his rage and fury, *burnt them to lime*, and perhaps made use of the powder of his bones for the white-washing of the walls and cieling of his palace, that he might please himself with the sight of that monument of his revenge.

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clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the house of their God.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it not even thus*, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow: and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAP. III.

A stupid, senseless, heedless people, are in this chapter called upon to take notice, I. Of the judgments of God denounced against

The sin here charged upon Judah is different from all the rest. The other nations were reckoned with for injuries done to men, but Judah is reckoned with for indignities done to God, v. 4. Observe here, what the sins were for which God would reckon with Israel.

1, *Perverting justice*:

2, *Oppressing the poor*, and seeking to benefit themselves by doing them a mischief: *They pant after the dust of the earth on the head of the poor*; they *swallow up the poor* with the utmost greediness, and make a prey of them that are in sorrow, *with dust on their heads*.

3, *Abominable uncleanness*, even incest itself, such as is not named among the Gentiles, that *a man should have his father's wife*, 1 Cor. v. 1.

4, *Regaling themselves*, and yet pretending to honour their God with that which they had got by oppression and extortion, v. 8.

9-16. It is here threatened in the three last verses, that when God comes forth to contend with this provoking people, they shall not be able to stand before him, to flee from him, or to make their part good with him; for when God judgeth he will overcome. When the Assyrian army comes to lay the country waste by sword and captivity, none shall escape, but every one shall have his share in the common desolation.

them, v. 1-8. II. Of the sins that were found among them 9-15.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria: and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

CHAP. III. 1-8. The distinguishing favours of God to us, if they do not serve to *restrain* us from sin, shall not serve to *exempt* us from punishment; nay, the nearer any are to God in profession, and the kinder notice he has taken of them, the more severely will he reckon with them, if they by a course of wilful sin profane their character, violate their engagements, and put a slight upon the favours and honours with which they have been distinguished. They could not expect any comfortable communion with God, unless they first made their peace with him, v. 3. *Can two walk together except they be agreed?* The warnings God gave them of judgments approaching were not causeless and groundless merely to amuse them, but certain declarations of the wrath of God against them, which they would infallibly feel the effects of, v. 4. *Will a lion roar in the forest when he has no prey in view?* Their own wickedness was the procuring cause of these judgments so they shall not be removed till they have done their work, v. 5. It is *their own sin* that has entangled them; for *can a bird fall in a snare upon the earth where no gin is for him?* It is nothing but *their own repentance* that can disentangle them; for *shall one take up a snare from the earth* which he laid with design, except he have taken something as he designed? so neither will God remove the affliction he hath sent, till it have done its work, and accomplished that for which he sent it. The evil of sin is from ourselves, it is our own doing; but the evil of trouble, personal or public, is from

10 For they know not to do right, saith the LORD: who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch.

13 Hear ye and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

The Israelites are threatened for their sins, and exhorted to humble themselves before God.

HEAR this word, ye king of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

God. Upon the *sounding of a trumpet*, to give notice of the approach of the enemy, or upon the *roaring of a lion*.

9-15. God's controversies with sinners do not fear a scrutiny, even Philistines and Egyptians will be made to see and say, that *the ways of the Lord are equal*, but *our ways are unequal*. They shall be in the hands of the enemy, as a lamb in the mouth of a lion, all devoured and eaten up, and they shall be utterly unable to make any resistance; and if any do make their escape, so as neither to fall by the sword, nor to go into captivity, yet they shall be very few, and those of the meanest and least considerable, like *two legs* or shanks of a lamb, or it may be a *piece of an ear*, which the lion drops, or *the shepherd* takes from him when he has eaten the whole body; so perhaps here and there one may escape from Samaria and from Damascus, when the king of Assyria shall fall upon them both; but none to make any account of: and those that do escape, it shall be with the utmost difficulty and hazard, by hiding themselves in the *corner of a bed*, or under the *bed's feet*; which intimates that their spirits shall be quite cowed and broken; and they shall sneak shamefully in the time of danger; they shall not hide themselves in dens and caves, but in the *corner of a bed*, or the *piece of a bed*, such as poor people must be content with.

CHAP. IV. 1-5. Amos had been a *herdsman*, and he speaks in the dialect of his calling, comparing the rich and great men, that lived in luxury and wantonness to the *king of Bashan*. They

CHAP. V.

2 The Lord God hath sworn by his holiness, that, lo, the day shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And he shall go out at the breaches, every *cow at that which* is before her, and ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to Beth-el and transgress, at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years.

5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free-offering; for this liketh you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your

nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

CHAP. V.

Exhortations to repentance.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is none* to raise her up.

3 For thus saith the Lord God: The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be none* to quench *it* in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

say to their masters, i. e. to the masters of the poor, that abuse them, and violently take from them what they have, when they ought to have relieved them, they say to them, Bring, and let us drink, let us feast with you upon the gains of your oppression, and then we will protect you, and stand by you in it, and reject the appeals of the poor against you.

6. 13. Let us humble ourselves before this God, prepare to meet him, and give all diligence to make him *our God*, for happy the people whose God he is, that have all this power engaged for them.

CHAP. V. 1. 3. The lessening of the numbers of God's spiritual

Israel by death or desertion, is just matter for *lamentation*; for by whom shall Jacob arise, by whom shall the days of piety be repaired, when he is thus *made small*?

4. 14. We must love good principles, and adhere to them, love to do good, and abound in it; love good people, and good converse, and good duties; and whatever good we do, we must do it from a principle of love; do it of choice and with delight. And they who thus *love good* will *seek it*, will contrive to do all the good they can, and enquire for opportunities to do it; and endeavour it to the utmost of their power. They will also *hate evil*, with a hor the thought of doing an unjust thing; and abstain from all

8 *Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:*

9 That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore the prudent shall keep silence in that time: for it is an evil time.

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call all the husbandmen to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

appearance of it. In vain do we pretend to seek God in our devotions, if we do not seek good in our whole conversations.

16..20. The day of the Lord will be a dark, dismal, gloomy day to all impenitent sinners: the day of judgment will be so; and sometimes the day of their present trouble. And when God makes a day dark, all the world cannot make it light.

21..27. Did you offer to me sacrifices? i. e. to ME only? No, and therefore not at all to ME acceptably; for the law of worshipping the Lord our God is, That *him only we must serve*. But you have borne the tabernacle of your Moloch, v. 26. little shrines that you made to carry about with you, pocket-idols for your pri-

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

CHAP. VI.

Israel's wantonness plagued.

WOE to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hemath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border.

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch

vate superstition, when you durst not be seen to do it publicly. You have had the images of your Moloch, your king, probably representing the sun, that sits king among the heavenly bodies, and Chiun, or Remphan, as Stephen calls it, Acts vii. 43. after the LXX. which it is supposed represented Saturn, the highest of the seven planets.

CHAP. VI. 1..7. The first words of the chapter are the contents of these verses; but they sound very strange and contrary to the sentiments of a vain world, *Woe to them that are at ease*; we are ready to say, *Happy they that are at ease*; these are looked upon as doing well for themselves that do well for their bodies and make

themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of music, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the Lord the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, that if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord.

11 For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

much of them, but against them this *woe* is denounced, and we are here told what their *case* is, and what the *woe* is.

8..14. *Shall horses run upon the rock?* to hurl or harrow the group there? Or will *one plough there with oxen?* No, for there will be no profit to countervail the pains; God had sent them his prophets to *break up their fallow-ground*, but they found them as hard and inflexible as the rock. They *rejoiced in a thing of nought*, pleased themselves with a fancy that no evil should befall them, though they had no ground at all for that confidence, nothing to trust to that would bear any weight.

CHAP. VII. 1..9. God is here coming forth against this sinful nation, first by one judgment, and then by another.

He begins with the judgment of *famine*; the prophet saw this in Vol. II.

14 But, behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hemath, unto the river of the wilderness.

CHAP. VII.

In this chapter we have, I. Israel threatened, v. 1..9. II. Amos persecuted, v. 10..17.

THUS hath the Lord God shewed unto me: and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small.

3 The Lord repented for this: it shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumb line, with a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

vision: He saw God forming grasshoppers or locusts, and bringing them up upon the land to eat up the fruits of it, and so to strip it of its beauty, and starve its inhabitants. He proceeds to the judgment of *fire*, to shew that he has many arrows in his quiver, many ways of humbling a sinful nation, v. 4. *The Lord God called to contend by fire.* A fire was kindled among them; by which is meant, either a great drought: the heat of the sun which should have warmed the earth scorched it, and burnt up the roots of the grass which the locusts had eaten the spires of: Or a raging fever, which was as a fire in their bones, which devoured and cut up multitudes: Or lightening, fire from heaven, which consumed their houses, as Sodom and Gomorrah were consumed, chap. iv. 11. Or it was the burning of their cities, either by accident, or

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

14 Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, prophesy not against Israel, and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land,

CHAP. VIII.

The vision of a basket of summer-fruit.

THUS hath the LORD God shewed unto me; and, behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou?

by the hand of the enemy, for *fire* and *sword* used to go together; thus were the towns wasted, as the country was by the grasshoppers. This *fire* which God called for did terrible execution, it *devoured the great deep*, as the fire that fell from heaven on Elijah's altar *licked up* the water that was *in the trench*.

10..17. It is to no purpose to contend with the judgments of God, for when God judgeth he will overcome. Stopping the mouths of God's ministers will not stop the progress of God's word, for it shall not return void.

CHAP. VIII. 1..3. Amos saw a *basket of summer-fruit* gathered and ready to be eaten, which signified that they were *ripe* for destruction, rotten ripe, and it was time for God to put in the sickle of his judgments, and to cut them off; nay, the thing was in effect done already, and they lay ready to be eaten up.

4..10. When the proud oppressors were employed in religious

And I said, A basket of summer-fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God; *there shall be* many dead bodies in every place: they shall cast *them* forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, when will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the

services they were thinking of their marketings, their hearts *went after their covetousness*, Ezek. xxxiii. 31, and thus made my Father's house a house of merchandise, nay, a den of thieves. Therefore they were weary of holy duties, because their worldly business stood still the while, in which they were as in their element, but in God's sanctuary as a fish upon dry ground. Those are strangers to God, and enemies to themselves, that love market-days better than sabbath-days, that would rather be selling corn than worshipping God.

11..14. The Jewish church after Malachi had no prophets for many ages; and some think this threatening look further yet, to the blindness which is in part happened to Israel in the days of the Messiah, and the veil that is on the heart of the unbelieving Jews. They reject the gospel and the ministers of it that God doth send to them, and covet to have prophets of their own as their fathers

Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.

CHAP. IX.

In this chapter we have, I. Judgments threatened, v. 1..10. II. Mercy promised, which was to be bestowed in the latter days, v. 11..15.

I SAW the LORD standing upon the altar; and he said, Smite the lintel of the door, that the posts may shake; and cut them in the head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

them, they were unchurched, and cast out of covenant, became as children of the Ethiopians, and are so to this day. And it is true of those that are called Christians, but do not live up to their name and profession, that rest in the form of piety, but live under the power of reigning iniquity, that they are to God as children of the Ethiopians; he rejects them and their services.

11..15. To him to whom all the prophets bear witness, this prophet here in the close bears his testimony, and speaks of that day, those days that shall come in which God will do great things

had, but they shall have none; the kingdom of God being taken from them and given to another people.

CHAP. IX. 1..10. Wherever sinners flee for shelter from God's justice, it will overtake them, and the shelter will prove but a refuge of lies; what David saith of the ubiquity of God's presence, Psalm cxxxix. 7, 8, 9, is here said of the extent of God's power and justice. This is an intimation of the rejection of the unbelieving Jews in the days of the Messiah; because they embraced not the doctrine of Christ, the kingdom of God was taken from

15 And I will plant them upon their land, their land which I have given them, saith and they shall no more be pulled up out of the LORD thy God.

for his church, by the setting up of the kingdom of the Messiah, for the rejecting of which the rejection of the Jews was foretold in the foregoing verses. The promise here is said to agree to the

planting of the Christian church, and in that to be fulfilled, Acts xv. 15, 16, 17.

THE BOOK OF O B A D I A H.

This is the shortest of all the books of the Old Testament; and yet it is not to be passed by, or thought meanly of, for it is stamped with a divine authority: there may appear much of God in a *short* sermon, in a *little* book, and much good may be done by it. This book is entitled, *The vision of Obadiah*. This Obadiah, some think, was cotemporary with Hosea, Joel, and Amos; others think he lived about the time of the destruction of Jerusalem, when the children so barbarously triumphed in that destruction.

CHAP. I.

I. Threatenings against Edom, v. 1..16. II. Gracious promises to Israel, v. 17..20.

THE vision of Obadiah. Thus saith the Lord God concerning Edom, We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves come to thee, if robbers by

night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border; the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee; *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For *thy* violence against thy brother

CHAP. I. 1..9. Edom is the nation against which this prophecy is levelled, and some think is put for all the enemies of Israel, that shall be brought down first or last; the rabbins by Edom understand Rome, Rome Christian they understand it of, and have an implacable enmity to it as such; but if we understand it of Rome Anti-Christian, we shall find the passages of it applicable enough. And though Edom was mortified in the times of the Maccabees, as it had been before by Jehoshaphat, yet its destruction seems to have been typical, as their father Esau's rejection, and to have had further reference to the destruction of the gospel-church, for

so shall all God's enemies perish; and we find, Isa. xxxiv. 5, the *sword of the Lord* coming down upon *Idumea*, to signify the general day of God's recompences for the controversy of Zion, v. 8. Because Edom is high and *lifted up*, he imagines none can *bring him down*. Carnal security is a sin that most easily besets men in the day of their pomp, power, and prosperity; and doth as much as any thing both ripen men for ruin and aggravate it when it comes.

10..16. When we have read Edom's doom, no less than utter ruin, it is natural to ask, *Why, what evil hath he done?* what

Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

is the ground of God's controversy with him? Many things, no doubt, were amiss in Edom, they were a sinful people, and a people laden with iniquity; but that one single crime which is laid to their charge, as filling their measure, and bringing this ruin upon them, that for which they here stand indicted, of which they are convicted, and for which they are condemned, is the injuries and wrongs they had done to the people of God, v. 10. Thou hatest him whom God has loved, and because God hath loved him; him whose cause God espouseth, and will plead with jealousy, and in whose interests God is pleased so far to interest himself, as that he takes the violence done to them as done to himself; *whoso toucheth Jacob, toucheth the apple of the eye of Jacob's God.*

17..21. After the destruction of the church's enemies is threatened, which will be completely accomplished in the great day of recompence, and that judgment for which Christ came once, and will come again into this world, here follow precious promises of the salvation of the church, with which this prophecy concludes, as those of Joel and Amos did, which however they might be in

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau a stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*.

19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

part fulfilled in the return of the Jews out of Babylon, notwithstanding the triumphs of Edom in their captivity, as if it were *perpetual*, yet doubtless they are to have their full accomplishment in that *great salvation* wrought out by Jesus Christ, to which all the prophets *bare witness*. The modern rabbins teach their scholars, by Zarephath and Sepharad, to understand France and Spain, grounding upon this a foolish groundless expectation, that some time or other the Jews shall be masters of those countries; and they call and count the Christians Edomites, over whom they are to have dominion. But the promise here, no doubt, has a spiritual signification, and had its accomplishment in the setting up of the Christian church, the gospel Israel, in the world, and shall have its accomplishment more and more in the enlargement of it, and the addition made to it, till the mystical body is completed. The mountain of Zion shall be *saved*; on it *saviours shall come*; the preachers of the gospel, who are called *saviours*, because their business is to save themselves and those that hear them; and in this they are *workers together with Christ*, but to little purpose, if he by his grace did not *work together with them*.

THE BOOK OF JONAH.

This book of Jonah, though it be placed here in the midst of the prophetical books of Scripture, yet it is rather a history than a prophecy; one line of prediction there is in it, *Yet forty days, and Nineveh shall be overthrown*; the rest of the book is a narrative of the preface to, and the consequences of, that prediction. Probably Jonah was himself the penman of this book, and he, as Moses, and other inspired penmen, records his own faults, which is an evidence that in these writings they designed God's glory and not their own. We read of this same Jonah, 2 Kings xiv. 25, where we find that he was of Gath-hepher in Galilee, in a city that belongs to the tribe of Zebulun, in a remote corner of the land of Israel: for the Spirit, which like the wind *blows where it listeth*, will as easily find out Jonah in Galilee, as Isaiah at Jerusalem. We find also that he was a messenger of mercy to Israel in the reign of Jeroboam the second, for the success of his arms, in the *restoring of the coast of Israel*, is said to be *according to the word of the Lord, which he spake by the hand of his servant Jonah the prophet*. Those prophecies were not committed to writing, but this against Nineveh was, chiefly for the sake of the story that depends upon it, and that is recorded chiefly for the sake of Christ, of whom Jonah was a type. It contains also very remarkable instances of human infirmity in Jonah, and of God's mercy both in pardoning *repenting sinners*, witness Nineveh, and in bearing with *repining saints*, witness Jonah.

CHAP. I.

I. Jonah disobeys the divine command, v. 1-2. II. Is cast into the sea, v. 4-16. III. Preserved by a fish, v. 17.

NOW the word of the LORD came unto Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us. What is thine occupation? and whence

CHAP. I. 1-3 Nineveh was at this time the metropolis of the Assyrian monarchy, an eminent city, Gen. x. 11. *a great city, that great city*, forty-eight miles in compass, some make it much more; great is the number of the inhabitants, as appears by the multitude of infants in it, chap. iv. 11. great in wealth, there was no end of its store, Nah. ii. 9. great in power and dominion, it was the city that for some *ruled over the kings of the earth*. But *great cities*, as well as great men, are under God's government and judgment. A great city, and yet a heathen city, without the knowledge and worship of the true God; how many great cities and great nations are there that *sit in darkness*, and *in the valley of the shadow of death*. This great city was a wicked city, *their wickedness is come up before me*, their malice, so some read it, *their wickedness was presumptuous*, and they sin with a high hand. It is sad to think what a great deal of sin is committed in great cities, where there are many sinners, who are not only all sinners, but

making *one another sin*. Jonah went to Tarshish; to Tarsus in Cilicia, so some, probably because he had friends and relations there, with whom he hoped for some time to abscond, he went to Joppa, a famous sea-port in the land of Israel, in quest of a ship bound for Tarshish: and there he found one; providence seemed to favour his design and give him an opportunity to escape, we may be out of the way of duty, and yet may meet with a favourable gale.

4-10. See how powerful the natural love of life is; *skin for skin*, and *all that a man has will he give for it*, and shall we not put a like value upon the spiritual life, the life of the soul, reckoning that the gain of all the world cannot countervail the loss of the soul. See the vanity of worldly wealth, and the uncertainty of its continuance with us; riches make themselves wings and flee away; nay, and the case may be such, that we may be under a necessity of making them wings and driving them away, as here: O that

CHAP. II.

comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry *land*.

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? (for the men knew that he fled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? (for the sea wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAP. II.

Jonah's prayer in the whale's belly.

THEN Jonah prayed unto the LORD his God out of the fish's belly.

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul; the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish,

has command of all the creatures, and can make any of them serve his designs of mercy to his people: even the *fishes of the sea*, that are most from under man's cognizance, even the great whales that are altogether from under man's government. Jonah's burial was a figure of Christ's. God prepared Jonah's grave, so he did Christ's, when it was long before ordained that he should *make his grave with the rich*, Isa. liii. 9. Was Jonah's grave a strange one, a new one? so was Christ's, one in whom never man before was laid, Was Jonah there the best part of three days and three nights? so was Christ; but both in order to their rising again for the bringing of the doctrine of repentance to the Gentile world.

CHAP. II. 1-9. There is a *hell* in the other world, out of which there is *no crying* to God with any hope of being *heard*; but whatever *hell* we may be *in the belly of* in this world, we may from thence *cry to God*. When Christ lay, as Jonah, three days and three nights in the *grave*, though he prayed not, as Jonah did, yet his very lying there cried to God for poor sinners, and the cry was heard.

How modestly Jonah expresseth himself, as one conscious to himself of guilt and unworthiness, he dares not speak of *dwelling* in God's house, as David, knowing that he is *no more worthy to be called a son*, but he hopes he may be admitted to look towards it.

10. His enlargement may be considered, first, As an instance of

men would be thus wise for their souls, and would be willing to part with that wealth, pleasure, and honour, which they cannot keep without *making shipwreck of faith and a good conscience*, and ruining their souls for ever! Jonah was reproved by the mariners, as Abraham by Abimelech, Gen. xx. 16. for if the professors of religion do an ill thing, they must expect to hear of it from those that make no such profession.

11-17. When conscience is awakened, and a storm raised there, nothing will turn it into a calm, but parting with the sin that occasioned the disturbance, and abandoning that. It is not parting with our money that will pacify conscience, no, it is the Jonah that must be thrown overboard. Jonah is herein a type of Christ, that he *gives his life a ransom for many*; but with this material difference, that the storm Jonah gave himself up to still, was *his own raising*: that which Christ gave himself up to still, was of *our raising*. Yet as Jonah delivered himself up to be cast into a raging sea, that it might be calm, so did our Lord Jesus, when he died, that we might live. God has more work for him to do, and therefore hath *prepared a great fish to swallow up Jonah*, v. 17. A *whale*, our Saviour calls it, Matt. xii. 40, one of the largest sort of whales, that have wider throats than others, in the belly of which has sometimes been found the dead body of a man in armour. God

and it vomited out Jonah upon the dry land.

CHAP. III.

I. Jonah's mission renewed, v. 1, 2. II. Jonah's message to Nineveh faithfully delivered, v. 3-4. III. The repentance of the Ninevites, v. 5-9. IV. God's gracious revocation of the sentence, v. 10.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three day's journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed, and published through Nineveh (by the decree of the king and his nobles) saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8 But let man and beast be covered with sackcloth, and cry mightily unto God; yea,

God's power over all the creatures: second, As an instance of God's mercy to a poor penitent, that in his distress prays to him: third, As a type and figure of Christ's resurrection.

CHAP. III. 1-4. Jonah is sent to Nineveh, which was at this time the chief city of the Gentile world, as an indication of God's gracious intentions in process of time to make the light of divine revelation to shine in those dark regions. God knew that if Sodom and Gomorrah, Tyre and Sidon had had the means of grace they would have repented, and yet he denied them those means, Matth. xi. 21, 23. He knew that if Nineveh had now the means of grace they would repent, and he gave them those means, sent Jonah, though not to *preach repentance to them* expressly (for we find not he had that in his commission) yet to *preach them to repentance*, for that was the happy effect of what he had in commission.

5-10. Here is, first, A wonder of divine grace in the repentance and reformation of Nineveh, upon the warning given them of their destruction approaching; *Verily I say unto you*, we have not found so great an instance of it, no not in Israel; and it will *rise up in judgment against the men of the gospel generation*, and condemn them; for the *Ninevites repented at the preaching of Jonas*, but *behold a greater than Jonas is here*, Matt. xii. 41. Nay, it did condemn the impenitency and obstinacy of Israel at that time. God sent many prophets to Israel, and those *well known* among them, to be *mighty in word and deed*, but to Nineveh he sent only one,

let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did *it* not.

CHAP. IV.

Jonah's discontent.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver

and he a stranger, whose aspect was mean, we may suppose, and his bodily presence *weak*, especially after the fatigue of so long a journey; and yet they *repented*, but Israel repented not: second, Here is a wonder of divine mercy in the sparing of these Ninevites upon their repentance, v. 10. God takes notice of every instance of the reformation of sinners, even those instances that fall not under the cognizance and observation of the world. He sees who *turn from their evil way*, and who do not, and meets those with favour that meet him in a sincere conversion.

CHAP. IV. 1-4. Those have a spirit of contention and contradiction indeed that can find in their hearts to quarrel with the goodness of God, and his sparing pardoning mercy, to which we all owe it that we are *out of hell*. This is making that to be to us a *savour of death unto death*, which ought to be a *savour of life unto life*.

5-11. God did not send an angel to pluck up Jonah's gourd, but sent a worm to wither it; there it *grew* still, but it stood him in no stead: perhaps our creature comforts are continued to us, but they are imbibited; the creature continued, but the comfort gone: and the remains or ruins of it rather do but upbraid us with our folly in being exceeding glad of it.

The withering of a gourd is a thing which it doth not become us to be angry at; when afflicting providences deprive us of our relations, possessions, enjoyments, we must bear it patiently; must not be angry at God, must not be angry for the gourd; it is com-

JONAH.
Chap. III. V. 5.

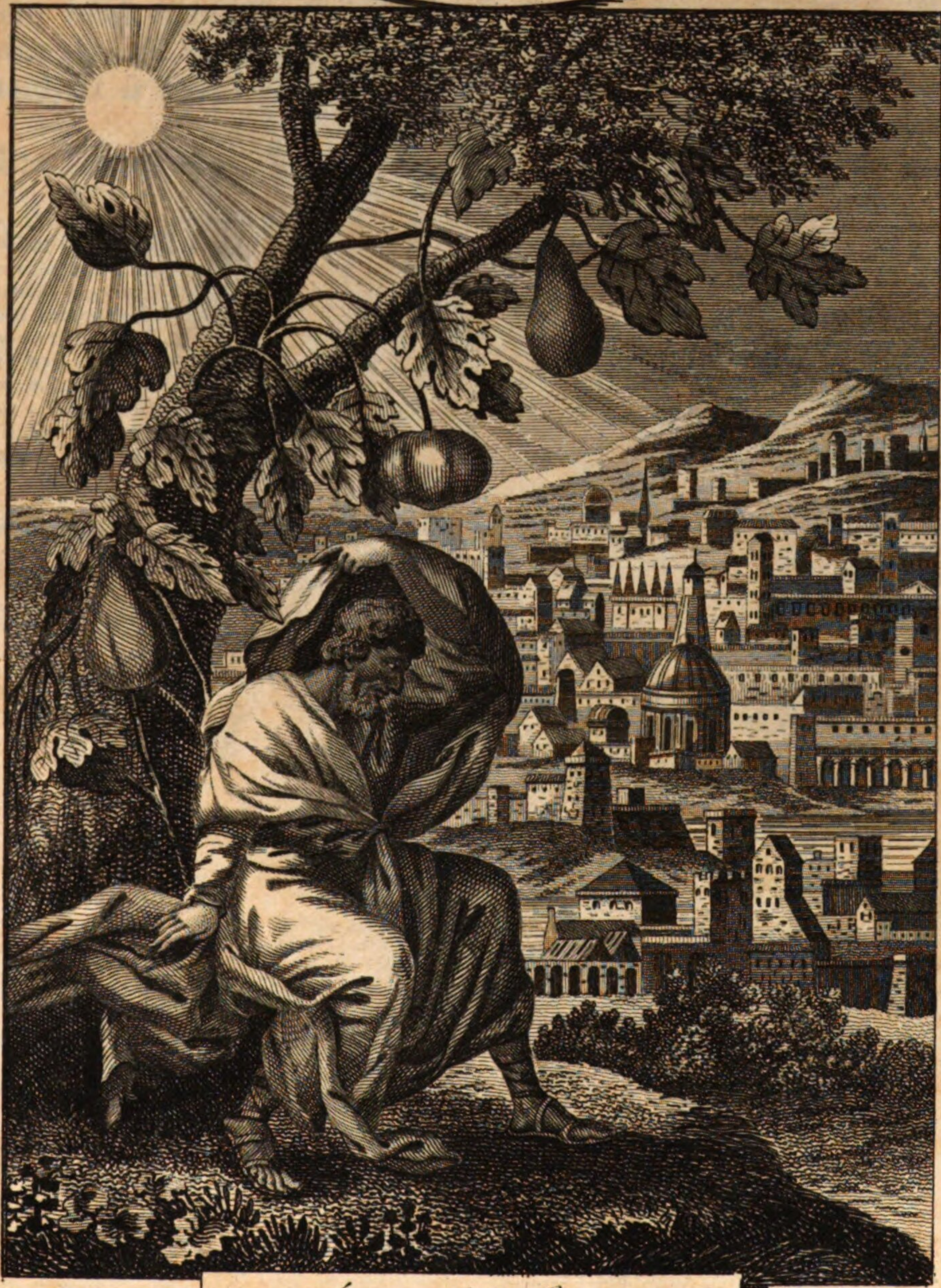


The Ninevites repentance.

Barlow sculp.



JONAH.
Chap. IV. V. 6.



Jonah's Gourd.

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Wm. H. Smith

CHAP. I.

him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is better for me to die than to live.*

9 And God said to Jonah, Doest thou well

paratively but a small loss, the loss of a shadow, that is the most we can make of it. See what brutish things ungoverned passions are, and how much it is our interest, and ought to be our endeavour, to chain up these *roaring lions* and *ranging bears*. Sin and death are two very dreadful things, yet Jonah in his heat makes light of them both. He has so little regard for God as to fly in the face of his authority. He has so little regard to himself as to abandon his own life. From all this we may learn, first, That though God may suffer his people to fall into sin, yet he will not suffer them to lie still in it, but will take a course effectually to shew them their error, and to bring them to themselves and to

to be angry for the gourd? And he said, I do well to be angry, *even unto death.*

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and *also much cattle?*

their right mind again. We have reason to hope that Jonah after this was well reconciled to the sparing of Nineveh, and was as well pleased with it, as ever he had been displeased: second, That God will justify himself in the methods of his grace towards repenting returning sinners, as well as in the course his justice takes with them that persist in their rebellion: though there be those that murmur at the mercy of God because they do not understand it, for his thoughts and ways therein are as far above ours as heaven above the earth, yet he will make it evident that herein he acts like himself, and will be *justified when he speaks.*

THE BOOK OF M I C A H.

Micah being cotemporary with the prophet Isaiah, there is a near resemblance between that prophet's prophecy and this; and there is a prediction of the advancement and establishment of the gospel-church, which both of them have, almost in the same words, that out of the mouth of two such witnesses so great a word might be established. It is remarkable concerning this prophecy, and confirms its authority, that we find two quotations out of it, both referring to very great events. First, One is, a prediction of the destruction of Jerusalem, chap. iii. 12, which we find quoted in the Old Testament, by the elders of the land, Jer. xxvi. 17, 18, in justification of Jeremiah. Second, Another is, a prediction of the birth of Christ, chap. v. 2, which we find quoted in the New Testament, by the chief priests and scribes of the people, in answer to Herod's enquiry, where Christ should be born? Matt. ii. 5, 6, for still we find, that to him bear all the prophets witness.

CHAP. I.

Warning given of desolating judgments hastening upon the kingdoms of Israel and Judah.

THE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Ju-

dah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the LORD from his holy temple.

CHAP. I. 1-7. When we feel the smart of sin, it concerns us to enquire what the sin is we smart for, that we may particularly war against that which wars against us. And what is it? First, It is idolatry, it is the high-places, that is the transgression, the great

transgression which reigns in Israel: second, It is the idolatry of Samaria and Jerusalem, the royal cities of these two kingdoms. These were the places that had the greatest influence upon the country, by authority and example; so that from them idolatry

MICAH.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and as the waters that are poured down a steep place.*

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? *is it not Samaria?* and what *are* the high places of Judah? *are they not Jerusalem?*

6 Therefore I will make Samaria as an heap of the field, *and as plantings of a vineyard;* and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound is incurable; for it is come unto Judah: he is come unto the gate of my people, *even to Jerusalem.*

10 ¶ Declare ye *it* not at Gath, weep ye

not at all; in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zanaan come not forth in the mourning of Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good; but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast; *she is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib *shall be* a lye to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAP. II.

We have here the sins with which the people of Israel are charged; the judgments with which they are threatened, and the gracious promises of comfort.

WOE to them that devise iniquity and work evil upon their beds! when the

and profaneness went forth throughout all the land, Jer. xxiii. 15. Spiritual distempers are most contagious in persons and places that are most conspicuous

8. 16. We have here a long train of mourners attending the funeral of a ruined kingdom: first, The prophet is himself chief mourner, v. 8. 9, *I will wail and howl, I will go stript and naked,* as a man distracted with grief. He *makes a wailing like the dragons,* or rather the jackalls, ravenous beasts, that in those countries used to meet in the night, and howl, and make hideous noises; he mourns as the owls, the screech-owls, or ostriches, as some read it; second, Other places are here brought in mourning, and are called upon to mourn; but with this proviso, that they should not let the Philistines hear them, v. 10, *Declare it not in Gath;* this is borrowed from David's lamentation for Saul and Jonathan, 2 Sam. i. 20. *Roll thyself in the dust* as great mourners used to do, and so let the house of Judah and every house in Jerusalem become a *house of Aphrah, a house of dust;* covered with dust, crumbled into dust; when God makes the house dust, it becomes us to humble ourselves under his mighty hand, and to put our mouths in the dust.

Divers other places are here named, that should be sharers in this universal mourning; the names of some of which we do not find elsewhere, whence it is conjectured, that they are names put upon them by the prophet, the signification of which might either indicate or aggravate the miseries coming upon them: thereby to awaken this secure and stupid people to a holy fear of divine wrath. We find Sennacherib's invasion thus described in the prediction of it, by the impressions of terror it should make upon the several cities that fell in his way, Isa. x. 28, 39, &c. Let us observe the particulars here, first, *The inhabitants of Saphir,* which signifies

neat and beautiful, (Thou that dwellest fairly, so the margin reads it) shall *pass away* into captivity, or be forced to flee, stripped of all her ornaments, *and having thy shame naked:* second, *The inhabitants of Zanaan,* which signifies the *country of flocks,* a populous country, where the people are as numerous and thick as flocks of sheep, shall yet be so taken up with their own calamities, felt or feared, that they shall *not come forth in the mourning of Beth-ezel,* which signifies a *place near,* shall not condole with or bring any succour to their *next neighbours* in distress; for *he shall receive of you his standing;* the enemy shall encamp among you: third, As for the inhabitants of Mareth, which some think is put for Ramoth; others, that it signifies the *rough places,* they *waited carefully for good,* and were *grieved* for the want of it, but were disappointed; for *evil came from the Lord unto the gate of Jerusalem,* when the Assyrian army besieged it, v. 12: fourth, Lachish was a city of Judah, which Sennacherib laid siege to, Isa. xxxvi. 1, 2. The inhabitants of that city are called to *bind the chariot to the swift beast,* to prepare for a speedy flight, as having no other way left to secure themselves and their families: fifth, Mareshah, that could not or would not help Israel, shall herself be made a prey, v. 15, *I will bring an heir,* i. e. an enemy, that shall take possession of thy lands, with as much assurance as if he were heir at law to them, and *he shall come to Adullam,* and to the *glory of Israel* shall come to be as Adullam, a poor despicable place: or the king of Assyria, whom Israel had *gloried in,* shall come to Adullam in laying the country waste.

CHAP. II. 1. 5. God was coming forth against this people to destroy them, and here he shews what was the ground of his controversy with them, it is that which is often mentioned as a sin

CHAP. III.

morning is light they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled; he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophecy ye not, *say they to them that* prophecy: they shall not prophecy to them *that* they shall not take shame.

7 ¶ O *thou that art* named The house of Jacob, is the Spirit of the LORD straitened? *are* these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

that hastens the ruin of nations and families, as much as any other, the sin of oppression.

6..11. Here are two sins charged upon the people of Israel, and judgments denounced against them for each, such judgments as exactly answer the sin; *persecuting God's prophets*, and *oppressing God's poor*.

We may apply verse 10 to our state in this present world; it is polluted, there is a great deal of *corruption in the world through lust*, and therefore we should *arise and depart out of it*, keep at a distance from the corruption that is in it, and *keep ourselves unspotted* from it; it is *not our rest*, it was never intended to be so, it was designed for our passage but not for our portion, our inn but not our home; here *we have no continuing city*: let us therefore *arise and depart*, let us sit loose to it and live above it, and think of leaving it, and seek a *continuing city* above.

12..13. After threatenings of wrath the chapter here concludes, as is usual in the prophets, with promises of mercy, which were in part fulfilled when the Jews returned out of Babylon, and had their full accomplishment in the kingdom of the Messiah. Their grievances shall be all redressed: first, Whereas they were dispersed, they shall be brought together again, and shall jointly receive the tokens of God's favour to them, and shall have communion with each other and comfort in each other, v. 12. *I will put them together as the sheep of Bozrah*. Sheep are inoffensive and sociable creatures, they shall be *as the flock in the midst of their fold*, their own fold, where they are safe under the shepherd's eye and care, and *they shall make great noise*, as numerous flocks and herds do, with their bleating and lowing, *by reason of the multitude*

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man, walking in the spirit and falsehood, do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude* of men.

13 The Breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the LORD on the head of them.

CHAP. III.

Princes and prophets reproved.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel, *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people,

of men (for the sheep are *men*, as the prophet explains this comparison, Ezek. xxxiv. 31.) not by reason of their strifes and contentions, but by reason of their great numbers. This was accomplished, when Christ, by his gospel, gathered together in one, *all the children of God that were scattered abroad*, and united both Jews and Gentiles in *one fold*, and under one shepherd; when all the complaint was, that the *place was too strait* for them, that was *the noise by reason of their multitude*, Isa. xlix. 10, 20: second, Whereas God had seemed to desert them and cast them off, now he will own them, and head them, and help them through all the difficulties that are in the way of their return and deliverance, v. 13. *The breaker it come up before them*, to break down all opposition and clear the road for them; and under his conduct *they have broken up, and have passed through the gate*, the door of escape out of their captivity, and are *gone out by it* with courage and resolution, having omnipotence for their vanguard: *their king shall pass before them*, to lead them the way, even Jehovah, (he is their king) *on the head of them*, as he was on the head of the armies of Israel, when they followed the pillar of cloud and fire through the wilderness; and when he appeared to Joshua, as *captain of the Lord's host*. Christ is the church's King; he is Jehovah; he leads them; passeth before them; brings them out of the land of their captivity; brings them into the land of their rest. He is the *breaker*, that broke in upon the powers of darkness, and broke through them; that rent the veil, and opened the kingdom of heaven to all believers.

CHAP. III. 1..7. Princes and prophets, when they faithfully discharge the duty of their office, are to be highly honoured above other men, but when they betray their trust and act contrary to

and flay their skin from off them, and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD, concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips: for *there is* no answer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is not the LORD among us?* none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAP. IV.

The reign of the Messiah.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine, and under his fig-tree; and none shall

it, they should hear of their faults as well as others, and shall be made to know there is a God above them, to whom they are accountable; at his bar the prophet here in his name arraigns them.

The prophets never had any true *vision*, and now the event disproving their predictions of *peace*, it shall be *made to appear* that they never had any; that there never was an *answer of God* to them, but it was all a sham, and they were cheats and impostors. Their reputation being thus quite sunk, their confidence would of course fail them. And their spirits being ruffled and confused, their invention would fail them too; and by reason of this darkness, both without and within too; *they shall not divine*, they shall not have so much as a counterfeit vision to produce, they shall be *ashamed and confounded*, and *cover their lips*, as men that are quite baffled and have nothing to say for themselves. Those who deceive others, are but preparing confusion for their own faces.

8..12. Verse 12 is that passage which is quoted as a bold word spoken by Micah, Jer. xxvi. 18, which yet Hezekiah and his princes took well, though in another reign it might have gone near to cost him his head; nay, they repented and reformed, and so the execution of his threatening was prevented, and did not come in those days. Some observe that this was literally fulfilled in the destruction of Jerusalem by the Romans, when the ground was ploughed up on which the city stood, in token of its utter desolation, and that no city should be built upon that ground without the Emperor's leave.

CHAP. IV. 1..7. Though Zion be ploughed as a field, yet God

has not *cast off his people*, but by the fall of the Jews, salvation is come to the Gentiles, so that it proves to be the riches of the world, Rom. xi. 11, 12. This is the mystery which God by the prophet here *shews us*, and he saith the very same in the three first verses of this chapter, which another prophet said by the word of the Lord at the same time, Isa. ii. 3, 4, that *out of the mouth of these two witnesses* these promises might be established. *There shall be a church* for God set up in the world after the defection and destruction of the Jewish church, and this in the last days; that is, as some of the rabbins themselves acknowledge, *in the days of the Messiah*. It shall be *highly advanced* and become *eminent* and conspicuous; it shall be *exalted above the hills*, observed with wonder for its growing greatness from small beginnings; the kingdom of Christ shall shine with greater lustre than ever any of the kingdoms of the earth did. It shall be as a *city on a hill* which *cannot be hid*, Matt. v. 14. The glory of this latter house is greater than that of the former, Hag. ii. 9. See 2 Cor. iii. 7, 8, &c. There shall be a great *accession of converts* to it, and *succession of converts* in it. In order to this a new revelation shall be published to the world on which the church shall be founded, and by which multitudes should be brought into it; *for the law shall go forth of Zion, and the word of the Lord from Jerusalem*. The gospel is here called *the word of the Lord*, for the Lord gave the word, and great was the company of them that published it, Psal. lxxviii. 11. A convincing power shall go along with the gospel of Christ in all places where it shall be preached, v. 3, *He shall judge among many people; Mes-*

make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her *that was* cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? is *there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt

thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

CHAP. V.

I. A prediction of the troubles of the Jewish nation, v. 1. II. A promise of the Messiah, v. 2-15.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem-ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be Ruler in Israel; whose goings forth *have been* from of old, from everlasting.

3 Therefore will he give them up until

siah the lawgiver, v. 2. *They shall beat their swords into ploughshares*, i. e. angry, passionate men that have been fierce and furious, shall be wonderfully sweetened, and made mild and meek, Tit. iii. 2, 3. They that before their conversion *did injuries*, and would *bear none*, after their conversion can *bear injuries*, but will *do none*. As far as the gospel prevails, it makes men *peaceable*, for such is the wisdom *from above*, it is *gentle and easy to be entreated*. And if nations were but leavened by it, there would be an universal peace. *Nation shall no longer lift up sword against nation*; not that the gospel will make men cowards, but it will make men peaceable. If this seems unlikely, yet we may depend upon it, for *the mouth of the Lord hath spoken it*, and no word of his shall fall to the ground: what he hath spoken by his word, he will do by his providence and grace.

8-13. These verses concern Zion and Jerusalem, here called the *tower of the flock* or the *tower of Edar*, we read of such a place, Gen. xxxv. 21, near Bethlehem; and some conjecture it is the same place where the shepherds were keeping their flocks when the angels brought them tidings of the birth of Christ, and some think Bethlehem itself is here spoken of, as chap. v. 2. Some think it is a tower at that gate of Jerusalem which is called the *sheep-gate*, Neh. iii. 32, and conjecture that through that gate Christ rode in triumph into Jerusalem. However it seems to be put for Jerusalem itself, or for Zion the *tower of David*; all the sheep of Israel flocked thither three times a year; it was the *stronghold* (*Ophel*, which is also the name of a place in Jerusalem, Neh. iii. 27.) or castle of the *daughter of Zion*. Now here, first, We have a promise of the *glories* of the spiritual Jerusalem, the gospel church, which is *the tower of the flock*, that one fold in which all the sheep of Christ are protected under one shepherd; *unto thee shall it come*, that which thou hast long wanted and wished for,

even the first dominion, a dignity and power equal to that of David and Solomon, by whom Jerusalem was first raised; that *kingdom* shall again *come to the daughter of Jerusalem*, which it was deprived of at the captivity: second, This is illustrated by a prediction of the calamities of the literal Jerusalem, to which some favour and relief should be granted, as a type and figure of what God would do for the gospel Jerusalem in the last days, notwithstanding its distresses. Some make all this to point at the defeat of Sennacherib when he besieged Jerusalem, others to the destruction of Babylon, others to the successes of the Maccabees; but the learned Dr. Pocock and others think it had its full accomplishment in the spiritual victories obtained by the gospel of Christ over the powers of darkness that fought against it.

CHAP. V. 1-6. Here, as before, we have, first, The abasement and distress of Zion, v. 1. The Jewish nation, for many years before the captivity, dwindled, and fell into disgrace: *now gather thyself in troops, O daughter of troops*. It is either a *summons* to Zion's enemies, that had troops at their service, to come and *do their worst* against her, God will suffer them to do it, or a *challenge* to Zion's friends that had troops too at command, to come and *do their best* for her, let them *gather in troops*, yet it should be to no purpose, for saith the prophet in the name of the inhabitants of Jerusalem, *he hath laid siege against us*. The king of Assyria has, the king of Babylon has, and we know not which way to defend ourselves; so that the enemies shall gain their point, and prevail so far as *to smite the judge of Israel*, the king, the chief justice, and the other inferior judges, *with a rod upon the cheek*, in contempt of them and their dignity; having made them prisoners they shall use them as shamefully as any of the common captives. Some make this the reason why the troops shall lay siege to Jerusalem, that is, the Roman army, because the Jews *shall smite the*

the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.

6 And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the

LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers.

judge of Israel upon the cheek, because of the indignities they shall do to the Messiah the judge of Israel, whom they smote on the cheek, saying, *Prophecy, who smote thee*. But the former sense seems more probable, and that it is meant of the besieging of Jerusalem, not by the Romans but the Chaldeans, and was fulfilled in the indignities done to king Zedekiah and the princes of the house of David.

Second, the advancement of Zion's king.

Now let us see, 1. how the Messiah is here described; it is he that is to be ruler in Israel, whose goings forth have been from of old, from everlasting, from the days of eternity, as the word is; where we have, his existence from eternity as God, and his office as mediator; he was to be ruler in Israel, king of his church, he was to reign over the house of Jacob for ever.

2. What is here foretold concerning him.

1. That Bethlehem should be the place of his nativity, v. 2. This was the scripture which the Scribes went upon, when with the greatest assurance they told Herod *where Christ should be born*, Matt. ii. 6, and from hence it was universally known among the Jews, that *Christ comes out of the town of Beth-lehem where David was*, John vii. 42. It was little among the thousands of Judah, not considerable either for the number of the inhabitants, or the figure it made; it had nothing in it worthy to have this honour put upon it; but God in that, as in other instances, chose to exalt them of low degree, Luke i. 52. Christ would give honour to the place of his birth, and not derive honour from it; though thou be little, yet this shall make thee great; and as St. Matthew reads it, thou art not the least among the princes of Judah, but upon this account art really honourable above any of them. A relation to Christ will magnify those that are little in the world.

2. That in the fulness of time he should be born of a woman, v. 3. Therefore will he give them up, he will give up his people Israel to distress and trouble, and will defer their salvation, which has been so long promised and expected, until the time, the set time, that she which travaileth has brought forth, or, as it should be read, that she who shall bring forth, shall have brought forth; that the blessed virgin, who was to be the mother of the Messiah, shall have brought him forth at Bethlehem, the place appointed.

3. That the remnant of his brethren shall then return to the children of Israel: the remnant of the Jewish nation shall return to the spirit of the true genuine children of Israel, a people in covenant with God; the hearts of the children shall be turned to the fathers,

Mal. iv. 6. Some understand it of all believers, Gentiles as well as Jews, they shall all be incorporated into the commonwealth of Israel; and as they are all brethren to one another, so he is not ashamed to call them brethren, Heb. ii. 11.

4. That he shall be a glorious prince, and his subjects shall be happy under his government, v. 4.

5. That he shall secure the peace and welfare of his church and people against all the attempts of his and their enemies, v. 5, 6. *This man*, as king and ruler, shall be at peace, when the Assyrians shall come into our land. This refers to the deliverance of Hezekiah and his kingdom from the power of Sennacherib, who invaded them, in the type; but under the shadow of that is a promise of the safety of the gospel church, and of all believers, from the designs and attempts of the powers of darkness, Satan and all his instruments, the dragon and his angels, that seek to devour the church of the first-born, and all that belong to it.

He will find out proper instruments to be employed for their protection and deliverance, and the defeat of their enemies. Then shall we raise against him seven shepherds and eight principal men, i. e. a competent number of persons, proper to oppose the enemy and make head against him, and protect the church of God in peace; men that shall have the care and tenderness of shepherds, and the courage and authority of principal men, or princes of men. Seven and eight is a certain number for an uncertain.

7-14. Concerning this remnant it is here promised, 1. That they shall be as a dew in the midst of the nations, v. 7. God's church is dispersed all the world over; it is in the midst of many people, as gold in the ore, wheat in the heap; Israel, according to the flesh dwelt alone, and was not numbered among the nations; but the spiritual Israel lies scattered in the midst of many people, as the salt of the earth, or as seed sown in the ground, here a grain and there a grain, Hos. ii. 23. They shall live in a continual dependence upon God, and be still deriving from him, as the dew, which tarrieth not for man, nor waiteth for the sons of men; they should not rely upon human aids and powers, but on divine grace; for they are, and own that they are no more than what the free grace of God makes them every day. 2. That they shall be as a lion among the beasts of the forest, that treads down and tears in pieces, v. 8. As they shall be silent, and gentle and communicative of all good, to those that receive the truth in the love of it, so they shall be bold as a lion in witnessing against the corruptions of the time and places they live in, and strong as a lion in

CHAP. VI.

13 Thy graven images also will I cut off, and thy standing images, out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAP. VI.

After the precious promises in the two foregoing chapters, relating to the Messiah's kingdom, the prophet is here directed to set the sins of Israel in order before them, for their conviction and humiliation, as necessary to make way for the comfort of gospel grace.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal: that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of wisdom* shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth:

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee: and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make

the strength of God, to resist and overcome their spiritual enemies. 3, That they shall be brought off from all carnal confidences, which they had relied on, that by the providence of God they should enjoy such a security, as that they should not need them; and by the grace of God they should be brought to see the folly of them, and come off from them. 4, That those who stand it out against the gospel of Christ and continue in league with their idolatries and witchcrafts shall fall under the wrath of God, and be consumed by it, v. 15.

CHAP. VI. 1-5. In the close of the foregoing chapter he pleaded with the heathen in anger and fury to bring them to ruin, but here he pleads with Israel in compassion and tenderness to bring them to repentance. *Come now and let us reason together*; God reasons with us, to teach us to reason with ourselves: see the equity of God's cause, it will bear to be pleaded, and sinners themselves will be forced to confess judgment, and to own that God's ways are equal, but their ways are unequal, Ezek. xviii. 35.

6-8. The good which God requires of us, is not the paying of a

price for the pardon of sin and acceptance with God, but to *do justly, love mercy, and walk humbly with our God*: We must take the Lord for *our God* in covenant, must attend on him and adhere to him as *ours*, and must make it our constant care and business to please him. Enoch's walking with God is interpreted, Heb. xi. 5, his *pleasing God*, we must in the whole course of our conversation conform ourselves to the will of God, keep up our communion with God, and study to approve ourselves to him in our integrity; and this we must do *humbly*, (submitting our understandings to the truths of God, and our wills to his precepts and providences) we must *humble ourselves to walk with God*, so the margin reads it; every thought within us must be brought down, to be brought into obedience to God, if we would walk comfortably with him. This is that which God requires, and without which the most costly services are *vain oblations*; this is more than *all burnt-offerings and sacrifices*.

9-16. God having shewed them how necessary it was that they should *do justly*, here shews them how plain it was that they had

thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAP. VII.

I. The prophet in the name of the church sadly laments the woeful decay of religion, v. 1..6. II. The prophet, for the sake of the church, prescribes comforts, which may be of use at such a time, and gives counsels what to do, v. 7..20.

WOE is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired the first ripe fruit.

2 The good *man* is perished out of the earth; and *there is* none upright among men: they all lie in wait for blood: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man* he uttereth his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier, the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

done unjustly, and since they submitted not to his controversy, nor went the right way to have it *taken up*, here he *proceeds* in it.

CHAP. VII. 1..6. This is such a description of bad times, as some think could scarce agree to the times of Hezekiah, when this prophet prophesied; and therefore they rather take it as a prediction of what should be in the reign of Manasseh. But we may rather suppose it to be in the reign of Ahaz (and in that reign he prophesied, chap. i. 1.) or in the beginning of Hezekiah's time, before the reformation he was instrumental in; nay in the best of his days, and when he had done his best to purge out corruptions, still there was much amiss. The prophet cries out, *Woe is me*; he bemoans himself that his lot was cast in such a degenerate age, and thinks it his great unhappiness, that he lived among a people that were ripening apace for a ruin which many a good man would unavoidably be involved in. Thus David cries out, when he was

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 In the day that thy walls are to be built, *in* that day shall the decree be far removed:

12 In that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood in the midst of Carmel: let them feed *in* Bashan and Gilead as in the days of old.

15 ¶ According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 The nations shall see, and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* a God like unto thee, that

placed in a similar situation, *Woe is me, that I sojourn in Mesekh.*

7..13. The prophet having sadly complained of the wickedness of the times he lived in, here fastens upon some considerations for the comfort of himself and his friends, in reference thereunto. The case is bad, but it is not desperate; *yet now there is hope in Israel concerning this thing.*

1, Though God be now *displeased*, he shall be *reconciled* to us, and then all will be well, v. 7..9.

2, Though enemies *triumph* and *insult*, they shall be *silenced* and *put to shame*, v. 8.

14..20. God having promised to bring back the captivity of his people, the prophet on that occasion admires pardoning mercy, as that which was at the bottom of it. As it was their sin that brought them into bondage, so it was God's pardoning their sin that brought them out of it, see Psalm lxxxv. 1, 2, and Isa. xxxiii.

pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniqui-

24...xxxviii. 17...xl. 1, 2. The pardon of sin is the foundation of all other covenant mercies, Heb. viii. 12. This the prophet

ties; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

stands amazed at, while the nations about stood amazed only at those deliverances which were but the fruits of this.

THE BOOK OF N A H U M.

The name of this prophet signifies a comforter; for it was a charge given to all the prophets, *Comfort ye, comfort ye my people*. It is very uncertain at what time he lived, but most probably in the time of Hezekiah, and prophesied against Nineveh after the captivity of Israel by the king of Assyria, which was in the ninth year of Hezekiah, and before Sennacherib's invading Judah, which was in the fourteenth year of Hezekiah, for to that attempt, and the defeat of it, it is supposed the first chapter hath reference. And it is the conjecture of the learned Huetius, that the two other chapters of this book were delivered by Nahum some years after, perhaps in the reign of Manasseh, and in that reign the Jewish chronologies generally place him, somewhat nearer to the time when Nineveh was conquered, and the Assyrian monarchy reduced by Cyaxeres and Nebuchadnezzar, some time before the first captivity of Judah.

CHAP. I.

I. The inscription of the book, v. 1. II. A magnificent display of the glory of God, v. 2-8. III. A particular application of this (as most interpreters think) to the destruction of Sennacherib and the Assyrian army, v. 9-16.

THE burden of Nineveh. The book of the vision of Nahum the Elkothite.

2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it

dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD is good, a strong hold in the day of trouble: and he knoweth them that trust in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

CHAP. I. 1-8. Nineveh knows not God, that God that contends with her, and therefore is here told what a God he is, and it is good for us all to mix faith with that which is here said concerning him, which speaks a great deal of terror to the wicked, and comfort to good people; for this glorious description of the Sovereign.

reign of the world, like the pillar of cloud and fire, has a bright side towards Israel, and a dark side towards the Egyptians. Let each take their portion from it, let sinners read it and tremble, let saints read it in triumph. The wrath of God is here revealed from heaven against his enemies, his favour and mercy is here assured

NAHUM.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD, Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

CHAP. II.

The destruction of Nineveh.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* of old like a pool of water; yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, *and* the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

to his faithful loyal subjects, and his almighty power in both, making his wrath very terrible, and his favour very desirable.

9-15. These verses seem to point at the destruction of the army of the Assyrians under Sennacherib, which may well be reckoned a part of the burden of Nineveh, the head city of the Assyrian empire; and a pledge of the destruction of Nineveh itself about an hundred years after: and this was an event which Isaiah, with whom probably this prophet was cotemporary, spoke much of.

CHAP. II. 1-10. Here is a *manifesto* published, shewing the causes of the war, v. 2. *The Lord has turned away the excellency of Jacob, as the excellency of Israel*, i. e. first, the Assyrians have been abusive to Jacob, the two tribes have *humbled and mortified them*, as well as to Israel, the ten tribes have *emptied them*, and *marred their vine-branches*, and for this God will reckon with them,

though done long since, it shall come into the account now against that kingdom, and Nineveh the head city of it; God's quarrel with them is *for the violence done to Jacob*. Or, second, God is now by Nebuchadnezzar about *to turn away the pride of Jacob*, by the captivity of the two tribes, as he did the pride of Israel, by their captivity; he has done it, he has determined to do it, to bring *emptiers* upon them, and the enemy that is to do it must begin with Nineveh, and reduce that first, and humble the pride of that. God is looking upon proud cities and abasing them, even those that were nearest to him; Samaria is humbled, and Jerusalem is to be humbled, and their pride brought low, and shall not Nineveh that proud city be brought down too?

11-13. The princes of Nineveh had been as *lions*, as beasts of prey; cruel tyrants are no better, nay, in this respect much

CHAP. III.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke; and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAP. III.

This chapter goes on with the burden of Nineveh, and concludes it.

WOE to the bloody city! it is all full of lies and robbery; the prey departeth not.

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear; and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig-trees with the first-ripe figs; if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies; the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off; it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy shepherds slumber, O king of Assyria; thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 *There is* no healing of thy bruise; thy

worse, that being men, humanity is expected from them; nay, if they were indeed lions, they would not prey upon those of their own kind.

CHAP. III. 1-7. That which Nineveh aimed at, was an universal monarchy, to be the metropolis of the world, and to have all her neighbours under her feet; to compass this, she used not only arms but arts, compelling some, but deluding others into subjection to her, and wheedling them as a harlot by her charms, to lay their necks under her yoke, suggesting to them that it would be for their advantage; she courted them to join with her in her idolatrous right, to tie them the faster to her interests; and made use

of her wealth, power, and greatness, to draw people into alliances with her, by which she gained advantages over them and made a hand of them. These were her *whoredoms*, like those of Tyre, Isa. xxiii. 15-17.

8-18. The city instanced is No, a great city in the land of Egypt, Jer. xlv. 25. No-Ammon, so some read it, both there and here: we read of it, Ezek. xxx. 14, 15, 16. Some think it was Diospolis, others Alexandria: as God said to Jerusalem, Go, see what I did to Shiloh, Jer. vii. 12, so to Nineveh that great city, Go, see what I did to *populous No*. This passage refers to some destruction of that city then well known, and probably fresh

HABAKKUK.

wound is grievous; all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

in memory, though not recorded in history; for the destruction of it by Nebuchadnezzar (if we should understand this prophetically) could not be made an example to Nineveh, for the reduc-

tion of Nineveh was one of the first of his victories, and that of Egypt one of the last.

THE BOOK OF H A B A K K U K.

It is probable that Habakkuk lived and prophesied in the reign of king Manasseh, when wickedness abounded, and destruction was hastening on; destruction by the Chaldeans, whom this prophet mentions as the instruments of God's judgments; and Manasseh was himself carried to Babylon, as an earnest of what should come afterwards. This whole prophecy particularly refers to the invasion of the land of Judah by the Chaldeans, which brought spoil upon the people of God, a just punishment of the spoil they had been guilty of among themselves: but it is of general use, especially to help us through that great temptation with which good men have in all ages been exercised, arising from the power and prosperity of the wicked, and the sufferings of the righteous by it.

CHAP. I.

I. The prophet complains to God of the violence done by the abuse of the sword of justice, v. 1-4. II. God by him foretels the punishment of that abuse of power, v. 5-11. III. Then the prophet complains of that too, v. 12-17.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity *as* the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he

CHAP. I. 1-4. When God seems to *connive* at the wickedness of the wicked, nay, and to *countenance* it, by suffering them to prosper in their wickedness, it shocks the faith of good men, and proves a sore temptation to them to say, they have *cleansed their hearts in vain*, Psal. lxxiii. 13, and hardens those in their impiety, who say, *God hath forsaken the earth*. We must not think it strange if wickedness be suffered to prevail far and prosper long; God has reasons, and we are sure they are good reasons, both for the re-

prieves of bad men, and the rebukes of good men; and therefore, though we plead with him, and humbly expostulate concerning his judgments, yet we must say he is wise and righteous and good in all, and must believe the day will come, though it may be long deferred, when the cry of sin will be heard against those that do wrong, and the cry of prayer for those that suffer it.

5-11. These closing words of the sentence give a glimpse of comfort to the afflicted people of God; it is to be hoped they will

shall pass over and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they, therefore, empty their net, and not spare continually to slay the nations?

CHAP. II.

In this chapter we have an answer expected by the prophet, v. 1, and returned by the Spirit of God, to the complaints which the prophet made of the violences and victories of the Chaldeans in the close of the foregoing chapter.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 ¶ And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not

change their minds, and grow *better*, and ripen for deliverance and they did so. However, their enemies will *change their minds* and grow worse, and ripen for destruction, which will inevitably come in God's due time, for a haughty spirit lifted up against God *goes before a fall*.

12-17. The prophet having received of the Lord that which he was to deliver to the people, now turns to God, and again addresseth himself to him for the ease of his own mind under the burden which he saw. And still he is full of complaints: if he look about him he sees nothing but violence done against Israel, and it is hard to say which is the more melancholy sight; his thoughts of both he pours out before the Lord. It is our duty to be affected both with the iniquities and with the calamities of the church of God,

lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

5 ¶ Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire,

and of the times and places wherein we live; but we must take heed lest we grow peevish in our resentments, and carry them too far, so as to entertain any hard thoughts of God, or lose the comfort of our communion with him.

CHAP. II. 1-4. God has an *appointed time* for his *appointed work*, and will be sure to do the *work* when the *time* comes; and it is not for us to anticipate his appointments, but to wait his time: and it is a great encouragement to wait with patience, that though the promised favour be deferred long, it will come at last, and be an abundant recompense to us for waiting,

5-14. The prophet having had orders to *write the vision*, and the people to wait for the accomplishment of it, the vision itself follows; and it is, as divers other prophecies we have met with,

and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory; drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it? the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But the LORD is in his holy temple; let all the earth keep silence before him.

the burden of Babylon, and Babylon's king: the same that was said to *pass over* and *offend*, chap. i. 11. It reads the doom, some think of Nebuchadnezzar, who was principally active in the destruction of Jerusalem; or of that monarchy, or of the whole kingdom of the Chaldeans, or of all such proud and oppressive powers that bear hard upon any people, especially upon God's people.

15..20. The three foregoing articles, upon which the woes here are grounded, are very near a-kin to each other: the criminals charged by them are oppressors and extortioners, that raise estates by rapine and injustice, and it is mentioned here again, v. 17, the very same that was said, v. 8, for that is the crime upon which the greatest is laid, is it *because of mens blood*, innocent blood, barbarously and unjustly shed, which is a provoking crying thing; it is *for the violence of the land, of the city, and of all that dwell therein*, which God will certainly reckon for sooner or later, as the asserter of right, and the avenger of wrong.

But here are two articles more of a different nature which carry a woe, to all those in general to whom they belong, and particularly to the Babylonian monarchs, by whom the people of God were taken and held captives: first, The promoters of drunkenness stand here impeached and condemned. Belshazzar was one of those, he was so remarkably, that very night that the prophecy of this chapter was fulfilled in the period of his life and kingdom, when he drank wine before a thousand of his lords, Dan. v. 1, began the healths and forced them to pledge him: second, The promoters of idolatry stand here impeached and condemned; and this also was a sin that Babylon was notoriously guilty of; it was the mother of harlots; Belshazzar in his revels praised his idols. And

A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 He stood and measured the earth, he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?

for this here is a woe against them, and in them against all others that do likewise, particularly the New Testament Babylon.

CHAP. III. 1..2. This chapter is intitled a prayer of Habakkuk, it is a meditation with himself, an intercession for the church. Prophets were praying men; this prophet was so. He is a prophet, and he shall pray for thee, Gen. xx. 7, and sometimes they prayed for those even whom they prophesied against. They that were intimately acquainted with the mind of God concerning future events, knew better than others how to order their prayers, and what to pray for, and in the foresight of troublous times, could lay up a stock of prayers that might then receive a gracious answer, and so be serving the church by their prayers when their prophesying was over. This prophet had found God ready to answer his requests and complaints before, and therefore now repeats his applications to him. Because God hath inclined his ear to us, we must resolve that therefore we will call upon him as long as we live.

3..15. It has been the usual practice of God's people, when they have been in distress, and ready to fall into despair, to help themselves by recollecting their experiences, and reviving them, considering the days of old, and the years of ancient times, Psalm lxxvii. 5, and pleading them with God in prayer, as he is pleased sometimes to plead them with himself, Isa. lxiii. 11, Then he remembered the days of old. This is that which the prophet doth here, and he looks as far back as the first forming them into a people, when they were brought by miracles out of Egypt, a house of bondage through the wilderness, a land of drought, into Canaan, then possessed by mighty nations;

First, God appeared in his glory, so as he never did before.

9 Thy bow was made quite naked, according to the oaths of the tribes, *even thy word*. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled; the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people he will invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls.

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

19 The Lord God *is* my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

since, v. 3, 4, *He came from Teman, even the Holy one from mount Paran*; this refers to the visible display of the glory of God, when he gave the law upon mount Sinai, as appears by Deut. xxxiii. 2: second, God sent plagues on Egypt, for the humbling of proud Pharaoh, and the obliging of him to let the people go, v. 5, *Before him went the pestilence*, which slew all the first-born of Egypt in one night, and *burning coals went forth at his feet*, when in the plague of hail there was *fire mingled with hail: burning diseases*, so the margin reads it, some think, those that wasted Egypt; others, those with which the number of the Canaanites was diminished before Israel was brought in upon them: third, He divided the land of Canaan to his people Israel, and expelled the heathen from before them, v. 6, *He stood and measured the earth*, measured that land to assign it for an inheritance to Israel his people, Deut. xxxii. 8: fourth, He divided the Red-sea and Jordan, when they stood in the way of Israel's progress, and yet fetched a river out of

a rock when Israel wanted it, v. 8: fifth, He arrested the motion of the sun and moon to befriend and complete Israel's victories, v. 11. *The sun and moon stood still* at the prayer of Joshua, that the Canaanites might not have the benefit of the night to favour their escape: sixth, He carried on and completed Israel's victories over the nations of Canaan, and their kings, *slew great kings, and famous*, Psal. cxxxvi. 17, 18.

16..19. But those who, when they were full, *enjoyed God in all*, when they are emptied and impoverished can *enjoy all in God*; and can sit down upon a melancholy heap of the ruins of all their creature-comforts, and even then can sing to the praise and glory of God, as the *God of their salvation*. This is the principal ground of our joy in God, that he is the *God of our salvation*, our eternal salvation, the salvation of the soul; and if he be so, we may rejoice in him as such in our greatest distresses, since by them our salvation cannot be *hindered*, but may be *furthered*.

THE BOOK OF ZEPHANIAH.

This prophet is placed last, as he was last in time of all the minor prophets before the captivity, and not long before Jeremiah, who lived at the time of the captivity. He foretels the general destruction of Judah and Jerusalem by the Chaldeans, and sets their sins in order before them, which had provoked God to bring their ruin upon them; calls them to repentance; threatens the neighbour nations with the like destructions, and gives encouraging promises of their joyful return out of captivity in due time, which have a reference to the grace of the gospel. We have in the first verse an account of the prophet and the date of his prophecy, which supersedes our enquiry concerning them here.

ZEPHANIAH.

CHAP. I.

Fair and timely warning to the Jews of the approaching captivity.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon king of Judah.

2 ¶ I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops: and them that worship *and* that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD: and *those* that have not sought the LORD, nor enquired for him:

7 Hold thy peace at the presence of the Lord God; for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass, in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all *such as are* clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill

their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish-gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant-people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men *that are* settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD is near, *it* is near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

CHAP. I. 1-6. The expressions here used are figurative, speaking an universal desolation. Those that fly never so high, as the fowls of heaven, and think themselves out of the reach of the enemy's hand; those that hide never so close, as the fishes of the sea, and think themselves out of the reach of the enemy's eye, yet shall become a prey to them, and be utterly consumed.

The *remnant of Baal* shall be cut off, the images of Baal, and the worshippers of those images. Josiah cut off a great deal of Baal, but that which was so close as to escape the eye, or so bold as to escape the hand of his justice, God will cut off, even all the remains of it. The Chaldeans would spare none of the images of Baal, or the worshippers of those images. The Chemarims shall be cut off; we read of them in the history of Josiah's reformation, 2 Kings xxiii. 5, *He put down the idolatrous priests*, the word is the Chemarim. The word signifies *black men*; some think because they wore black clothes, affecting to appear grave; others, because their faces were black with attending the altars, or the fires in which they burnt their children to Moloch.

7-13. Notice is here given to Judah and Jerusalem, that God is coming forth against them, and will be with them shortly; his

presence as a just avenger, *his day* the day of his judgment and his wrath are not far off, v. 7. Those that improve not the *presence of God* with them as a father, but sin away that presence, may expect his presence with them as a judge, to call them to an account for the contempt put upon his grace.

The noblemen and their stewards and servants come next to be reckoned with, v. 9, *In the same day will I punish those that leap on the threshold*, a phrase, no doubt, well understood then, and probably signified the invading their neighbours rights, entering their houses by force and violence, and seizing their possessions; they *leap on the threshold*, as much as to say, the house is their own, and they will keep their hold on it, and accordingly make all in it their own that they can lay their hands on, and so fill *their masters houses* with goods gotten by violence and deceit, and with all the guilt thereby contracted.

14-18. Nothing could be expressed with more spirit and life, nor in words more proper to startle and awaken a secure and careless people, than the warning here given to Judah and Jerusalem, of the approaching destruction by the Chaldeans. That is enough to make the sinners in Zion tremble that it is *the day of the Lord*,

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

In this chapter we have, I. An earnest exhortation to the nation of the Jews to repent, v. 1-3. II. A denunciation of the judgments of God against (1.) the Philistines, v. 4-7. (2.) The Moabites and Ammonites, v. 8-11. (3.) The Ethiopians and Assyrians, v. 12-15.

GATHER yourselves together, yea, gather together, O nation not desired:

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

the day in which he will manifest himself by taking vengeance on them. It is the *great day of the Lord*, a specimen of the day of judgment, a kind of dooms-day, as the last destruction of Jerusalem by the Romans is represented to be in our Saviour's prediction concerning it, Matt. xxiv. 27.

CHAP. II. 1-3. It is the distinguishing character of the people of God that they are the *meek ones of the earth*: this is their badge, it is their livery: they are *modest* and humble and low in their own eyes, they are *mild* and gentle, and yielding to others, not soon angry, not very angry, not long angry, they are the *quiet in the land*, Psalm xxxv. 20. And they are *subject* and *submissive* to their God, to all his precepts and all his providences; acted by this principle and disposition, they have *wrought his judgments*, i. e. have obeyed his laws, observed his institutions, have made conscience of their duty to him, and have laid out themselves for the advancement of his honour and interest in the world. In the difficult trying times approaching, the meek will find exercise for all the meekness they have, and all little enough, and therefore should *seek it* earnestly, and pray that when God in his providence gives them occasion for it, he would by his grace enable them to exercise it, *to shew all meekness to all men*, in all instances; that *as the day is, so may the strength be*.

4-7. The prophet here comes to foretell what share the neighbour nations should have in the destructions made upon those parts of the world by Nebuchadnezzar and his victorious Chaldees, as other of the prophets did at that time: The *nations of the Cherethites*

6 And the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; for the LORD their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border:

9 Therefore, *as I live*, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 ¶ And he will stretch out his hand

rethites is here joined with them, which bordered upon them, 1 Sam. xxx. 14. and fell with them, as is foretold also, Ezek. xxv. 18. The Philistines' land is here called Canaan, for it belonged to that country which God gave to his people Israel, and was inserted in the grant made to them, Josh. xiii. 3.

8-11. The Moabites and Ammonites were both of the posterity of Lot; their countries joined, and both adjoined to Israel, they are here put together in the prophecy against them.

12-15. The Ethiopians or Arabians that had sometimes been a terror to Israel, in Asa's time, 2 Chron. xiv. 9. must now be reckoned with. They shall *be slain by my sword*, v. 12. Nebuchadnezzar was *God's sword*, the instrument in his hand, with which these and other enemies were subdued and punished, Psal. xvii. 14. How complete Nineveh's ruin shall now be: it shall be made *a desolation*, v. 13. such a heap of ruins shall this once pompous city be, that it shall be a receptacle for beasts, such a wilderness that *flocks shall lie down in it*; nay, such a waste, desolate, frightful place, that wild beasts, the *beasts of the nations* all kinds of beasts shall take up their abode there; the melancholy birds, as the *cormorant and bittern* shall make their nests in what remains of the houses, as they sometimes do in old ruinous buildings that are uninhabited and unfrequented. They that had come from far to gratify their curiosity with the sight of Nineveh's splendor, shall now look on her with as much contempt, as ever they looked upon her with admiration, v. 15. *Every one that passeth by shall hiss at her, and wag his hand, making light of her desolations*,

ZEPHANIAH.

against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar-work.

15 This is the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and *there is* none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

We now return to Jerusalem, and must again hear what God has to say to her. (1.) By way of reproof and threatening, v. 1-7. (2.) By way of promise of mercy and grace, v. 8-28.

WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof; he will not do iniquity; every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations; their towers are desolate; I made their streets waste that none passeth by: their cities are destroyed,

so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

may, and making sport with them; there is an end of proud Nineveh.

CHAP. III. 1-7. One would wonder that Jerusalem, the holy city where God was *known*, and his name was *great*, should be the city of which this *black character* is here given; that a place that enjoyed such plenty of the means of grace, should become so very corrupt and vicious, and that God should permit it to be so; yet so it is, to show that *the law made nothing perfect*; but if this be the *true character* of Jerusalem, as no doubt it is, for God's judgment will make none worse than they are, it is no wonder that the prophet begins with *woe to her*. For the holy God hates sin in those that are nearest to him, nay, in them he hates it most. A *sinful state* is, and will be a *woeful state*.

8-13. By the gospel of Christ preached to every creature all nations are summoned, as it were, to appear in a body before the Lord Jesus, who is about to set up his kingdom in the world. But since the greatest part of mankind will not obey the summons, he

will *pour upon them his indignation*, for he that *believes not is condemned already*. At the time of the setting up of the kingdom of the Messiah, there shall be on earth *distress of nations with perplexity*. Luke xxi. 25. *great tribulation*, such as *never was, or ever shall be*, Matt. xxiv. 21. When God intends the restoration of Israel, and the revival of their peace and prosperity, he makes way for it by their reformation, and the revival of their virtue and piety; for this is God's method, both with particular persons and with communities, first to make them holy, and then to make them happy. These promises were in part accomplished after the return of the Jews out of Babylon, when by their captivity they were thoroughly cured of their idolatry; and this was all the fruit, even the taking away of sin: but it looks further, to the blessed effects of the gospel, and the grace of it, to those *times of reformation* we live in, Heb. iii. 10.

14-20. Those that *reform* have cause to *rejoice*; whereas Israel cannot rejoice for joy as other people, while *she goes a whoring*

CHAP. I.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, *even* the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not, *and* to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful

from her God. God's promises applied by faith, furnish the saints with constant and abundant matter for joy; they are filled with joy and peace in believing them.

Let us now see what these precious promises are, which are here made to the people of God; for the banishing of their griefs and fears, and the encouraging of their hopes and joys, and to us are these promises made as well as to them.

1, An end shall be put to all their troubles and distresses, v. 15.

2, God will give them the tokens of his presence with them; though he has long seemed to stand at a distance, they having

for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

provoked him to withdraw, *he* will make it to appear that he is *with them of a truth*.

3, God will take delight in them, and in doing them good.

4, God will comfort Zion's mourners, that sympathize with her in her griefs, and will wipe away their tears, v. 18.

5, God will recover the captives out of the hands of their oppressors, and bring home the banished that seemed to be expelled, v. 19, 20.

6, God will by all this put honour upon them, and gain them respect from all about them.

THE BOOK OF

H A G G A I.

The captivity in Babylon gave a very remarkable turn to the affairs of the Jewish church, both in history and prophecy. It is made a signal epocha in our Saviour's genealogy, Matt. i. 7. Nine of the twelve minor prophets, whose oracles we have been hitherto consulting, lived and preached before that captivity, and most of them had an eye to it in their prophecies, foretelling it as the just punishment of Jerusalem's wickedness. But the three last (in whom the Spirit of prophecy took its period, until it revived in Christ's forerunner) lived and preached after the return out of captivity; not immediately upon it, but some time after. Haggai and Zechariah appeared much about the same time, eighteen years after the return, when the building of the temple was both retarded by its enemies and neglected by its friends. The Jews ascribe to these two prophets the honour of being members of the *Great Synagogue* (as they call it), which was formed after the return out of captivity; we think it more certain, and it was their honour, and a much greater honour that they prophesied of Christ.

CHAP. I.

In this chapter, after the preamble of the prophecy, we have, I. A reproof of the people of the Jews for their dilatoriness and slothfulness in building the temple, v. 1-11. II. The good success of this sermon, v. 12-15.

IN the second year of Darius the king, in the sixth month, in the first day of the

month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts,

CHAP. I. 1-11. The Jews, as soon as they came up out of captivity, set up an altar for sacrifice, and within a year after laid

the foundations of a temple, Ezra iii. 10; they then seemed very forward in it, and it was likely enough that the work would be

saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

7 ¶ Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little: and when ye brought *it* home I did blow upon it. Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their

done suddenly; but being served with a prohibition some time after by the Persian court, and charged not to go on with it, they not only yielded to the force, when they were actually under it, which might be excused, but afterwards, when the violence of the opposition was abated, they had no spirit or courage to set about it again, but seemed glad they had a pretence to let it stand still. Though they who are employed for God may be driven off from their work by a storm, yet they must return to it as soon as the storm is over: these here did not do so, but continued loitering, until they were afresh minded of their duty. There is an aptness in us to misinterpret providential discouragements in our duty, as if they amounted to a discharge from our duty, when they are only intended for the trial and exercise of our courage and faith. It is bad to neglect our duty, but it is worse to vouch Providence for the patronizing of our neglects.

God, and the words of Haggai the prophet, (as the LORD their God had sent him,) and the people did fear before the LORD.

13 Then spake Haggai, the LORD's messenger, in the LORD's message unto the people, saying, *I am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

In this chapter we have three sermons preached by the prophet Haggai, for the encouragement of those that are forward to build the temple.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work; for *I am* with you, saith the LORD of hosts.

5 *According to* the word that I covenanted with you when ye came out of Egypt, so

12..15. As an ear-ring of gold (saith Solomon) and an ornament of fine gold, so amiable, so acceptable in the sight of God and man, is a wise reprovener upon an obedient ear, Prov. xxv. 12. The prophet here was a wise but faithful reprovener in God's name, and he met with an obedient ear. The foregoing sermon met with the desired success among the people, and that met with due encouragement from God.

CHAP. II. 1..9. This is applied to the setting up of Christ's kingdom in the world, to make way for which, he will judge among the heathen, Psal. cx. 6. God will once again do for his church, as he did when he brought them out of Egypt, then he shook the heavens and earth at mount Sinai; with the thunder and lightnings and earthquakes shook the sea and the dry land, when lanes were made through the sea, and streams fetched out of the rock: this shall be done again, when at the sufferings of Christ the sun shall

my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone

was laid upon a stone in the temple of the LORD;

16 Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: from this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

be darkened, the earth shake, the rocks rend; when at the birth of Christ, Herod and all Jerusalem are troubled, Matt. ii. 3. and he is set for the fall and rising again of many. When his kingdom was set up, it was with a shock to the nations, the oracles were silenced, idols were destroyed, and the powers of the kingdoms were moved and removed, Heb. xii. 27. It speaks the removing of the things that are shaken. The shaking of the nations is often in order to the settling of the church, and the establishing of the things that cannot be shaken. Christ shall come, as the desire of all nations, desirable to all nations, for in him shall all the families of the earth be blessed, with the best of blessings, that had been long expected and desired by the good people in all nations, that had any intelligence from the Old Testament predictions concerning him.

10. 19. When we begin to make conscience of our duty to God we may expect his blessing; and this tree of life is so known by its fruits, that one may discern almost to a day a remarkable turn of providence, in favour of those that return in a way of duty; so that they and others may say, from this day they are blessed; see Mal. iii. 10. And whoso is wise will observe these things, and understand by them the loving kindness of the Lord.

20. 23. Zerubbabel was active to build God a house, and therefore God makes the same promise to him as he did to David on the like occasion, that he would build him a house, and establish it, even in that day when heaven and earth are shaken; this promise refers to this good man himself and to his family. But this promise hath special reference to Christ, who lineally descended from Zerubbabel, and is the sole builder of the gospel temple.

THE BOOK OF ZECHARIAH.

This prophet was colleague with the prophet Haggai, and a worker together with him in forwarding the building of the second temple, Ezra, v. 1. Zechariah began to prophesy some time after Haggai. But he continued longer, soared higher in visions and revelations, wrote more, and prophesied more particularly concerning Christ than Haggai had done. The scope of his discourses are to reprove sin, and threaten God's judgments against the impenitent, and to encourage those that feared God with assurance of mercy God had in store for his church, and especially of the coming of the Messiah and the setting up of his kingdom in the world.

CHAP. I.

In this chapter, after the introduction, v. 1, we have, I. A call to the people to repent, v. 2-6. II. Great encouragement given to hope for mercy, v. 7-21.

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

CHAP. I. 1-6. The learned Mr. Pemble is clear of opinion, that this Zechariah, the son of Barachiah, is the same that our Saviour saith was *slain between the temple and the altar*, perhaps many years after the rebuilding of the temple, Matt. xxiii. 35, and that our Saviour doth not mean (as is commonly thought) Zechariah the son of Jehoiada, for why should Jehoiada be called Barachiah? And he thinks the manner of Christ's account persuades us to think so; for reckoning up the innocent blood shed by the Jews, he begins at Abel, and ends even in the last of the holy prophets. Whereas after Zechariah the son of Jehoiada, many prophets and righteous men were put to death by them. It is true there is no mention made in any history of their slaying this Zechariah, but Josephus might industriously conceal that shame of his nation. Perhaps what Zechariah spoke in his prophesying concerning Christ, of his being sold, his being wounded in the house of his friends, and the shepherd being smitten, was verified in the prophet himself, and so he became a type of Christ. Probably, being assaulted by his persecutors, he took sanctuary in the court of the priests (and some

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

think he was himself a priest) and so was slain between the porch and the altar.

The preachers died, and the hearers died, but the word of God died not; that took effect, and not one iota or tittle of it fell to the ground. As the *rain* and *snow* from heaven it *shall not return void*, Isa. lv. 11. He appeals to themselves; they knew very well that the judgments God had threatened were executed upon their fathers, and they were made to feel what they would not believe and fear. That they themselves could not but own the accomplishment of the word of God in the judgments of God that were upon them, and that therein he was righteous, and had done them no wrong: *They returned and said, like as the Lord of hosts thought to do unto us according to our ways and doings.*

7-17. Zechariah saw, first, A grove of *myrtle trees*; a dark shady grove, down in a bottom, hid by the adjacent hills. This represented the low, dark, solitary, melancholy condition of the Jewish church at this time: second, A man mounted upon a *red horse*, standing in the midst of this shady myrtle-grove. This man

10 And the man that stood among the myrtle-trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words, and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD, I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

is no other than the man Christ Jesus; the same that appeared to Joshua with his sword drawn in his hand as captain of the host of the Lord, Josh. v. 13, 14, and to St. John, with his bow and his crown, Rev. vi. 2: third, A troop of horse attending him, ready to receive and obey his orders; Behind him there was some red horses, and some speckled and some white; angels attending the Lord Jesus, ready to be employed by him for the service of his church, some in acts of judgment, others of mercy, others in mixed events. The angels related the posture of affairs in this lower world, but we read not of any prayers they made for the redress of the grievances they had made a remonstrance of; no, it is the Angel among the myrtle-trees that is the great intercessor: upon the report of the angels, he immediately turned heavenward, and said, Lord, wilt thou not have mercy on thy church?

18-21. It is the comfort and triumph of the church, Isa. lix. 19, that when the enemy shall come in like a flood, with mighty force and fury, then the Spirit of the Lord shall lift up a standard against him: Now in this vision, we have an illustration of that; God's Spirit making a stand and making head against the formidable power of the church's adversaries.

18 ¶ Then lifted I up mine eyes, and saw, and, behold, four horns.

19 And I said unto the angel that talked with me, What be these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head; but these are come to fray them; to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

CHAP. II.

I. A vision which the prophet saw, v. 1, 2. II. A sermon upon it in the rest of the chapter.

I LIFTED up mine eyes again, and looked, and, behold, a man with a measuring-line in his hand,

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, come forth, and flee from the

Some by these four carpenters understood Zerubbabel and Joshua, Ezra and Nehemiah, that carried on the work of God in despite of the opposition given to it. Those horned beasts broke into God's vineyard to tread it down, but the good magistrates and the good ministers whom God raised up, though they had not power to cut off the horns of the wicked as David did, Psal. lxxv. 5-10, yet they frightened them, and cast them out.

CHAP. II. 1-5. Now all this was fulfilled in part, in that Jerusalem in process of time became a very flourishing city, and made a very great figure in those parts of the world, much beyond what could have been expected, considering how low it was brought, and how long it was ere it recovered herself. But it was to have its full accomplishment in the gospel church, which is extended far, as towns without walls, by the admission of the Gentiles into it; and which hath God, the Son of God, for its prince and protector.

6-9. One would have thought Cyrus's proclamation, which gave liberty to the captive Jews to return to their own land, should have sufficed to bring them all back, and that as when Pharaoh gave them leave to quit Egypt and their house of bondage there,

ZECHARIAH.

land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people; and I will dwell in the midst of thee; and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

CHAP. III.

The vision in the foregoing chapter gave assurances of the re-establishing of the civil interests of the Jewish nation, the promises of which terminated in Christ.

AND he shewed me Joshua the high-priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

they should not have left a hoof behind; but it seems it had not that effect: there were about forty thousand whose spirits God stirred up to go, and they went: but many, perhaps the greater part, staid behind; the land of their captivity was to most of them the land of their nativity, they had gained a settlement, and many of them a very comfortable one; some perhaps had got estates and preferments there, and they did not think they could mend themselves by returning to their own land.

10..13. *Many nations shall be joined to the Lord in that day*, that are now at a distance from him, and strangers to him. The Jewish nation after the captivity multiplied very much by the accession of proselytes to it, that were naturalized and were intitled to all the privileges of native Israelites, and perhaps they were equal in number: and therefore Paul mentions it as an honour to him which many Jews had not, that he was of *the tribe of Benjamin, a Hebrew of the Hebrews*, Phil. iii. 5. And this was an earnest of the bringing in of the Gentiles into the Christian church; and in that, this, and other like promises, were to have their full accomplishment.

CHAP. III. 1..7. *Guilt and corruption* are our two discouragements when we stand before God. By the guilt of the sins committed by us, we are become *obnoxious* to the justice of God; by the power of the sin that dwelleth in us, we are become *odious*

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 ¶ Hear now O Joshua the high-priest, thou and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant The BRANCH.

9 For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts,

to the holiness of God. All God's Israel are in danger upon these two accounts: Joshua was so here, for *the law made men priests that had infirmity*, Heb. vii. 28. And as to both we have relief from Jesus Christ, who is made of God to us both *righteousness and sanctification*.

The Chaldee paraphrase saith, Joshua had two sons who took unto them wives, which were not lawful for the priests to take; and we find it was so, Ezra x. 18. And no doubt there were other things amiss in the priesthood, Mal. ii. 1, yet Joshua was permitted to stand before the angel of the Lord. Though his children did not as they should, yet the covenant of priesthood was not broken. Christ bears with his people whose hearts are upright with him, and admits them into communion with himself notwithstanding their manifold infirmities.

8..10. As the promises made to David often slide insensibly into promises of the Messiah, whose kingdom David was a type of, so the promises here made to Joshua presently rise as far upward, and look as far forward as to Christ, whose priesthood Joshua's was now a shadow of; not only in general as it kept up the line of Aaron's priesthood, but especially as it was the reviving of that happy method of correspondence between heaven and earth, to which a great interruption had been given by the iniquity and captivity of Israel. Christ is a high priest, as Joshua was, for sinners

shall ye call every man his neighbour under the vine, and under the fig-tree.

CHAP. IV.

The vision itself, of a candlestick with seven lamps.

AND the angel that talked with me came again and waked me, as a man that is wakened out of his sleep.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof;

3 And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered, and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered, and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the

foundation of this house, his hands shall also finish it: and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven: they are the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which, through the two golden pipes, empty the golden oil out of themselves?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the LORD of the whole earth,

CHAP. V.

The sinners on Zion threatened.

THEN I turned, and lifted up mine eyes, and looked, and, behold, a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be

and sufferers, to meditate for those that have been under guilt and wrath. And it was fit Joshua should understand the priesthood of Christ, because all the virtue of his priesthood, its value and usefulness to the church depended upon and was derived from the priesthood of Christ.

Christ is not only the *branch* which is the beginning of a tree, but the *foundation* which is the beginning of a building, and when he shall be brought forth, seven eyes shall be upon him. Some understand this *one stone* to have the seven eyes in it, as the wheels had in Ezekiel's vision, and think it notes that perfection of wisdom and knowledge which Jesus Christ was endued with for the good of his church; *his eyes run to and fro through the earth.*

CHAP. IV. 1-10. Without a critical descant upon every circumstance of the vision, the design of it is to assure the prophet, and by him the people, that this good work of building the temple should, by the special care of the divine providence, and the immediate influence of the divine grace, be brought to a happy issue, though the enemies of it were many and mighty, and the friends and furtherers of it few and feeble. In the explication of visions and parables, we must look at the principal scope of them, and be satisfied with that, if that be clear, though we may not be able to account for every circumstance, or accommodate it to our purpose. The angel lets the prophet know in general that this vision

was designed to illustrate a word, which the Lord had to say to Zerubbabel to encourage him to go on with the building of the temple. Let him know that he is a worker together with God in it, and it is a work which God will own and crown.

11-14. If by the *candlestick* we understand the *visible church*, particularly that of the Jews at that time, for whose comfort it was primarily intended, these *sons of oil*, as it is in the original, that stand before the Lord of the whole earth, are the two great ordinances and offices of the magistracy and ministry, at that time lodged in the hands of those two great and good men, Zerubbabel and Joshua. If by the candlestick we understand the *church of the first-born*, of true believers, these *sons of oil*, may be meant of Christ, and the Spirit, the Redeemer, and the Comforter. Christ is not only the Messiah, the *anointed one* himself, but he is the *good olive* to his church; and from his fulness we receive, John i. 16. And the holy Spirit is the *unction* or *anointing* which we have received, 1 John ii. 20-27.

CHAP. V. 1-4. The curse of the Lord is in the house of the wicked, Prov. iii. 33. It shall not only beset his house, or lie at the door, but it shall remain in the midst of his house, and diffuse its malignant influences to all the parts of it; it shall dwell in his tabernacle because it is none of his, Job. xviii. 15. It shall dwell where he dwell, and be his constant companion at bed and board

cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said, moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead; and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

to make both miserable to him. Having got possession it shall keep it, and unless he repent and reform there is no way to throw it out, or cut off the entail of it.

5. 11. The foregoing vision was very plain and easy, but in this are things *dark and hard to be understood*; and some think that the scope of it is to foretel the final destruction of the Jewish church and nation, and the dispersion of the Jews, when by crucifying Christ and persecuting his gospel, they should have filled up the measure of their iniquities. First, He sees an *ephah*; a measure wherewith they measured corn. They are filling up the measure of their iniquity which God hath set them: and when it is full as the *ephah* of corn, they shall be delivered into the hands of those to whom God had sold them for their sins; they are *meted* to destruction, as an *ephah* of corn measured to the market, or to the mill: second, He sees a *woman sitting in the midst of the ephah*; representing the sinful church and nation of the Jews in their latter and degenerate age; when the faithful city *became a harlot*: third, He sees the woman thrust down into the ephah, and a *talent*, or large weight of lead cast upon the *mouth* of it, by which she is secured, and made a close prisoner in the *ephah*, and utterly disabled to get out of it. This is designed to shew that the *wrath* of God against impenitent sinners is unavoidable: fourth, He sees the *ephah* with the woman thus pressed to death in it, carried away into some far country. The instruments employed to do it were *two women that had wings like those of a stork*, large and strong,

11 And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base.

CHAP. VI.

I. The vision of the four chariots, v. 1-8. II. Joshua the high-priest crowned, v. 9-15.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered, and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto

and to make them fly the more swiftly, they had the *wind in their wings*, noting the great violence and expedition with which the Romans destroyed the Jewish nation. When the prophet enquired whither they carried their prisoners whom they had now in execution, v. 10, he was told they designed to *build it a house in the land of Shinar*. Which intimates, that the punishment of the Jews should be a final dispersion; they should be hurried out of their own country, *as the chaff which the wind driveth away*, and should be forced to dwell in far countries, particularly in the country of Babylon, whither many of the scattered Jews went after the destruction of their country by the Romans.

CHAP. VI. 1-8. We are very much in the dark concerning the meaning of this vision. Some by the *four chariots* understand the four monarchies; and then they read, v. 5, *These are the four winds of the heavens*, and suppose that therein reference is had to Dan. vii. 2, where Daniel saw in vision the *four winds of the heavens striving upon the great sea*, representing the *four monarchies*. The Babylonian monarchy they think is here represented by the *red horses*, which are not afterwards mentioned, because that monarchy was now extinct. The second chariot with the *black horses*, is the Persian monarchy, which went forth northward against the Babylonians, and *quieted God's Spirit in the north-country*, by executing his judgments on Babylon, and freeing the Jews from their captivity. The *white*, the Grecians, go forth after them into the north, for they overthrow the Persians. The *grisled*, the Romans,

me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 ¶ Take of *them* of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man, whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD; and

ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

The Jews directed in the observation of the fasts.

AND it came to pass, in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth day of the ninth month, *even* in Chisleu,

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,

3 And to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

7 Should ye not hear the words which the

who conquered the Grecian empire, are said to go forth toward the south country; because Egypt which lay southward, was the last branch of the Grecian empire that was subdued by the Romans. The bay horses had been with the grisled, but afterwards went forth by themselves; and by these they understand the Goths and Vandals, who with their victorious arms walked to and fro through the earth; or the Seleucidæ and Lagidæ, the two branches of the Grecian empire. Thus Grotius and others.

But I incline rather to understand this vision more generally, as designing to represent the administration of the kingdom of providence, in the government of this lower world. The angels are often called the *chariots of God*, as Psal. lxxviii, 17. xviii. 10. The various providences of God concerning nations and churches, are represented by the different colours of horses, Rev. vi. 2-4, 5-8.

9-15. This is peculiar to Joshua the high-priest, that here was something done to him by the divine appointment, on purpose that he might be a type of Christ; a priest after the order of Melchizedek, who was both a king and a priest. Joshua was far from being ambitious of a crown, and the people of having a crowned head over them; but the prophet, to the great surprise of both, is ordered to crown Joshua as if he had been a king. And as Zerubabel's prudence and piety kept this from being an affront to him, as the setting up of a rival with him, so God's providence kept the king's of Persia from taking umbrage at it, as raising a rebellion against them. In doing what we are sure is God's pleasure, as this was, we may well venture men's displeasure.

The promise is, first, That God will, in the fulness of time, raise up a high-priest like Joshua. Tell Joshua that he is but the figure of one that is to come. a faint shadow of him, v. 12. *Speak unto him* in the name of the Lord of hosts, that the man whose name is the BRANCH, shall grow up out of his place, out of Bethlehem

the city of David, the place appointed for his birth, though the family be a root in a dry ground, yet this *branch* shall spring out of it; as in spring when the sun returns, the flowers spring out of their roots, they lay buried out of sight, and out of mind. He shall grow up from himself, so some read it, shall be exalted in his own strength: second, That as Joshua was an active, useful instrument in building the temple, so the man, the Branch, shall be the master-builder, the sole builder of the spiritual temple, the gospel church: third, That Christ shall bear his glory. Glory is a burden, but not too heavy for him to bear, who upholdeth all things. The cross was his glory, and he bore that; so was the crown an exceeding weight of glory, and he bears that: fourth, That he should have a throne, and be both priest and king upon his throne. A throne notes both dignity and dominion, an exalted honour, with an extensive power: fifth, That the counsel of peace should be between them both. That is, 1. Between Jehovah, and the man the Branch; between the Father and the Son: 2. Between the priest and the throne, between the priestly and kingly office of Jesus Christ: sixth, That there should be a happy coalition between Jews and Gentiles in the gospel church, and they should both meet in Christ, the priest upon his throne, as the center of their unity, v. 15, *They that are far off shall come and build in the temple of the Lord.* Some understand it of the Jews that were now afar off in Babylon, that staid behind in captivity, to the great discouragement of their brethren that were returned, who wanted their help in building of the temple.

CHAP. VII. 1-7. Those that make fasting a cloke for sin, as Jezebel's fast, or by it make their court to men for their applause, as the Pharisees, or that rest in outward expressions of humiliation, while their hearts are unhumbled, as Ahab, do they fast to God, *even to him*? Is this the fast that God hath chosen? Isa. lviii. 5. 12

LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother:

10 And oppress not the widow nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant-stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land desolate.

CHAP. VIII.

The restoration of Jerusalem.

A GAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, I was

jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and, the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out, or came in, because of the affliction; for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue

the solemnities of our fasting, though frequent, long and severe, do not serve to put an edge upon devout affections, to quicken prayer, to increase godly sorrow, and to alter the temper of our minds, and the course of our lives for the better, they do not at all answer the intention, and God will not accept them as performed *to him, even to him.*

8.14. This prophet here repeats the heads of the sermons, which the former prophets preached to their fathers, v. 9, 10, because the very same things were required of them now. He describes the wilfulness and disobedience of their fathers, who persisted in all manner of wickedness and injustice, notwithstanding these exhortations and admonitions frequently given them in God's name, various expressions to this purpose are here heaped up, ver. 11, 12, setting forth the stubbornness of that carnal mind which is *enmity* against God, and *is not in subjection to the law of God, neither indeed can be.* He shews the fatal consequences of it to their

fathers. This came of their wilful disobedience to the law of God. And the present generation saw how *desolate* sin had made that *pleasant land*, and yet would not take warning.

CHAP. VIII. 1.8. The prophet in his foregoing discourses had left his hearers under a high charge of guilt and a deep sense of wrath; had left them in a melancholy view of the desolations of their pleasant land, which was the effect of their fathers' disobedience: but because he designed to bring them to repentance, not to drive them to despair, he here sets before them the great things God had in store for them, encouraging them hereby to hope that their case of conscience should shortly determine itself, and God's providence should as loudly call them to *joy and gladness*, as ever it called them to *fasting and mourning.*

9.17. God, by the prophet, here gives further assurances of the mercy he had in store for Judah and Jerusalem. Here is line upon line for their comfort, as before there was for their convic-

CHAP. IX.

of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and chearful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts, *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily to

pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, in those days *it shall come to pass*, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that* God is with you.

CHAP. IX.

Here is, I. A prophecy against the Jews' unrighteous neighbours, the Syrians, Tyrians, Philistines, and others, v. 1-8. II. A prophecy of their righteous king, the Messiah, v. 9, 10. III. An account of the obligations the Jews lay under to Christ, v. 11, 12. IV. A prophecy of the victories and successes God would grant to the Jews, v. 13, 14, 15. V. A promise of great plenty, v. 16, 17.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron: for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth,

tion. Mighty encouragements these verses contain, with reference to the difficulties they now laboured under.

18-23. *Ten men* of different nations and languages shall *take hold of the skirt of him that is a Jew*, begging of him not to outgo them, but to take them along with him; this speaks the great honour they have for a Jew as one of the chosen people of God, and therefore well worthy their acquaintance. The gospel was preached to the Jews first (for of that nation the apostles were) and by them it was carried to the Gentiles. St. Paul was a Jew whose *skirt* many took hold of, when they welcomed him as *an angel of God*, and begged him to take them along with them to Christ; thus the Greeks took hold of Philip's skirt, saying, *Sir, we would see Jesus*, Vol. II.

John xii. 21. It is the privilege of the saints that they have God with them, have him among them; the knowledge and fear and worship of him; they have his favour and gracious presence; and this should invite us into communion with them, it is good being with those that have God with them, and those who *join themselves to the Lord*, must *join themselves to his disciples*; if we take God for our God, we must take his people for our people, cast in our lot among them, and be willing to take our lot with them.

CHAP. IX. 1-8. God will take his people under his special protection, and therefore will weaken their neighbours, that it may not be in their power to do them a mischief. *I will encamp about my house because of the army*. God's house lies in the midst

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even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water.

12 ¶ Turn ye to the strong-hold, ye prisoners of hope, even to-day do I declare, *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man:

14 And the LORD shall be seen over them, and his arrow shall go forth as the lighten-

ing: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them, and they shall devour and subdue with sling-stones, and they shall drink, *and* make a noise as through wine, and they shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people, for *they shall be* as the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

CHAP. X.

The scope of this chapter is much the same with that of the chapter before, to encourage the Jews that were returned.

ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the

of an enemy's country, and his church is as a lily among thorns; and therefore God's power and goodness are to be observed in the special preservation of it.

9-11. That here begins a prophecy of the Messiah and his kingdom, is plain from the literal accomplishment of the ninth verse in, and its express application to, Christ's riding in triumph into Jerusalem, Matt. xxi. 5, John. xii. 15. Here is notice given of the approach of the Messiah promised, as matter of great joy to the Old Testament church; *behold, thy king cometh unto thee*. Here is such a description of him as renders him very amiable in the eyes of all his loving subjects, and his coming to them very acceptable. First, He is a *righteous ruler*, all his acts of government will be exactly according to the rules of equity, for *he is just*. Second, he is a *powerful protector* to all those that bear faith and true allegiance to him, for he *hath salvation*, he hath it in his power, he hath it to bestow upon all his subjects; he is the *God of salvation*, treasures of salvation are in him. He is *servatus, saving himself*, so some read it; rising out of the grave by his own power, and so qualifying himself to be our Saviour. Third, He is a *meek, humble, tender father* to all his subjects as his children; he is *lowly*; he is *poor and afflicted*, so the word signifies; so it notes the meanness of his condition, having *emptied himself*, he was *despised and rejected of men*.

12-17. Verse 13 was fulfilled when against Antiochus, one of

the kings of the Grecian monarchy, the people that knew their God were strong and did exploits, Dan. xi. 32. And they in the hand of an almighty God were made *as the sword of a mighty man*, which none can stand before; wicked men are said to be God's sword, Psal. xvii. 13, and sometimes good men are made so, for he employs both as he pleaseth. *The Lord shall be seen over them*, he shall make it appear that he presides in their affairs, and that in all their motions they are under his conduct, as apparently, though not so sensibly, as he was *seen over Israel* in the pillar of cloud and fire, when he led them through the wilderness. And in the fulness of their joy they shall offer abundance of sacrifices to the honour of God, so that *they shall fill both the bowls and the corners of the altar* with the fat and blood of their sacrifices. And when they thus triumph in their successes, their joy shall terminate in God as their God, the God of their salvation.

CHAP. X. 1-4. Gracious things and glorious ones, very glorious and very gracious were promised to this poor afflicted people in the foregoing chapter; now here he intimates to them, that he will, for these things, be enquired of by them, and that he expects they should acknowledge him in all their ways, and in all his ways towards them; him and not idols that were rivals with him for their respects. He shews them that every creature is to them what God makes it to be, v. 4, *Out of him come forth the corner, out of him the nail*. First, All the power that was engaged against

house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ¶ And they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the LORD their God, and will hear them.

7 And *they of Ephraim* shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them: for I have redeemed them; and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

CHAP. XI.

The destruction of Jerusalem.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye

them was from God; out of him came all the combined force of their enemies, every oppressor together did but what his hand and his counsel determined before to be done. Second, All the power likewise that was engaged for them was derived from him, and depended on him. Out of him came forth *the corner stone* of the building, the power of magistrates which keeps the several parts of the state together. Princes are often called the *corners of the people*, as 1 Sam. xiv. 38. Out of him came forth *the nail* that fixeth the state, the *nail in the sure place*, Isa. xxii. 23; the *nail in his holy place*, Ezra ix. 8. Out of him came forth *the battle-bow*, the military power, and out of him *every oppressor* or exactor, that has the civil power in his hand; and therefore to God the fountain of power we must always have an eye, and see every man's judgment proceeding from him.

5-12. Here are divers precious promises made to the people of God, which look further than to the state of the Jews in the latter days of their church, and have certain reference to the spiritual Israel of God the gospel church, and all true believers. First, they shall have God's favour and presence, and shall be owned and accepted of him. Second, They shall be victorious over their enemies that would draw them from either their duty to God, or their comfort in God. The cavalry of the enemies shall be routed and put into disorder by the infantry of the Jews. The preachers of the gospel of Christ went forth to war a good warfare, they charged bravely, because God was with them; and the *riders on horses* that opposed them were confounded, for God chose the *weak and foolish things of the world* to confound the *wise and mighty*. Third, Those of them that are dispersed shall be gathered together into one body, v. 6, *I will bring them again to place them; bring them from other lands to place them in their own land*. This was a token of their being perfectly restored to all their other ancient privileges, they shall be restored to the possession of their own land. This was fulfilled when the *children of God that were scattered abroad* were by faith in Christ incorporated in the gospel church, and Jews and Gentiles became *one fold*, John x. 16. Fourth, They shall greatly multiply, and the church, that *new world*, shall be replenished; v. 8, *They shall increase as they have increased* formerly in Egypt, and great additions shall be made to their numbers, a-

in the days of David and Solomon. Fifth, God himself will be both their strength and their song. In him they shall be comforted, and shall have abundant satisfaction. By him they shall be carried on with vigour, and enlargement of heart in his service, v. 12.

CHAP. XI. 1-3. In dark and figurative expressions, as is usual in the scripture predictions of things at a distance, that destruction of Jerusalem, and of the Jewish church and nation, is here foretold, which our Lord Jesus when the time was at hand prophesied of very plainly and expressly.

4-14. The prophet here is made a type of Christ, as the prophet Isaiah sometimes was; and the scope of these verses is to shew, that *for judgment Christ came into this world*, John ix. 39. for judgment to the Jewish church and nation, which were, about the time of his coming, wretchedly corrupted and degenerated by the worldliness and hypocrisy of their rulers. Christ would have healed them, but they would not be healed; they are therefore left desolate, and abandoned to ruin. One of these staves was called *Beauty*, noting the temple, which is called the *beauty of holiness*, and one of its gates, *beautiful*; which Christ called his Father's house, and for which he shewed a great zeal when he cleared it of the *buyers and sellers*; the other he called *Bands*, noting their civil state and the incorporate society of that nation, which Christ also took care of by preaching love and peace among them: Christ in his gospel, and in all he did among them, consulted the advancement both of their civil and of their sacred interests. *He fed the flock*, v. 7. and he displaced those under-shepherds that were false to their trust, v. 8. *Three shepherds I cut off in one month*. Through the deficiency and uncertainty of the history of the Jewish church in its latter ages we know not what particular event this had its accomplishment in: in general, it seems to be an act of power and justice for the punishment of the *sinful shepherds*, and the redress of the grievances of the *abused flock*. Some understand it of the three orders of princes, priests, and scribes or prophets, who when Christ had finished his work were laid aside for their unfaithfulness. Christ rejects them as incurable, and leaves them their house desolate, Matt. xxiii. 38. The things of their peace are now hid from their eyes, because they knew not the day of their visitation. Here we have a sign of it given, v. 10, *I took my staff*,

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oaks of Bashan; for the forest of the vintage is come down.

3 *There is a voice of the howling of the shepherds; for their glory is spoiled; a voice of the roaring of young lions; for the pride of Jordan is spoiled.*

4 ¶ Thus saith the LORD my God, Feed the flock of the slaughter,

5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the LORD, for I am rich; and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even you*, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month: and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people. .

even Beauty, and cut it asunder, in token of this, that he would be no longer a shepherd to them; as the lord high-steward determines his commission by breaking his white staff, and as Moses's breaking the tables of the law put a stop for the present to the treaty between God and Israel: the breaking of this staff signified the breaking of God's covenant which he had made with all the people; the covenant of peculiarity made with all the tribes of Israel, and all other people that by being proselyted to their religion were incorporated into their nation. It was said before, their souls abhorred him; and here we have an instance of it, their buying and selling him for thirty pieces of silver; either thirty Roman pence, or rather thirty Jewish shekels; this is here foretold in somewhat obscure expressions; as it is fit such particular prophecies should be delivered, lest otherwise the plainness of the prophecy might prevent the accomplishment of it. Now we find a particular accomplishment of this in the history of Christ's sufferings, and reference is had to this prophecy, Matt. xxvii. 9, 10. *Thirty pieces of silver* was the very sum for which Christ was sold to the chief priests; the money, when Judas would not keep it, and the chief priests would not take it back, was laid out in the purchase of the potter's field. The completing of their rejection was in the cutting asunder of the other staff, v. 14. The former spoke the ruin of their church by breaking the covenant between God and them,

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter; a goodly price that I was prized at of them! And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even Bands*, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd:

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAP. XII.

The prosperity of the church.

THE burden of the word of the LORD for Israel, saith the LORD, which stretched forth the heavens, and layeth the founda-

that defaced their *beauty*; this speaks the ruin of *their state*, by breaking the brotherhood between Judah and Israel, *i. e.* by reviving animosities and contention among them, such as were of old between Judah and Israel, the writing of whom as *one stick in the hand of the Lord* was one of the blessings promised after their return out of captivity, Ezek. xxxvii. 10.

15-17. God having shewed the misery of this people in their being justly *abandoned* by the good shepherd, here shews their further misery in being shamefully *abused* by foolish shepherds: first, they shall be under the inspection of unfaithful ministers; their scribes, and priests and doctors of their law shall bind heavy burdens upon them and grievous to be borne; and with their traditions imposed, shall make the ceremonial law much more a yoke than God had made it: second, They shall be under the tyranny of unmerciful princes that shall rule them with rigour, and make their own land as much a house of bondage to them as ever Egypt or Babylon were: third, They shall be imposed upon and deluded by false Christs and false prophets, as our Saviour foretold, Matt. xxiv. 5.

CHAP. XII. 1-8. It is promised that whatever attacks the enemies of the church may make upon her purity or peace, they will certainly issue in their own confusion. The enemies of God and of his kingdom bear a great deal of malice and ill-will to Jeru-

tion of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as

David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart:

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

I. Some further promises relating to gospel-times, 1..6. II. A clear prediction of the sufferings of Christ.

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and

John vii. 39. It is a promise of the Spirit, and with him of all spiritual blessings in heavenly things by Christ.

CHAP. XIII. 1..5. Behold here the Lamb of God, *taking away the sin of the world*, the sin of the church; for therefore was the Son of God manifested to *take away our sin*, 1 John iii. 5.

1, He takes away the guilt of sin by the blood of his cross, v. 1.

2, He takes away the dominion of sin by the power of his grace; even of beloved sins; this evermore accompanies the former; those that are *washed* in the fountain opened as they are *justified*, so they are *sanctified*; the *water* came with the *blood* out of the pierced side of Christ. They should be themselves convinced of their sin and folly, and let fall their pretensions, v. 4. The pretender as a true penitent, (1.) shall *undeceive* those whom he had imposed upon. *He shall say, I am no prophet*, as I have pretended to be; was never designed or set apart to the office, never educated or brought up for it, never conversant among the sons of the prophets, *I am an husbandman*, and was bred to that business, I was never taught of God to prophesy, but *taught of man to keep cattle*. He shall acknowledge those to be his friends that by a severe disci-

saalem, and form designs for its destruction, but it will prove at last that they are but preparing ruin for themselves; Jerusalem is in safety, and they are in all the danger that fight against it.

9..13. The day here spoken of is the day of Jerusalem's defence and deliverance, that glorious day when God will appear for the salvation of his people; which if it do refer to the success which the Jews had against their enemies in the times of the Maccabees, yet certainly it looks further to the *gospel day*; to Christ's victories over the powers of darkness, and the great salvation he has wrought for his chosen. Now we have here an account of two remarkable works designed in that day. When God intends great mercy for his people, the first thing he doth is to set them a praying; thus he *seeks to destroy* their enemies by stirring them up to seek to him that he would do it for them; because though he has purposed it, and promiseth it, and it is for his own glory to do it, yet he will *for this be enquired of by the house of Israel*, Ezek. xxxvi. 37. But this promise has reference to, and is performed in the graces of the Spirit given to all believers, as that Isa. xlii. 3. *I will pour my Spirit upon thy seed*, which was fulfilled when Jesus was glorified, Vol. II.

they shall no more be remembered: and also I will cause the prophets, and the unclean spirit, to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father, and his mother, that begat him, shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive:

5 But he shall say, *I am* no prophet, *I am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What are these wounds in thine hands? Then he shall answer, *Those* with which I was wounded in the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off, *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear

them: I will say, *It is* my people; and they shall say, The LORD is my God.

CHAP. XIV.

The advancement of the kingdom of Christ.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it towards the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark.

7 But it shall be one day which shall be known to the LORD, not day, nor night:

pline were instrumental to bring him to a sight of his error, v. 6. By this it appears that those parents of the false prophet that thrust him through, v. 3. did not do it till they had first tried to reclaim him by correction, and he would not be reclaimed, for so was the law concerning a disobedient son, his parents must first have chastened him in vain before they bring him forth to be stoned, Deut. xxi. 18, 19. Some good interpreters observing how soon this comes after the mention of Christ's being pierced, think that these are the words of that great prophet, not of the false prophet spoken of before; Christ was wounded in his hands, when he was nailed to the cross, and after his resurrection he had the marks of these wounds: and here he tells how he came by them; he received them as a false prophet, for the chief priests called him a deceiver, and upon that account would have him crucified; but he received them in the house of his friends, the Jews that should have been his friends: for he came to his own; and though they were his bitter enemies, yet he was pleased to call them his friends, as he did Judas, Friend, wherefore art thou come? Because they forwarded his sufferings for him; as he called Peter, Satan, an adversary, because he dissuaded him from them.

7. 9. Here is a prophecy, 1, Of the sufferings of Christ, of him who was to be pierced, and was to be the fountain opened. 2, Of

the dispersion of the disciples thereupon. Smite the shepherd, and the sheep shall be scattered. This our Lord Jesus himself saith was fulfilled, when all his disciples were offended because of him in the night wherein he was betrayed, Matt. xxvi. 31. Mark xiv. 27.

CHAP. XIV. 1. 7. God's providences concerning his church are here represented as strangely changing and strangely mixed. 1, As strangely changing, Sometimes the tide runs high and strong against them, but presently turns and comes to be in favour of them; and God has for wise and holy ends set the one over against the other. God here appears against Jerusalem; judgment begins at the house of God; when the day of the Lord cometh, v. 1. Jerusalem must pass through the fire to be refined. God himself gathers all nations against Jerusalem to battle, v. 2. he gives them a charge as he did Sennacherib, to take the spoil and to take the prey, Isa. x. 6. He presently changeth his way and appears for Jerusalem; for though judgment begin at the house of God, yet, as it shall not end there, so it shall not make a full end there, Jer. iv. 27. xxx. 11. Though Jerusalem and the temple be destroyed, yet God will have a church in the world, into which Gentiles shall be admitted, and with whom the believing Jews shall be incorporated, y. 4, 5. God shall appear in his glory for the accomplishing of all this. The Lord my God shall come, and all the saints

but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be,

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusa-

lem; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one *that* is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain*, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

with thee, which may refer to his coming to destroy Jerusalem, or to destroy the enemies of Jerusalem, or his coming to set up his kingdom in the world, which is called *the coming of the Son of Man*, Matt. xxiv. 37. God's providences appear here *strangely mixed*, v. 6, 7. *In that day* of the Lord the *light shall not be clear nor dark, not day nor night*; but *at evening time it shall be light*. Some refer this to all the time from hence to the coming of the Messiah, the Jewish church had neither perfect peace nor constant trouble, but a cloudy day, neither rain nor sun-shine. But it may be taken more generally, as designed to represent the method God usually takes in the administration of the kingdom both of providence and grace.

8-15. Here is, 1, *Blessings* promised to Jerusalem, the gospel Jerusalem, in *the day* of the Messiah, and to all the earth, by virtue of the blessings poured out on Jerusalem, especially to the land of Israel. Jerusalem shall be a spring of *living waters* to the world; it was made so when there the Spirit was poured out upon the apostles, and thence the word of the Lord diffused itself to the nations about, v. 8. The kingdom of God among men shall be an *universal and united* kingdom, v. 9. The land of Judea and Jerusalem its mother city shall be repaired and replenished, and taken under the special protection of heaven, v. 10, 11. Some think this speaks particular favour to the people of the Jews, and points at their conversion and restoration in the latter days; but it is rather to be understood figuratively of the gospel-church, typified

by Judah and Jerusalem, and it signifies the abundant graces with which the church shall be crowned, and the fruitfulness of its members, and the vast numbers of them. Here are judgments threatened against the enemies of the church, that *have fought* or do fight against Jerusalem; and the *threatening* of these judgments is in order to the preservation of the church in safety. Some think this was fulfilled in the factions and dissensions that were among the Jews, when the Romans were destroying them all; for they had *fought against* the spiritual Jerusalem, the gospel church, and to that well enough agrees, v. 19. *Thou also, O Judah, shalt fight against Jerusalem*, i. e. the Jewish nation shall be ruined by itself, shall die by its own hands; the city and country shall be at war with each other, and so both shall be destroyed.

16-21. Three things are here foretold, 1, That a gospel way of worship being set up in the church, there shall be a great resort to it, and a general attendance upon it. That those who neglect the duties of gospel-worship shall be reckoned with for their neglect. That those who perform the duties of *gospel-worship* shall have grace to adorn their profession by the duties of a *gospel-conversation* too. This is promised, v. 20, 21. and it is necessary to the completing of the beauty and happiness of the church. In general all shall be *holiness to the Lord*. The *furniture of their horses*, and the *furniture of their houses* shall be consecrated to God, to be employed in his service.

THE BOOK OF MALACHI.

The Jews say prophecy continued forty years under the second temple, and this prophet they call the *seal of prophecy*, because in him the series or succession of prophets broke off and came to a period; God wisely ordered it so, that divine inspiration should cease for some ages before the coming of the Messiah, that that great prophet might appear the more conspicuous and distinguishable, and be the more welcome. Let us consider the person of the prophet; we have only his name, Malachi, and no account of his country or parentage: Malachi signifies *my angel*. Haggai and Zechariah were sent to reprove the people for delaying to build the temple; Malachi was sent to reprove them for the neglect of it, when it was built. And now prophecy was to cease, he speaks more clearly of the Messiah as nigh at hand, than any other of the prophets had done; and concludes with a direction to the people of God to keep in remembrance the law of Moses, while they were in expectation of the gospel of Christ.

CHAP. I.

The Jews reprov'd for ingratitude and carelessness.

THE burden of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was not Esau Jacob's brother?* saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down: and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that

CHAP. I. 1-5. God justly takes it very ill to have his favours slighted, as not worth speaking of; and it is very absurd for us to ask *wherein he has loved us*, when, which way soever we look, we meet with the proofs and instances of his love to us. The Edomites had triumphed in Jerusalem's overthrow, Psal. cxxxvii. 7, and therefore it was just with God to put the same cup of trembling into their hands. And though Edom's ruins were *last*, yet they were *lasting*, and the *desolation perpetual*, and in this the difference was made between Jacob and Esau, and is made between the righteous and the wicked, to whom otherwise *all things come alike*, and there seems to be *one event*, Jacob's cities are laid waste, but they are *rebuilt*, Edom's are laid waste, and *never rebuilt*; the sufferings of the righteous will have an end, and will end well, all their grievances will be redressed, and their sorrow turned into joy;

but the sufferings of the wicked will be endless and remediless, as Edom's desolations, v. 4.

6-14. The prophet is here by a special commission calling the priests to account, though they were themselves appointed judges, to call the people to an account. It is a severe, and no doubt a just reproof, that is here given to the priests, for the profanation of the holy things of God, with which they were intrusted; and if this was the crime of the priests, we have reason to fear the people also were guilty of it; so that what is said to the priests is said to all, nay, it is said to us, who as Christians profess ourselves not only the people of God, but priests to him. This is a plain prediction of that great revolution in the kingdom of grace, by which the Gentiles that had been *strangers and foreigners* came to be *fellow-citizens with the saints, and of the household of God*, and as

CHAP. II.

would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering; for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, 'The table of the LORD is polluted; and the fruit thereof, *even* his meat, is contemptible.

13 Ye said also, Behold what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which* was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the deceiver, which hath in his stock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

CHAP. II.

I. The ordinance of the ministry, v. 1-9. II. The ordinance of marriage, in marrying strangers, v. 10-17.

AND now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will corrupt your seed, and

spread dung upon your faces, *even* the dung of your solemn feasts, and *one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he *is* the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts:

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 ¶ Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, co-

welcome to the throne of grace as ever the Jews had been. God's name shall be declared to them, the declaration of it shall be received and believed, and there shall be those among the Gentiles that shall magnify and glorify the name of God better than ever the Jews had done, even the priests themselves.

CHAP. II. 1-9. What was said in the foregoing chapter was directed to the priests, chap. i. 6, *Thus saith the Lord of hosts to you, O priests, that despise my name*; but the crimes there charged upon them they were guilty of, as *sacrificers*, and for those they might think it some excuse, that they offered what the people brought, and if they were not so good as they should be, it was not their fault but the people's; and therefore here the corruptions there complained of are traced to the source of them; the

faults the priests were guilty of, as *teachers* of the people, as *expositors* of the law, and the lively oracles; and this is a part of their office, which still remains in the hands of gospel ministers, who are appointed to be pastors and teachers, like the priests under the law, though not *sacrificers* like them; and therefore by them the admonition here is to be particularly regarded. If the priests had given the people better instructions, the people would have brought better offerings.

10-17. Corrupt practices are the genuine fruit and product of corrupt principles; and the badness of men's hearts and lives is owing to some loose atheistical notions which they have got, and govern themselves by. Now in these verses we have an instance of this; we here find men *dealing falsely* with one another, and it

vering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith, that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts; therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words; yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment.

I. A promise of the coming of the Messiah, and of his forerunner, v. 1..6. II. A reproof of the Jews for their corrupting of God's ordinances, v. 7..12. III. A description of the wickedness of the wicked that speak against God, v. 13..15. IV. And of the righteousness of the righteous that speak for him, v. 16..18.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against

is because they *think falsely* of their God. Two things they are here charged with as very provoking to God in the matter of marriage; taking strange wives of heathen nations, and abusing and putting away the wives of their own nation, and in both they *dealt treacherously*, and violated a sacred covenant; the former was in contempt of the covenant of peculiarity, the latter of the marriage covenant. When they came with their wives and families to worship God at the solemn feasts, which they should have done with rejoicing, they were all out of humour, the poor wives were ready to break their hearts, and not daring to make their case known to any other, they complained to God, and *covered the altar of the Lord with tears, with weeping, and with crying*. This is illustrated by the instance of Hannah, who upon the account of her husband's having another wife (though otherwise a kind husband) and the discontent thence arising, whenever they went up to the house of Lord to worship, *fretted and wept*, and was in *bitterness of soul*, and *would not eat*, 2 Sam. i. 6, 7..10. So it was with these wives here; this was so contrary to the cheerfulness which God requires in his worshippers, that it spoiled the acceptableness of their devotions, God *regardeth not their offering any more*.

Let us see the reasons given why man and wife should continue together to their lives end in holy love and peace, and neither quarrel with each other, nor part from each other. Because God has joined them together; v. 15, *Did not he make one?* one Eve for one Adam, that Adam might never take another to her to vex her Lev. xviii. 18, nor put her away to make room for another; it is great wickedness to complain of the law of marriage as a confinement, when Adam in innocency, in honour, in Eden, in the garden of pleasure, was *confined to one*. Yet God had the residue of the Spirit, he could have made another Eve, as amiable as that he did make, but designing Adam a *help meet for him*, he made him *one wife*; had he made him more he had not had a *meet help*. And wherefore did he make but one woman for one man? It was that *he might seek a godly seed, a seed of God*, so the word is, a seed that should bear the image of God, be employed in the service of God, and be devoted to his glory and honour; that every man

having his own wife, and but one according to the law, 1 Cor. vii. 2, they might live in chaste and holy love, under the directions and restraints of the divine law, and not as brute beasts under the dominion of lust, and thus might propagate the nature of man in such a way as might make it most likely to participate of a divine nature.

CHAP. III. 1..6. A prophecy of the appearing of John the Baptist, which the prophet Isaiah had foretold, chap. xl. 3, as the *preparing of the way of the Lord*, to which this seems to have a reference, for the words of the latter prophets confirm those of the former. He shall *prepare the way before me*: by calling men to those duties which qualify them to receive the comforts of the Messiah and his coming; and by taking them off from a confidence in their relation to Abraham *as their father*, which they thought would serve their turn without a saviour; and by giving notice that the Messiah was now at hand, and so raising men's expectations of him, and making them readily to go into the measures he would take for the setting up of his kingdom in the world. 2, A prophecy of the appearing of the Messiah himself. *The Lord whom ye seek shall suddenly come to his temple, even the God of judgment*, who ye think has forsaken the earth, and you *wot not what has become of him*. The Messiah has been long called *he that should come*, and you may assure yourselves that now shortly he *will come*. He is the *messenger of the covenant*, or the *angel of the covenant*, that *blessed one* that was sent from heaven to negotiate a peace, and settle a correspondence between God and man. He it is *whom ye seek, whom ye delight in*; whom the pious Jews expect and desire, and whose coming they think of with a great deal of pleasure. In looking and waiting for him they *looked for redemption in Jerusalem*, and *waited for the consolation of Israel*, Luke ii. 25..38. Christ was to be the *desire of all nations*, desirable to all, Hag. ii. 7. He is one whom they seek, and one whom they delight in, and yet *who may abide the day of his coming?* Christ came to *discover men, that the thoughts of many hearts might be revealed*, Luke ii. 35, to *distinguish men*, to separate between the precious and the vile, for *his fan is in his hand*, Matt. iii. 12, to *send fire on*

CHAP. IV.

the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed; for ye shall be a delightful land, saith the LORD of hosts.

the earth, not peace, but rather division, Luke xii. 49-51, to shake heaven and earth, that the wicked might be shaken out, Job. xxxviii. 13, and that the things which cannot be shaken, might remain, Heb. xii. 27. We may all apply v. 6. very sensibly to ourselves, because we have to do with a God that changeth not, therefore it is that we are not consumed, even because his compassions fail not, they are new every morning, great is his faithfulness, Lam. iii. 22, 23.

7-12. We have here God's controversy with the men of that generation, for deserting his service, and robbing him; wicked servants indeed, that not only run away from their master, but run away with their master's goods. Now observe what a gracious invitation God gives them to return and repent; *return unto me*, and to your duty, return to your service, return to your allegiance, return as a traveller that has missed his way, as a soldier that has run his colours, as a treacherous wife that has gone away from her husband, and then *I will return unto you* and be reconciled; will remove the judgments you are under, and prevent those you fear. This had been of old the burden of the song, Zech. i. 3, and is still.

13-18. Among the people of the Jews at this time, though they all enjoyed the same privileges and advantages, yet there were men of very different characters, as ever were and ever will be in the world and in the church, like Jeremiah's figs, some *very good*, and

13 ¶ Your words have been stout against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It is vain to serve God, and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another; and the LORD hearkened and heard *it*; and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not.

CHAP. IV.

Judgments on the wicked.

FOR, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with

others *very bad*; some that plainly appeared to be the children of God, and others that as plainly discovered themselves to be the children of the wicked one; there are tares and wheat in the same field, chaff and corn in the same floor; and here we have an account of both. Here is the *angry notice* God takes of the *impudent, blasphemous talk* of the sinners in Zion, and his just resentments of it. Here is the *gracious notice* God takes of the *pious talk* of the saints in Zion, and the gracious recompence of that. When iniquity was bold and barefaced, the people of God took courage and stirred up themselves, *the innocent against the hypocrite*, Job. xvii. 8. The worse others are, the better we should be; when vice is *daring*, let not virtue be *sneaking*.

CHAP. IV. 1-3. Verse 1. was fulfilled, first, when Christ in his doctrine spoke terror and condemnation to the *proud* Pharisees and other the Jews that *did wickedly*. When he sent that *fire on the earth*, which burnt up the chaff of the traditions of the elders, and the corrupt glosses they had put upon the law of God. Second, When Jerusalem was destroyed by the Romans, and the nation of the Jews, as a nation, quite blotted out from under heaven, and neither *root nor branch* left them. Third, it is certainly applicable to the day of judgment, both to the particular judgment at death, but especially it will have its accomplishment in the general judgment, at the end of time. In both his first and second coming

MALACHI.

healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb

for all Israel, *with the statutes and judgments*

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Christ is a *rejoicing light* to those that serve him faithfully, to those that *fear his name* and give him the glory due to it, v. 2, who stand in awe of that name of his, which the wicked profane and trample upon. Christ is the sun that has light in himself, and is the fountain of light, Psalm xix. 4, 5, 6, he is the *sun of righteousness*, for he is himself a righteous Saviour; *righteousness* is both the light and the heat of this sun, the word of his righteousness is so, it guides, instructs, and quickens; so is the *everlasting righteousness* he has brought in; he is *made of God to us righteousness*, he is the *Lord our righteousness*, and therefore is fitly called the *sun of righteousness*; through him we are justified, and so sanctified, and are brought to *see light*. Their growth is compared to that of the *calves of the stall*, which is a quick, strong, and useful growth. Ye shall grow up, not as the *flower of the field*, which is slender and weak, and of little use, and withereth soon after it is grown up, but as the *calves of the stall*, that, as one of the rabbins expounds it, *grow great in flesh and fatness*, with which both God's altars and men's tables are replenished; so the growth of the saints,

on whom the sun of righteousness ariseth, honours both God and man.

4-6. This is doubtless intended for a solemn conclusion not only of this prophecy, but of the canon of the Old Testament, and is a plain information that they were not to expect any more sayings or writings by divine inspiration, no more of the dictates of the Spirit of prophecy, till the beginning of the gospel of the Messiah. Now prophecy ceaseth, and is about to be sealed up, there are two things required of the people of God that lived then. First, They must keep up an *obedient veneration* for the law of Moses, v. 4. Second, They must keep up a *believing expectation* of the gospel of Christ, and must look for the beginning of it in the appearing of *Elijah the prophet*, v. 5, 6, *Behold, I send you Elijah the prophet*. Though the Spirit of prophecy cease for a time, and you will have only the law to consult, yet it shall revive again in one that shall be sent *in the spirit and power of Elias*. Luke i. 17. The law and the prophets were until John, Luke xvi. 16, they continued to be the only lights of the church till that *morning-star* appeared.

THE END OF THE OLD TESTAMENT.

THE
NEW TESTAMENT,

OF OUR
LORD AND SAVIOUR

J E S U S C H R I S T,

WITH

Notes, Illustrations,

AND

PRACTICAL IMPROVEMENTS:

SELECTED FROM THE EXPOSITION OF

THE REV. MATTHEW HENRY,

BY THE REV. E. BLOMFIELD.

EMBELLISHED WITH

MANY BEAUTIFUL ENGRAVINGS.

BUNGAY:

PRINTED AND PUBLISHED BY C. BRIGHTLY, FOR HIMSELF AND T. KINNERSLEY.

1803.

THE

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WORD AND SYMBOL

JESUS CHRIST

Notes, Illustrations

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1847

THE GOSPEL ACCORDING TO ST. MATTHEW.

We have now before us, I. The New Testament of our Lord and Saviour Jesus Christ; so this second part of the Holy Bible is entitled, The New Covenant; so it might as well be rendered; the word signifies both. It is called a New Testament to distinguish it from that which was given by Moses, and was now antiquated, and to signify that it should be always new, and never wax old, and grow out of date.

II. We have before us the Four Gospels; gospel signifies good news, or glad tidings; and this history of Christ's coming into the world to save sinners, is without doubt the best news that ever came from heaven to earth. The angel gave it this title, Luke ii. 10.

III. We have before us the Gospel according to St. Matthew. The penman was by birth a Jew, by calling a publican, till Christ commanded his attendance, and then he left the receipt of custom to follow him, and was one of those that accompanied him *all the time that the Lord Jesus went in and out, beginning from the Baptism of John, unto the day that he was taken up*, Acts i. 21, 22; and was therefore a competent witness of what he has here recorded. He is said to have written this history about eight years after Christ's ascension, in the Greek language. But let us bless God that we have it, and have it in a language we understand.

CHAP. I.

I. Christ's pedigree from Abraham, v. 1..17. II. An account of the circumstances of his birth, v. 18..25.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren,

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram,

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon,

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse,

5 And Jesse begat David the king, and

CHAP. I. 1..17. Abraham and David were in their day the great trustees of the promise relating to the Messiah; the promise of the blessing was made to Abraham and his seed, of the dominion to David and his seed; and those that will have an interest in Christ as the son of Abraham, in whom all the families of the earth are to be blessed, must be faithful loyal subjects to him as the son of David, by whom all the families of the earth are to be ruled. It was promised to Abraham that Christ should descend from him, Gen. xii. 3..22, xviii.; and to David that he should descend from him, 2 Sam. vii. 12, Psal. lxxxix. 3, &c..cxxxii. 11. And therefore unless it can be proved, that Jesus is a son of David, and a son of Abraham, we cannot admit him to be the Messiah. The Jews
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David the king begat Solomon of her *that had been the wife* of Urias,

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa,

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias,

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias,

10 And Ezekias begat Manasses, and Manasses begat Amnon, and Amnon begat Josias,

11 And Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

13 And Zorobabel begat Abiud, and

were very exact in preserving their pedigrees, and there was a providence in it, for the clearing up of the descent of the Messiah from the Fathers.

In the pedigree of the kings of Judah, between Joram and Ozias, v. 8, there are three left out, viz. Ahaziah, Joash, and Amaziah; and therefore, when it is said, *Joram begat Ozias*, it is meant according to the usage of the Hebrew tongue, that Ozias was lineally descended from him, as it is said to Hezekiah, that the sons which he should beget should be carried to Babylon, whereas they were removed several generations from him. It was not through mistake or forgetfulness that these three were omitted, but probably they were omitted in the genealogical tables that the Evangelist

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Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Elihud,

15 And Elihud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, *are* fourteen generations; and from David until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now, the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto

him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name Jesus.

CHAP. II.

I. The wise men's enquiry after Christ, v. 1-8. II. Their devout attendance on him, v. 9-12. III. Christ's flight into Egypt, v. 13-15. IV. The murder of the infants, v. 16-18. V. Christ's return out of Egypt, v. 19-23.

NOW, when Jesus was born in Bethlehem of Judea, in the days of Herod the

consulted, which yet were admitted for authentic. Some give this reason for it: it being Matthew's design for memory's sake to reduce the number of Christ's ancestors to three fourteens, it was requisite that in this period three should be left out, and none more fit than they who were the immediate progeny of cursed Athaliah, who introduced the idolatry of Ahab into the house of David, for which this brand is set upon the family, and the iniquity thus visited to the third and fourth generation.

The general summary of all this genealogy we have, v. 17, where it is summed up in three fourteens, signalized by remarkable periods: in the first fourteen we have the family of David rising, and looking forth as the morning; in the second we have it flourishing in its meridian lustre; in the third we have it declining and growing less and less, dwindled into the family of a poor carpenter, and then Christ shines forth out of it, the *glory of his people Israel*.

18-25. Christ was born of a contracted virgin; to save the credit of the Blessed Virgin, which otherwise would have been exposed, it was fit her conception should be protected by a marriage, and so justified in the eye of the world. One of the ancients saith, it was better it should be asked, is not this the son of a carpenter? than, is not this the son of a harlot? See notes on Luke i. 27.

Some that have rigour in their temper would blame Joseph for his clemency, but it is here spoken of to his praise; because he was a just man, therefore he was not willing to expose her. He was a religious good man, and therefore inclined to be merciful, as God is, and to forgive as one that was forgiven. In the case of a betrothed damsel, if she were lain with in the field, the law charitably supposed that she *cried out*, Deut. xxvi. 26, and she was not to be punished. And some charitable construction or other Joseph will put upon this matter, and herein he is a just man, tender of the good name of one that never before had done any thing to blemish it. It becomes us in many cases to be gentle towards those that come under suspicion of having offended, to hope the best concerning them, and make the best of that which at first appears bad, in hopes it may prove better. The message was sent to Jo-

seph by an angel of the Lord; probably the same angel that brought to Mary the tidings of the conception, the angel Gabriel. Now the commerce with heaven by angels, which the patriarchs had been dignified with, but had been long disused, begins to be revived; for when the first-begotten is to be brought into the world, the angels are ordered to attend his motions. The Holy Spirit that produced the world, now produced the Saviour of the world, and prepared him a body, as was promised him, when he said, *Lo I come*, Heb. x. 5. Hence he is said to be *made of a woman*, Gal. iv. 4; and yet to be that second Adam that is the *Lord from heaven*, 1 Cor. xv. 47. He is the *Son of God*; and yet so far partakes of the substance of his mother, as to be called *the fruit of her womb*, Luke i. 42. His name in this, as in other things, is *wonderful*. Jesus is the same name with Joshua, the termination only made more pliable to the Greek. Joshua is called Jesus, Acts vii. 25, Heb. iv. 8, from the seventy. There were two of that name under the Old Testament, that were both of them illustrious types of Christ. The reason of that name is, *he shall save his people from their sins*. Those whom Christ saves, he saves from their sins; from the guilt of sin by the merit of his death, from the dominion of sin by the spirit of his grace. The Scripture that was fulfilled in the birth of Christ, was that promise of a sign which God gave to king Ahaz, Isa. vii. 14, *Behold, a virgin shall conceive*, where the prophet encouraging the people of God to hope for the promised deliverance from Sennacherib's invasion, directs them to look forward to the Messiah who was to come of the people of the Jews, and the house of David. The deliverances God wrought for the Old Testament church were types and figures of the great salvation by Christ, and if God will do the greater, he will not fail to do the lesser.

CHAP. II. 1-8. This Herod was an Edomite, made king of Judea by Augustus and Antonius, the then chief rulers of the Roman state, a man made up of falsehood and cruelty; yet he was complimented with the title of Herod the Great. Christ was born in the 35th year of his reign, and notice is taken of this, to shew



Handwritten text in an oval stamp at the top center of the watermark, likely in Persian or Arabic script.

S.^T MATTHEW.
Chap. II. V. 13.



An Angel appearing to Joseph.

Barlow sculp.

CHAP. II.

king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard *these things* he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Beth-lehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Beth-lehem, and said, Go, and search diligently for the young child; and, when ye have found *him*, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king they departed; and, lo, the star, which they saw

in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house they saw the young child with Mary his mother, and fell down and worshipped him: and, when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt;

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

that the sceptre was now departed from Judah. Some wise men in their country, which lay east, had seen an extraordinary star, such as they had not seen before, which they took to be an indication of an extraordinary person born in the land of Judea, over which land this star was seen to hover. Some think this star put them in mind of Balaam's prophecy, that a star should come out of Jacob, pointing at a sceptre that shall *rise out of Israel*, Numb. xxiv. 17; and Balaam came from the mountain of the east, and was one of their wise men. Others impute their enquiry to the general expectation, that was at that time in those eastern parts, of some great prince to appear. *When Herod heard it he was troubled*, v. 3. But though Herod an Edomite was troubled, one would have thought Jerusalem should rejoice greatly to hear that her king comes; yet it seems all Jerusalem, except the few there that waited for the consolation of Israel, were troubled with Herod, and were apprehensive of I know not what ill consequences of the birth of this new king; that it would involve them in a war, or restrain their lusts. The priests and scribes all agree that the Messiah must be born in Bethlehem, the city of David, here called Bethlehem of Judea, to distinguish it from another city of the same name, in the land of Zebulun, Josh. xix. 15. The proof they produce is taken from Mic. v. 2, where it is foretold, that though Bethlehem be little among the thousands of Judah, so it is in Micah, no very populous place, yet it shall be found not the least among the princes of Judah, so it is here, for Bethlehem's honour lay not as that of other cities, in the multitude of the people, but in the magnificence of the princes it produced. Though upon some accounts Bethlehem was little, yet herein it had the pre-eminence above all the cities of Israel, that the Lord shall count when he writes up the people, that this man, even the man Christ Jesus, was born there, Psal. lxxxvii. 6. Out of thee shall come a governor, the

king of the Jews. Christ will be a Saviour to those only that are willing to take him for their governor.

9-12. We may well imagine the expectations of the wise men were raised to find this royal babe, though slighted by the nation, yet honourably attended at home, and what a disappointment it was to them when they found a cottage was his palace, and his own poor Mother all the retinue he had. Is this the Saviour of the world? Is this the king of the Jews, nay, and the Prince of the Kings of the earth? Yes, this is he, who though he was rich, yet for our sakes became thus poor. However these wise men were so wise as to see through this veil, and in this despised babe to discern the glory, as of the only begotten of the Father; they did not think themselves baulked or baffled in their enquiry, but as having found the king they sought, they presented themselves first, and then their gifts to him.

13-15. Both Christ the head, and the church his body agree in saying, Many a time have they afflicted me from my youth up. Pharaoh's cruelty fastens upon the Hebrews' children, and the great red Dragon stands ready to devour the man-child, as soon as it should be born, Rev. xii. 4. Thus early must Christ give an example to his own rule, Mat. x. 23. When they persecute you in one city, flee to another. He that came to die for us, when his hour was not yet come, fled for his own safety. Self-preservation being a branch of the law of nature, is eminently a part of the law of God. Scripture was fulfilled in all this; that scripture, Hos. xi. 1. *Out of Egypt have I called my son*. Of all the Evangelists, Matthew takes most notice of the fulfilling of the Scripture in what concerned Christ, because his Gospel was first published among the Jews, with whom that would add much strength and lustre to it. Now this word of the Prophet undoubtedly referred to the deliverance of Israel out of Egypt, in which

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16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Beth-lehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAP. III.

Here is, I. The glorious rising of the morning-star, John the Baptist, v. 1..12. II. The more glorious shining forth of the sun of righteousness, v. 13..17.

IN those days came John the Baptist preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

2 For this is he that was spoken of by the prophet Esaias, saying, The voice of one cry-

God owned them for his son, his first-born, *Exod. iv. 22.* But it is here applied by way of analogy to Christ, the head of the church. The Scripture has many accomplishments, so full and copious is it, and so well ordered in all things.

16..18- Herod was throughout his reign a bloody man: It was not long before, that he destroyed the whole Sanhedrin, or Bench of Judges. Then was fulfilled that prophecy, *Jer. xxxi. 15, a voice was heard in Ramah.* See and adore the fulness of the Scripture: That prediction was accomplished in Jeremiah's time, when Nebuzaradan, after he had destroyed Jerusalem, brought all his prisoners to Ramah, *Jer. xl. 1.* and there disposed of them as he pleased, for the sword, or for captivity; then was the cry in Ramah heard to Bethlehem, (for those two cities, the one in Judah's lot, and the other in Benjamin's, were not far asunder.) But now the prophecy is again fulfilled in the great sorrow that was for the death of these infants. The Scripture was fulfilled, 1, In the place of this mourning: 2, In the degree of this mourning. The quoting of this prophecy might serve to obviate an objection, which some would make against Christ upon this sad Providence; can the Messiah, who is to be the consolation of Israel, be introduced with all this lamentation? Yes, for so it was foretold, and the scripture must be accomplished.

19..23. It is a dreadful account which Josephus gives of the death of this same Herod, *Antiq. Jud. lib. xvii. cap. 8, 9, 10,* that he was seized with a disease which burned him inwardly with an inexpressible torture, that he was insatiably greedy of meat, had the cholic, and gout, and dropsy; such an intolerable stink attended his disease, that none could come near him, and so passionate and impatient, that he was a torment to himself, and a terror to all that attended him; his innate cruelty being thus exasperated, made him more barbarous than ever. Having ordered his son to be put to death, he imprisoned many of the nobility and gentry, and ordered, that as soon as he was dead they should be killed; but that execution was prevented. See what kind of men have been the enemies and persecutors of Christ and his followers: few have opposed christianity, but who have first divested themselves of humanity, as Nero and Domitian.

The angel informs Joseph of the death of Herod, and his accomplices: *They are dead which sought the young child's life,* to wit, Herod and his son Antipater, who though there were mutual jealousies between them, yet probably concurred in seeking the destruction of this new king. In this is said to be fulfilled what was spoken by the prophets, *He shall be named a Nazarene;* which may be

looked upon as a name of reproach and contempt. To be called a Nazarene, was to be called a despicable man, a man from whom no good was to be expected, and to whom no respect was to be paid. Now this was not particularly foretold by any one prophet, but in general it was spoken by the prophets, that he should be *despised and rejected of man,* *Isa. liii. 2, 3, a worm and no man,* *Psal. xxii. 6, 7,* that he should be an *alien to his brethren,* *Psal. lxix. 9, 10.* Let no name of reproach for religion's sake seem hard to us, when our master was himself called a Nazarene.

CHAP. III. 1..6. The wilderness of Judea was not an uninhabited desert, but a part of the country not so thick peopled, nor so much inclosed into fields and vineyards, as other parts were; it was such a wilderness as had six cities and their villages in it, which are named *Josh. xv. 61, 62.* In these cities and villages John preached, for thereabouts he had hitherto lived, being born hard by in Hebron. The beginning of the gospel in a wilderness speaks comfort to the deserts of the Gentile world. Now must the prophecies be fulfilled, *I will plant in the wilderness the cedar,* *Isa. xli. 18, 19.* The wilderness shall be a *fruitful field,* *Isa. xxxii. 15.* And the *desart shall rejoice,* *Isa. xxxv. 1, 2,* which the Septuagint read, the deserts of Jordan, the very wilderness in which John preached. The doctrine he preached was that of repentance, v. 2, *repent ye.* He preached this in Judea, among those that were called Jews, and made a profession of religion; for even they need repentance. He preached it not in Jerusalem, but in the wilderness of Judea, among the plain country people; for even those who think themselves most out of the way of temptation, and furthest from the vanities and vices of the town, yet cannot wash their hands in innocency, but must do it in repentance. John Baptist's business was to call men to repent of their sins; bethink yourselves, admit a second thought to correct the errors of the first; an after-thought: consider your ways, change your minds; you have thought amiss, think again, and think aright. True penitents have other thoughts of God and Christ, and sin and holiness, and this world and the other, than they have had, and stand otherwise affected towards them. The change of the mind produceth a change of the way. Those who are truly sorry for what they have done amiss, will be careful to do so no more. The argument he used to enforce this call was, for *the kingdom of heaven is at hand,* i. e. the gospel dispensation of the covenant of grace, the opening of the kingdom of heaven to all believers, by the death and resurrection of Jesus Christ. It is a kingdom which Christ is the sovereign of; and we must be the willing loyal subjects of. It is a kingdom of heaven,

ing in the wilderness, Prepare ye the way of the LORD, make his paths straight.

4 And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he

said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

not of this world, a spiritual kingdom; its original from heaven, its tendency to heaven. John preached this at hand, then it was at the door; to us it is come, by the pouring out of the spirit, and the full exhibiting of the riches of gospel grace. First, This is a great inducement to us to repent: nothing like the consideration of divine grace to break the heart, both for sin, and from sin: second, It is a great encouragement to us to repent; repent, for your sins shall be pardoned upon your repentance. Return to God in a way of duty, and he will, through Christ, return to you in a way of mercy. The proclamation of pardon discovers and fetcheth in the malefactor that before fled and absconded. Thus we are drawn to it with the cords of a man, and the bands of love. This is he that was spoken of in the beginning of that part of the prophecy of Esaias, which is mostly evangelical, and which points at gospel times, and gospel grace, see Isa. xl. 3, 4.

John is here spoken of, first, As the voice of one crying in the wilderness. John owned it himself, John i. 23, *I am the voice*, and that is all; God is the speaker, who maketh known his mind by John, as a man doth by his voice. The word of God must be received as such, 1 Thess. ii. 13, what else is Paul, and what is Apollos, but the voice: second, As one whose business it was to prepare the way of the Lord, and to make his paths strait; so it was said of him before he was born, that he should make ready a people prepared for the Lord, Luke i. 17. As Christ's harbinger and forerunner, and such a one as intimated the nature of Christ's kingdom, for he came not in the gaudy dress of a herald at arms, but the homely one of a hermit. Officers are sent before great men to clear the way, so John prepares the way of the Lord. He himself did so among the men of that generation. In the Jewish church and nation at that time all was out of course; there was a great decay of piety, the vitals of religion were corrupted and eaten out by the traditions and injunctions of the elders. The scribes and Pharisees, that is, the greatest hypocrites in the world, had the key of knowledge, and the key of government at their girdle. The people were generally extreme proud of their privileges, confident of justification by their own righteousness, insensible of sin, and though now under the most humbling providences, being lately made a province of the Roman empire, yet were unhumbled. They were much in the same temper, that they were in Malachi's time, insolent and haughty, and ready to contradict the word of God; now John was sent to level these mountains, to take down their high opinion of themselves, and to shew them their sins, that the doctrine of Christ might be the more acceptable and effectual. His doctrine of repentance and humiliation, is still as necessary as it was then to prepare the way of the Lord.

They that expect the Messiah as a temporal prince, would think his forerunner must come in great pomp and splendour, that his equipage should be very magnificent and gay, but it proves quite contrary, he shall be great in the sight of the Lord, but mean in the eye of the world; and as Christ himself having no form or comeliness, to intimate betimes, that the glory of Christ's kingdom was to be spiritual, and the subjects of it such as ordinarily were, either found by it, or made by it poor and despised, and had their honours, pleasures, and riches derived from another world. John appeared in this dress, first, To shew that, like Jacob, he was a plain man, and mortified to this world, and the delights and

gaities of it: second, To shew that he was a prophet, for prophets wore rough garments, as mortified men, Zech. xiii. 4: third, To shew that he was a man of resolution; his girdle was not fine, such as were then commonly worn, but it was strong, it was a leathern girdle; and blessed is that servant, whom his lord, when he comes, finds with his loins girt, Luke xii. 35. 1 Pet. i. 13. His diet was plain, his meat was locusts and wild honey. Locusts were a sort of flying insect, very good for food, and allowed as clean, Lev. xi. 22, it required little dressing, and was light and easy of digestion. Wild honey was that which Canaan flowed with. Those that are acquainted with divine and spiritual pleasures, cannot but look upon all the delights and ornaments of sense with a holy indifference, they know better things.

It appears by the issue, that of the many that came to John's baptism, there were but few that stuck to it; witness the cold reception Christ had in Judea, and about Jerusalem. Those that received his doctrine, and submitted to his discipline, were baptized of him in Jordan, thereby professing their repentance, and their belief, that the kingdom of the Messiah was at hand. The benefits of the kingdom of heaven now at hand, were thereupon sealed to them by Baptism. He washed them with water in token of this, that from all their iniquities God would cleanse them.

7-12. The Pharisees were zealots for the ceremonies, for the power of the church, and the traditions of the elders; the Sadducees run into the other extreme, and were little better than deists, denying the existence of spirits, and a future state. It was strange that they came to John's baptism, but their curiosity brought them to be hearers; and some of them it is probable, submitted to be baptized, but it is certain the generality of them did not; for Christ saith, Luke vii. 29, 30. That when the publicans justified God, and were baptized of John, the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him.

Here is a word of exhortation and direction, v. 8, *Bring forth therefore fruits meet for repentance*. Therefore, because you are warned to flee from the wrath to come, let the terrors of the Lord persuade you to a holy life. Or, their pretence was, We have Abraham to our father; we are not sinners of the Gentiles, it is fit indeed they should be called to repent: but we are Jews, a holy nation, a peculiar people, what is this to us? Multitudes, by resting in the honours and advantages of their visible church membership, take up short of heaven.

Here is a word of terror to the careless and secure Pharisees and Sadducees, and other the Jews, that knew not the sign of the times, nor the day of their visitation, v. 10. Probably this refers to the destruction of Jerusalem by the Romans, which was not as other judgments had been, like the lopping off of the branches, or cutting down the body of the tree, leaving the root to bud again, but it would be the total, final, and irrecoverable extirpation of that people, in which all those should perish that continued impenitent. Now God would make a full end, wrath was coming on them to the utmost.

Here is a word of instruction concerning Jesus Christ, in whom all John's preaching centered; Christ's ministers preach not themselves, but him. *He shall baptize you*, i. e. some of you with the Holy Ghost, and with fire. Is fire enlightening, so the spirit is a

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

spirit of illumination? Is it warming? And doth not their hearts burn within them? Is it consuming? And doth not the spirit of judgment, as a spirit of burning, consume the dross of their corruptions? Doth fire make all it seizeth like itself? And doth it move upwards? so doth the spirit make the soul holy, like itself, and its tendency is heaven-wards.

13..17. Christ accepted John's humility, but not his refusal; he will have the thing done, and it is fit Christ should take his own method, though we do not understand it, nor can give a reason for it. He doth not deny, but that John had need to be baptized of him, yet he will now be baptized of John. *Let it be yet so; suffer it to be so now.* But why *now*? Why *yet*? First, Christ is now in a state of humiliation, he has emptied himself, and made himself of no reputation: second, John's baptism is now in reputation, that is it by which God is now doing his work, that is the present dispensation, and therefore Jesus will now be baptized with water, but his baptizing with the Holy Ghost is reserved for hereafter, *many days hence.* Acts i. 5. Those that are of greatest attainments in gifts and graces, should yet in their place bear their testimony to instituted ordinances, by a humble and diligent attendance on them, that they may give a good example to others.

It became Christ to submit to John's washing with water, because it was a divine appointment; but it became him to oppose the Pharisees washing with water, because it was a human invention and imposition, and he justified his people in refusing to comply with it. Now when he was coming up out of the water, and all the company had their eye upon him, *Lo, the heavens were opened unto him*, so as to discover something above, and beyond the starry firmament, at least to him. This was, first, to encourage him to go on in his undertaking, with the prospect of the glory and joy that were set before him; heaven is opened to receive him, when he has finished the work he is now entering upon: second, To encourage us to receive him, and submit to him. In and through Jesus Christ the heavens are opened to the children of men.

CHAP. IV. 1..11. Christ was tempted of the devil. Now Christ's

Concerning Jesus Christ, we have in this chapter, I. The temptation he underwent, v. 1..11. II. The teaching work he undertook, v. 12. III. His calling of disciples, v. 18..22. IV. His curing of diseases, v. 23..24.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterwards an hungered.

3 And when the tempter came to him he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

temptation is, first, An instance of his own condescension and humiliation. Thus he gave his back to the smiters: second, It was an occasion of Satan's confusion. There is no conquest without a combat, Christ was tempted that he might overcome the tempter: third, It is matter of comfort to all the saints. In the temptation of Christ it appears that our enemy is subtle, spiteful, and very daring in his temptations, but it appears withal that he is not invincible. Though he is a strong man armed, yet the Captain of our Salvation is stronger than he. It is some comfort to us to think that Christ suffered being tempted, for then temptations, if they are not yielded to, are not sins; they are afflictions only, and such as may be the lot of those with whom God is well pleased: and we have an high priest, that knows by experience what it is to be tempted, and therefore is the more tenderly touched *with the feeling of our infirmities* in an hour of temptation, Heb. ii. 18. iv. 15. But it is much more a comfort to think, that Christ conquered being tempted, and conquered for us, not only that the enemy we grapple with is a conquered, baffled, disarmed enemy, but that we are interested in Christ's victory over him; and through him are more than conquerors.

It is observable, that Christ answered and baffled all the temptations of Satan, with *It is written.* He is himself the eternal word, and could have produced the mind of God, without having recourse to the writings of Moses, but he put honour upon the scripture, and to set us an example, he appealed to what was written in the law. He tempted him to presume upon his Father's power and protection. See what a restless, unwearied adversary the devil is; if he fail in one assault, he tries another.

Satan finding Christ so confident of his Father's care of him, in point of nourishment, he endeavours to draw him to presume upon that care in point of safety. He backed his motion with a scripture, for *it is written, He shall give his angels charge concerning thee.* But he misquoted the passage: the promise is, they shall keep thee, but how? *In all thy ways*; not otherwise, if we go out of our way, out of the way of our duty, we forfeit the promise, and put

CHAP. V.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him ; and, behold, angels came and ministered unto him.

12 ¶ Now, when Jesus had heard that John was cast into prison he departed into Galilee ;

13 And, leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim :

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles ;

16 The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And, going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24 And his fame went throughout all Syria : and they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy ; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAP. V.

The beginning of the sermon upon the mount.

ourselves out of God's protection. Now this word made against the tempter, and therefore he industriously left it out.

He shewed him all the kingdoms of the world, and said to him, *v. 9, All these things will I give thee, if thou wilt fall down and worship me.* See how Christ put by the thrust, baffled the assault, and came off a conqueror. He rejected the proposal: first, With an abhorrence and detestation ; *Get thee hence, Satan.* Second, With an argument fetched from scripture. In order to the strengthening of our resolutions against sin, it is good to see what a great deal of reason there is for those resolutions. The argument is to the purpose, taken from Deut. vi. 13, and x. 20, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Christ doth not dispute whether he was an angel of light, as he pretended, or no ; but though he was, yet he must not be worshipped, because that is an honour due to God only.

12..17. Several passages in the other gospels, especially that of St. John, are supposed in the order of the story of Christ's life, to intervene between his temptation, and his preaching in Galilee : his first appearance after his temptation, was when John Baptist pointed to him, saying, *Behold, the Lamb of God*, John i. 29. After that he went up to Jerusalem to the passover, John ii. discoursed with Nicodemus, John iii. with the woman of Samaria, John iv. and then returned into Galilee, and preached there. But Matthew having had his residence in Galilee, begins his story of Christ's

public ministry, with his preaching there, which here we have an account of.

18..22. Two pair of brothers we have an account of the call of in these verses, Peter and Andrew, James and John ; the two former, and probably the two latter also had had acquaintance with Christ before, John i. 40, 41, but were not till now called into a close and constant attendance upon him. Christ brings poor souls by degrees into fellowship with himself.

23..25. Christ by curing bodily diseases, intended to shew that his great errand into the world was to cure spiritual maladies. He is the Sun of Righteousness that ariseth with this healing under his wings. As the converter of sinners, he is the Physician of souls, and has taught us to call him so, Mat. ix. 12, 13. Sin is the sickness, disease and torment of the soul ; Christ came to take away sin, and so to heal these. And the particular stories of the cures Christ wrought, may not only be applied spiritually by way of allusion, and illustration, but I believe are very much intended to reveal to us spiritual things, and to set before us the way and method of Christ's dealing with souls in their conversion and sanctification ; and those cures are recorded that were most significant and instructive this way ; and they are therefore so to be explained, and improved to the honour and praise of that glorious Redeemer, who forgiveth all our iniquities, and so healeth all our diseases.

CHAP. V. 1, 2. Christ preached this sermon, which was an ex-

ST. MATTHEW.

AND, seeing the multitudes, he went up into a mountain: and, when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed *are* ye when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so per-

secuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your

position of the law, upon a mountain, because upon a mountain the law was given.

3..12. Christ begins his sermon with blessings, for he came into the world to bless us, Acts iii. 26, as the great high-priest of our profession, as the blessed Melchizedek, as he in whom all the families of the earth should be blessed, Gen. xii. 3. He came not only to purchase blessings for us, but to pour out, and pronounce blessings on us; and here he doth it as one having authority, as one that can command the blessing, even life for evermore, and that is the blessing here again and again promised to the good; his speaking them happy makes them so; for those whom he blesseth, they are blessed indeed. The Old Testament ended with a curse, Mal. iv. 6. The Gospel begins with a blessing, for hereunto are we called that we should inherit the blessing. Each of these blessings Christ here pronounceth hath a double intendment. First, To shew who they are that are to be accounted truly happy, and what their characters are. Second, What that is wherein true happiness doth consist; in the promises made to those of such and such characters, the performance of which will make them happy.

13..16. Christ had lately called his disciples, and told them they should be fishers of men; here he tells them further what he designed them to be, The Salt of the Earth, and Lights of the World, that they might be indeed what it was expected they should be. The doctrine of the gospel is as salt, it is penetrating, quick, and powerful, Heb. iv. 12, *pricks to the heart*, Acts ii. 37. It is cleansing, it is relishing, and preserves from rottenness and putrefaction; we read of the *savour of the knowledge of Christ*, 2 Cor. ii. 14, for all other learning is insipid without that. An everlasting covenant is called a covenant of salt, Numb. xviii. 19, and the gospel is an everlasting gospel. Salt was required in all the sacri-

fices, Lev. ii. 13, in Ezekiel's mystical temple, Ezek. xliii. 24. Now Christ's disciples having themselves learned the doctrine of the gospel, and being employed to teach it to others were as salt.

Ye are the light of the world, v. 14. This also speaks them useful as the former, but more glorious. All Christians are *light in the Lord*, Eph. v. 8, and must *shine as lights*, Phil. ii. 15. But ministers in a special manner. Christ calls himself the *light of the world*, John viii. 12, and they are workers together with him, and have some of his honour put upon them. Truly the light is sweet, it is welcome; the light of the first day of the world was so, when it shone out of darkness, so is the morning light of every day. So was the gospel, and those that spread it, to all sensible people. The world sat in darkness, Christ raised up his disciples to shine in it, and that they may do so, from him they borrow and derive their light.

17..20. The Saviour of souls is the destroyer of nothing but the works of the devil, of nothing that comes from God, much less of these excellent dictates which we have from Moses and the prophets. No, he came to fulfil them; that is, first, To obey the commands of the law, for he was *made under the law*, Gal. iv. 4. He in all respects obeyed perfectly; and never broke the law in any thing: second, To make good the promises of the law, and the predictions of the prophets, which did all bear witness to him: third, To answer the types of the law; thus (as Bishop Tillotson expresseth it) he did not make void, but made good the ceremonial law, and manifested himself to be the substance of all those shadows: fourth, To fill up the defects of it, and so to compleat and perfect it: fifth, To carry on the same design; the Christian institutes are so far from thwarting and contradicting that which was the main design of the Jewish religion, that they promote it

righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore if thou bring thy gifts to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:

to the highest degree. The gospel is the *time of reformation*, Heb. i. 10, not the repeal of the law, but the amendment of it, and consequently its establishment.

The righteousness Christ came to establish, must exceed that of the Scribes and Pharisees, v. 20. They were partial in the law, and laid most stress upon the ritual part of it, but we must be universal, and not think it enough to give the priest his tithe, but must give God our hearts. They minded only the outside, but we must make conscience of inside godliness: They aimed at the praise and applause of men, but we must aim at acceptance with God; they were proud of what they did in religion, and trusted to it as a righteousness; but we, when we have done all, must deny ourselves, and say, we are unprofitable servants, and trust only to the righteousness of Christ; and thus we may go beyond the Scribes and Pharisees.

21-26. The commandment is exceeding broad, and not to be limited by the will of the flesh, or the will of men. (1.) Christ tells them, that *rash anger is heart-murder*, v. 22. This is a breach of the sixth commandment, for he that is thus angry would kill, if he could, and durst; he has taken the first step towards it: Cain's killing his brother began in anger, he is a murderer in the account of God, who knows his heart, whence murders proceed, Mat. 15, 19. (2.) He tells them, that giving opprobrious language to our brother is *tongue-murder*, calling him *raca*, and *thou fool*; when this is done with mildness, and for a good end, to convince others of their vanity and folly, it is not sinful. Thus James saith, *O vain man*, and Paul, *thou fool*; and Christ himself, *O fools*, and slow of

heart. But when it proceeds from anger and malice within, it is the smoke of that fire which is kindled from Hell, and falls under the same character.

27-32. We have here an exposition of the seventh commandment, given us by the same hand that made the law, and therefore was fitted to be the interpreter of it. It is the law against uncleanness which fitly follows upon the former, that laid a restraint upon sinful passions, this upon sinful appetites, both which ought always to be under the government of reason and conscience, and if indulged, are equally pernicious.

It is a severe operation, that is here prescribed, for the preventing of these fleshly lusts. But it were better for us, and less hurtful, to pluck out the eye, and cut off the hand, though the right eye, and right hand, the more honourable and useful, than indulge them in sin, to the ruin of the soul.

Men's divorcing their wives upon dislike, or for any other cause, except adultery, however tolerated and practised among the Jews, was a violation of the seventh commandment, as it opened a door to adultery, v. 31, 32. Those who lead others into temptation to sin, or leave them in it, or expose them to it, make themselves guilty of their sin, and will be accountable for it. This is one way of being *partaker with adulterers*, Psal. 1. 18.

33-37. It is agreed on all hands, that the then commandment forbids perjury, forswearing, and the violation of oaths, and vows, v. 33. It is here added, that the commandment doth not only forbid false swearing, but all rash unnecessary swearing. *Swear not at all*, v. 34, compare Jam. v. 17. Not that all swearing is sinful,

36 Neither shalt thou swear by thy head: because thou canst not make one hair white or black:

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so?

so far from that, that if rightly done, it is a part of religious worship, and we in it *give unto God the glory due to his name*, see Deut. vi. 13. x. 20. Isa. xlv. 23. Jer. iv. 2. We find Paul confirming what he said by such solemnities, 2 Cor. i. 23, when there was a necessity for it.

38..42. Christians must not be litigious; small injuries must be put up, and no notice taken of them: and if the injury be such, as requires we should seek for reparation, it must be for a good end, and without thought of revenge. Though we must not invite injuries, yet we must meet them cheerfully in the way of duty, and make the best of them. If any say, Flesh and blood cannot pass by such an affront, let them remember, that flesh and blood shall not inherit the kingdom of God.

43..48. It is the duty of Christians to desire and aim at, and press towards a perfection in grace and holiness, Phil. iii. 12, 13, 15. And therein we must study to conform ourselves to the example of our heavenly Father, 1 Pet. i. 15, 16.

CHAP. VI. 1..4. The hypocrites chose to give their alms in

48 ¶ Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP. VI.

We are here cautioned, I. Against hypocrisy in giving alms, v. 1..4. II. In prayer, v. 5..16. III. In fasting, v. 16..18. IV. Against worldly-mindedness, v. 19..24. V. In our cares, v. 25..34.

TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

5 ¶ And, when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye, therefore, like unto them:

the synagogues, and in the streets, where there was the greatest concourse of people to observe them, who applauded their liberality, because they shared in it, but were so ignorant as not to discern their abominable pride. Not that it is unlawful to give alms when men see us; we may do it, we must do it, but not that men may see us; we should rather choose those objects of charity that are less observed. Now the doom that Christ passeth upon this is very observable: *Verily, I say unto you, they have their reward*, the reward which they promise themselves, and a poor reward it is.

5..8. There were two great faults the hypocrites were guilty of in prayer, against each of which we are here cautioned, vain-glory, v. 5, 6, and vain repetitions, v. 7, 8. Not that all long prayers are forbidden; Christ prayed all night, Luke vi. 12. Solomon's was a long prayer; there is sometimes need of long prayers, when our errands and our affections are extraordinary; but merely to prolong the prayer, as if that would make it more pleasing, or more prevailing with God, is that which is here condemned; it is not

for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore, pray ye, Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures

upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?

much praying that is condemned, no, we are bid to pray always, but much speaking; the danger of this error is when we only say our prayers, not when we pray them.

9-15. When Christ had condemned what was amiss, he directs to do better; for his are reproofs of instruction. Because we know not what to pray for as we ought, he here helps our infirmities, by putting words into our mouths, *After this manner therefore pray ye*, v. 9. So many were the corruptions that were crept into this duty of prayer among the Jews, that Christ saw it needful to give a new directory for prayer, which he gives in words that may very well be used as a form; as the summary or contents of the several particulars of our prayers. Not that we are tied up to the use of this form only, or of this always, as if this were necessary to the consecrating of our other prayers; we are here bid to pray after this manner, with these words, or to this effect. That in Luke differs from this; we do not find it used by the apostles, we are not here taught to pray in the name of Christ, as we are afterwards; we are here taught to pray, that that kingdom might come which did come when the spirit was poured out; yet, without doubt it is very good to use it as a form, and it is a pledge of the communion of saints, it having been used by the church in all ages, at least, (saith Dr. Whitby) from the third century. It is our Lord's prayer, it is of his composing, of his appointing; it is very compendious, yet very comprehensive, in compassion to our praying infirmities. The matter is choice and necessary, the method instructive, and the expression very concise. It has much in a little, and it is requisite that we acquaint ourselves with the sense

and meaning of it, for it is used acceptably, no further than it is used understandingly, and without vain repetition.

16-18. It is here supposed, that religious fasting is a duty required of the disciples of Christ, when God in his providence calls to it, and when the case of their own souls upon any account calls for it. It is a laudable practice, and we have reason to lament it, that it is so generally neglected among Christians. Anna was much in fasting, Luke ii. 37. Cornelius fasted and prayed, Acts x. 30. The primitive Christians were much in it, see Acts i. 14. xiii. 3. xiv. 23. Private fasting is supposed, 1 Cor. vii. 5. It is an act of self-denial, and mortification of the flesh, a holy revenge upon ourselves, and humiliation under the hand of God; the most grown Christians must hereby own, they are so far from having any thing to be proud of, that they are unworthy of their daily bread.

19-24. Worldly-mindedness is as common and as fatal a symptom of hypocrisy, as any other; for by no sin can Satan have a surer and faster hold of the soul, under the cloke of a visible and passable profession of religion, than by this. And therefore Christ having warned us against coveting the praise of men, comes next to warn us against coveting the wealth of the world; in this also we must take heed, lest we be as the hypocrites are, and do as they do. The fundamental error that they are guilty of is, that they choose the world for their reward, we must therefore take heed of hypocrisy, and worldly-mindedness, in the choice we make of our treasure, our end, and our master.

25-34. But the care here forbidden is, first, A disquieting, tormenting care, which hurries the mind hither and thither, and

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27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.

30 Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

CHAP. VII.

Here is, I. Divers exhortations of Christ, v. 1..27. II. The impression his doctrine made upon his hearers, v. 28, 29.

JUDGE not that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure you mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

hangs it in suspense, which disturbs our joy in God, and is a damp upon our hope in him: second, A distrustful unbelieving thought. God has promised to provide for those that are his all things needful for life, as well as godliness, the life that now is, food and a covering, not dainties, but necessities.

The conclusion of this whole matter is, that it is the will and command of the Lord Jesus, that his disciples should not be their own tormentors, nor make their passage through this world more dark and unpleasant by their apprehensions of troubles than God has made it by the troubles themselves. By our daily prayers we may fetch in strength to bear us up under our daily troubles, and to arm us against the temptations that attend them, and then let none of these things move us.

CHAP. VII. 1..6. We must judge ourselves, and judge of our own acts, but we must not judge *our brother*. We must not *judge* our brother, that is, we must not *speak evil* of him, so it is explained, James iv. 11. Judge not *rashly*, pass not such a judgment upon our brother as hath no ground, but is only the product of our own jealousy and ill-nature. If we *presume* to *judge* others, we may expect to be ourselves *judged*.

Here is a good rule for reprovers, v. 5, go in the right method,

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow

first cast the beam out of thine own eye. Our own badness is so far from excusing us in not reproving, that our being by it rendered unfit to reprove, is an aggravation of our badness; I must not say, I have *a beam in my own eye*, and therefore I will not help my brother with the mote out of his. It is not every one that is fit to be reprov'd; *give not that which is holy unto dogs*, v. 6. Or as a rule to all in giving reproof: our zeal against sin must be guided by discretion, and we must not go about to give instructions, counsels, and rebukes, much less comforts to hardened scorners, to whom it will certainly do no good, but who will be *exasperated*, and *enraged* at you.

7..11. To *direct* our prayers and expectations. We must come to God, as children to a *Father in Heaven*, with reverence and confidence. We must come to him for *good things*, for *those* he gives to them that *ask him*; which teaches us to *refer ourselves* to him; we know not what is good for ourselves, Eccl. vi. 12. but he knows what is good for us. God is more rich and more ready to assist his children than the fathers of our flesh can be, for he is the Father of our spirits, an ever-loving, ever-living father.

12..14. There are but two ways, right and wrong, good and evil; the way to Heaven, and the way to Hell; in the one of which

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is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes off thorns or figs off thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

we are all of us walking. No middle place hereafter, no middle way now. The distinction of the children of men into saints and sinners, godly and ungodly, will swallow up all to eternity. Conversion and regeneration is the *gate*, by which we enter into the narrow way, in which we begin a life of faith, and serious godliness; out of a state of sin into a state of grace we must pass by the *new birth*, John iii. 3, 5. This is a *straight gate*, hard to hit, and hard to get through; like a passage between two rocks, 1 Sam. xiv. 4. there must be a *new heart*, and a *new spirit*, and old things must pass away.

15..20. We have here a caution against *false prophets*, to take heed that we be not deceived and imposed upon by them. *Prophets* are properly such as foretel things to come; there were some in the Old Testament who pretended to that without warrant, and the event disproved their pretensions, as *Zedekiah*, 1 Kings xxii. 11. Barren trees *are*, that is, certainly they shall be, *hewn down*, and *cast into the fire*. God will deal with them, as men use to deal with dry trees that cumber the ground. He will *mark them* by some signal tokens of his displeasure; he will *bark them*, by stripping them of their parts and gifts, will *cut them down* by death, and *cast them into the fire* of Hell, a fire blown with the bellows of God's wrath, and fed with the wood of barren trees. Compare this with Ezek. xxxi. 12, 13. Dan. iv. 14. John xv. 6.

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25 And the rain descended and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority; and not as the scribes.

CHAP. VIII.

I. Christ's cleansing of a leper, v. 1..4. II. His curing a palsy and fever, v. 5..18. III. His communing with two that had a mind to follow him, v. 19..22. IV. His controuling of the tempest, v. 23..27. V. His casting out of devils, v. 27..34.

WHEN he was come down from the mountain great multitudes followed him.

2 And behold there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

21..29. Compliments among men are pieces of civility that are returned with compliments, but they are never paid as real services; and can they then be of any account with Christ? There may be a seeming importunity in prayer, *Lord, Lord*, but if inward impressions be not answerable to outward expressions, we are but as a *sounding brass*, and a *tinkling cymbal*. This is not to take us off from praying and being earnest in prayer, from professing Christ's name, and being bold in professing it; but from resting in these, in the form of godliness, without the power. When death and judgment come, then the storm comes, and it will undoubtedly come, how calm soever things may be with us now. Then every thing else will fail us but these hopes, and then, if ever, they will be turned into everlasting fruition.

CHAP. VIII. 1..4. In these verses we have an account of Christ's *cleansing a leper*. It should seem by comparing Mark i. 40. and Luke v. 12. that this passage, though placed by St. Matthew after the sermon on the mount, because he would give an account of his doctrine first, and then of his miracles, yet happened some time before; but that is not at all material. [See Notes on Mark i. 40..45.]

5..13. The faith of the centurion was but a specimen of the conversion of the Gentiles, and a preface to their adoption into the church. They shall come from the East, and from the West,

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5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 And when he was entered into a ship his disciples followed him.

24 And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye

places far distant from each other, yet they shall all meet at the right hand of Christ, the centre of their unity. Those that in this world were never so far distant from each other in time, place, or outward condition, shall all meet together in Heaven; ancients and moderns, Jew and Gentile, rich and poor. The rich man in Hell sees Abraham, but Lazarus sits down with him, leaning on his breast. Holy society is a part of Heaven's felicity; and those on whom the ends of the world are come, and are most obscure, shall share in glory with the renowned patriarchs.

That a great many of the Jews should perish, v. 12. Observe, The children of the kingdom shall be cast out, i. e. The Jews that persist in unbelief, though they were by birth children of the kingdom, yet shall be cut off from being members of the visible church; the kingdom of God, which they boasted that they were the children of, shall be taken from them, and they shall become not a people, nor obtaining mercy, Rom. xi. 20..9, 31. In the great day it will not avail men to have been children of the kingdom, either as Jews, or as Christians; for men will then be judged, not by what they were called, but by what they were.

14..17. The accomplishment of the Old Testament prophecies was the great thing Christ had in his eye, and the great proof of his

being the Messiah; among other things it was written of him, Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows. It is referred to, 1 Pet. ii. 24. and there it is construed, he hath borne our sins; here it is referred to, and is construed, he has borne our sicknesses. He bore our sicknesses, then, when he bore our sins in his own body upon the tree; for sin is both the cause, and the sting of sickness.

18..22. Christ will accept none for his followers that aim at worldly advantages in following him, or design to make any thing but Heaven of their religion. We have reason to think that this Scribe hereupon went away sorrowful, being baulked in a bargain he thought would turn to account; he is not following Christ unless he can get by him. The excuse that the disciple made to shift off an immediate attendance on Christ was, v. 21, Lord, suffer me first to go and bury my father. This seemed a reasonable request, and yet it was not right. He had not the zeal he should have had for the work, and therefore pleaded this because it seemed a plausible plea.

23..27. The prevalency of our inordinate fears in a stormy day, is owing to the weakness of our faith, which would be as an anchor to the soul, and would ply the oar of prayer. By faith we might

fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side, into the country of the Gergesens, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them, fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

see through the storm to the quiet shore, and encourage ourselves with hope that we shall weather our point. The fearfulness of Christ's disciples in a storm, and their unbelief the cause of it, is very displeasing to the Lord Jesus, for it reflects dishonour upon him, and creates disturbance to themselves.

28-34. We have here the story of Christ's casting the Devils out of two men that were possessed. The scope of this chapter is to shew the divine power of Christ by the instances of his dominion over bodily diseases, which to us are irresistible; over winds and waves, which to us are most formidable of all. Christ has not only all power in Heaven and earth and all deep places, but has the keys of Hell too. Principalities and powers were made subject to him, even while he was in his estate of humiliation, as an earnest of what should be at his entrance into his glory, Eph. i. 21. he spoiled them, Col. ii. 15. It was observed in general, v. 16. that Christ *cast out the spirits with his word*: here we have a particular instance of it, which had some circumstances more remarkable than the rest. This miracle was wrought in the country of the Gergesens, some think they were the remains of the old Gergashites, Deut. vii. 1. Though Christ was sent chiefly to the lost sheep of the house of Israel, yet some sabbies he made out among the borderers, as here to gain this victory over Satan, which was a specimen of the conquest of his legions in the Gentile world.

Remarkable instances of the power and pity of Jesus Christ.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy.) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they

CHAP. IX. 1-8. As sin is the cause of sickness, so the remission of sin is the comfort of recovery from sickness; not but that sin may be pardoned, and yet the sickness not removed; not but that the sickness may be removed, and yet the sin not pardoned: But if we have the comfort of our reconciliation to God, with the comfort of our recovery from sickness; this makes it a mercy indeed to us, as to Hezekiah, Isa. xxxviii. 17.

9-13. In these verses we have an account of the grace and favour of Christ to poor publicans, particularly to Matthew. What he did to the bodies of people was to make way for a kind design he had upon their souls. None can justify themselves in their unbelief by their calling in the world; for there is no sinful calling but some have been saved out of it, and no lawful calling but some have been saved in it.

It was the extreme necessity of poor lost sinners that brought Christ from the pure regions above to these impure ones, and the same was it that brought him into this company which was thought impure. The Publicans are sick, and they need one to help and heal them, which the Pharisees think they do not. There are multitudes who conceit themselves to be sound and whole, think they have no need of Christ, but that they can shift for themselves well enough without him, as *Laodicea*, Rev. iii. 17. Thus the Pharisees desired not the knowledge of Christ's word and ways,

said unto his disciples, why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye, and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and so did his disciples.

not because they had no need of him, but because they *thought* they had none. See John ix. 40, 41. He urgeth the nature and end of his own commission: *I am not come to call the righteous, but sinners to repentance.* His errand lay, not *with the righteous*, but *with sinners*. That is, (1.) if the children of men had not been sinners, there had been no occasion for Christ's coming among them. (2.) Therefore his *greatest business* lies with the *greatest sinners*; the more dangerous the sick man's case is, the more occasion there is for the physician's help. (3.) The more sensible any sinners are of their sinfulness, the more welcome will Christ and his Gospel be to them; and every one chuseth to go where *their company* is desired, not to those who would rather have *their room*.

14..17. It appears by the other Evangelists, Mark ii. 18. and Luke v. 33. that the disciples of the Pharisees joined with, and we have reason to suspect, set them on, making use of John's disciples as their spokesmen, because they being more in favour with Christ, and nearer allied to his disciples, could do it more plausibly. It is no new thing for bad men to set good men together by the ears; if the people of God differ in their sentiments, designing men will take that occasion to sow discord, and to incense them one against another, and alienate them one from another, and so to make an easy prey of them. Two things Christ pleads in de-

20 ¶ (And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:

21 For she said within herself, if I may but touch his garment I shall be whole.

22 But Jesus turned him about; and, when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. (And the woman was made whole from that hour.)

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know *it*.

fence of their not fasting. Now (1.) The disciples of Christ were the children of the bride-chamber, invited to the wedding-feast, and welcome there: the disciples of the Pharisees were not so, but *children of the bond-woman*, Gal. iv. 25, 31. continuing under a dispensation of darkness and terror. (2.) The disciples of Christ had the bridegroom with them, which the disciples of John had not; their master was now cast into prison, and lay there in continual danger of his life, and therefore it was seasonable for them to fast oft.

18..26. Scorners that laugh at what they see and hear that is above their capacity, are not proper witnesses of the wonderful works of Christ, the glory of which lies not in pomp, but in power. The widow's son at Naim and Lazarus were raised from the dead openly, but this damsel privately, for Capernaum that had slighted the lesser miracles of restoring health, was unworthy to see the greater of restoring life. These pearls were not to be cast before those that would trample them under their feet.

27..34. Christ is the fountain of light as well as life, and as by raising the dead he shewed himself to be the same that at first breathed into man the breath of life, so by giving sight to the blind, he shewed himself to be the same that at first commanded the light to shine out of darkness. See the calamitous state of this world, and how various the afflictions of the afflicted are; we have

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Chap. IX. V. 20. 21.



Christ healing a woman.

Barlow sculp.

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CHAP. X.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, it was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.

CHAP. X.

The apostles sent forth.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

no sooner dismissed two blind men, but we meet with a dumb man. How thankful should we be to God for our sight and speech.

35-38. Jesus Christ is a very compassionate friend to precious souls. Here his bowels do in a special manner yearn. It was pity to souls that brought him from Heaven to earth, and there to the cross. Misery is the object of mercy, and the miseries of sinful self-destroying souls are the greatest miseries. Christ pities those most, that pity themselves least; so should we. The most christian compassion is compassion to souls; it is most Christ-like.

CHAP. X. 1-4. The gospel-church must be the Israel of God, the Jews must be first invited into it; the apostles must be spiritual fathers to beget a seed to Christ. Israel after the flesh is to be rejected for their infidelity, these twelve therefore are appointed to be the fathers of another Israel. These twelve by their doctrine were to judge the twelve tribes of Israel, Luke xxii. 30. These were the twelve stars that made up the churches crown, Rev. xii. 1. the twelve foundations of the new Jerusalem, Rev. xxi. 12, 14. typified by the twelve precious stones in Aaron's breast-plate, the twelve loaves on the table of shew-bread, the twelve wells of water at Elim. This was that famous jury, that was empannelled to en-

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And, as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass, in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomor-

quire between the King of kings, and the body of mankind, and in this chapter they have their charge given them by him to whom all judgment was committed.

5-15. The Gentiles must not have the Gospel brought them till the Jews have first refused it. As to the Samaritans, who were the posterity of that mungrel people that the king of Assyria planted about Samaria, their country lay between Judea and Galilee, so that they could not avoid going into the way of the Samaritans, but they must not enter into any of their cities. Christ had a particular, and very tender concern for the house of Israel; they were beloved for the Father's sake, Rom. xi. 28. The preaching of this was like the morning-light, to give notice of the approach of the rising-sun. Those that had power to heal all diseases, had an opportunity to enrich themselves; who would not purchase such easy certain cures at any rate? Therefore they are cautioned not to make a gain of the power they had to work miracles. Religion teacheth us to be courteous and civil, and obliging to all with whom we have to do. Though the Apostles went out backed with the authority of the Son of God himself, yet their instructions were when they came into a house, not to command it, but to sa-

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rah in the day of judgment than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye, therefore, wise as serpents, and harmless as doves.

17 But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak:

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be

as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance

lute it; for *love's sake rather to beseech*, is the Evangelical way, Philemon viii. 9. Souls are first drawn to Christ with the cords of a man, and kept to him by the bands of love, Hos. xi. 4.

16..42. All these verses relate to the sufferings of Christ's ministers in their work, which they are here taught to expect and prepare for, and are directed how to bear them, and how to go on with their work in the midst of them. And this part of the sermon looks further than to their present mission; for we find not that they met with any great hardships or persecutions while Christ was with them, nor were they well able to bear them; but they are here forewarned of the troubles they should meet with, when after Christ's resurrection their commission should be enlarged, and the kingdom of Heaven, which was now at hand should be actually set up; they dreamed of nothing then but outward pomp and power, but Christ tells them they must expect greater sufferings than they were yet called to; that they should then be made prisoners, when they expected to be made princes. It is good to be told what troubles we may hereafter meet with, that we may provide accordingly, and may not boast, as if we had put off the harness, when we are yet but girding it on.

We have here intermixed (1.) predictions of trouble. And (2.) prescriptions of counsel and comfort with reference to it. These sufferings are here represented by a sword, and division, v. 34, 35. *think not that I am come to send peace*, i. e. *temporal* peace, and outward prosperity. They thought Christ came to give all his followers wealth and power in the world; no, saith Christ, I did not come so much as to give them peace. Peace in Heaven they may be sure of, but not peace on earth. Christ came to give us peace

with God, peace in our consciences, peace with our brethren, but in the world ye shall have tribulation. Or look not for peace, but division, v. 35. *I am come to set men at variance*. This effect of the preaching of the Gospel, is not the fault of the Gospel, but of those that do not receive it. When some believe the things that are spoken, and others believe them not, the faith of those that believe, condemns those that believe not, and therefore they have an enmity to them that believe. With these predictions of trouble we have here prescriptions of counsels, and comforts for a time of trial. He sends them out exposed to danger indeed, and expecting it, but withal well armed with instructions and encouragements, sufficient to bear them up, and bear them out in all these trials. Let us gather up what he saith. First, by way of counsel and direction in several things. 1, *Be wise as serpents*, v. 16. You may be as wary as you please, provided you be harmless as doves. But it is rather to be taken as a precept, recommending to us that wisdom of the prudent, which is to understand his way, as useful at all times, but especially in suffering times. 2, *Be ye harmless as doves*. 3, *Beware of men*, v. 17. be always upon your guard, and avoid dangerous company; take heed what you say and do, and presume not too far upon any man's fidelity. 4, *Take no thought how, or what ye shall speak*, v. 19. When ye are brought before Magistrates, carry yourselves decently, but afflict not yourselves with care how you shall come off. A prudent thought there must be, but not an anxious, perplexing, disquieting thought; let this care be cast upon God as well as that, what you shall eat, and what you shall drink. Do not study to make fine speeches, *ad captandam Benevolentiam*; affect not quaint expressions, flou-

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Chap. XI. V. 7.



Christ's testimony of John.

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against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me:

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

ishes of wit, and laboured periods, which only serve to gild a bad cause, the gold of a good one needs it not. 5, *When they persecute you in this city, flee to another*, v. 23. 6, *Fear them not*, v. 26, *because they can but kill the body*, v. 28. Those that truly fear God, need not fear man, and those that are afraid of the least sin, need not be afraid of the greatest trouble. 7, *What I tell you in darkness, that speak ye in light*, v. 27. i. e. Whatever hazards you run, go on with your work, publishing and proclaiming the everlasting Gospel to all the world; that is your business, mind that.

Secondly, By way of *comfort and encouragement*. Here is very much said to that purpose, and all little enough, considering the many hardships they were to grapple with, throughout the course of their ministry, and their present weakness, which was such as that without some powerful support they could scarce bear even the prospect of such usage; Christ therefore shews them, why they should be of good cheer. 1, Here is one word peculiar to their present mission, and their expedition upon it, v. 23. *Ye shall not have gone over the cities of Israel, till the Son of Man be come*. They were to preach that the kingdom of the Son of Man, i. e. the Messiah was at hand; they were to pray, *thy kingdom come*: Now they should not have gone over all the cities of Israel, thus praying and thus preaching, before that kingdom they spoke of, should come in the exaltation of Christ, and the pouring out of the spirit. 2, Here are many words that relate to their work in general, and the troubles they were to meet with in it. And they are good words, and comfortable words. 1, *That their sufferings were for a testimony against them and the Gentiles*, v. 18. 2, *That upon all occasions they should have God's special presence with them, and the immediate assistance of his holy spirit, particularly when they should be called out to bear their testimony before governors and kings, it shall be given you in that same hour what ye shall speak*. 3, *That he that endures to the end, shall be saved*, v. 22. 4, *That whatever hard usage the disciples of Christ meet with, it is no more than what their master met with before*, v. 24,

I. The diligence of Jesus in preaching, v. 1. II. His discourse with the disciples of John, v. 2..6. III. The testimony that Christ bore to John, v. 7..15. IV. The sad account he gives of some places; with reference to the success of the gospel, v. 16..24. V. His thanksgiving to his Father, v. 25, 26. VI. His invitation to sinners. v. 27..30.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now, when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered, and said unto them, Go, and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

25. 5, *That there is nothing covered that shall not be revealed*, v. 26. We understand this, (1.) Of the revealing of the Gospel to all the world. (2.) Of the clearing up of the innocency of Christ's suffering servants that are called Beelzebub; their true character is now invidiously blackened with false colours, but however their innocency and excellency is now covered, it shall be revealed. 6, *That the providence of God is in a special manner conversant about the saints in their sufferings*, v. 29, 30, 21. It is good to have recourse to our first principles, and particularly to the doctrine of God's universal providence, extending itself to all the creatures, and all their actions even the smallest and most minute. The light of nature teacheth us this, and it is comfortable to all men, but especially to all good men; who can in faith call this God their Father, and for whom he has a tender concern. 7, *That he will shortly, in the day of triumph own those that now own him in the day of trial, when those that deny him shall be for ever disowned and rejected by him*, v. 32, 33. 8, *That the foundation of their discipleship was laid in such a temper and disposition as would make sufferings very light and easy to them, and it was upon the condition of a preparedness for suffering that Christ took them to be his followers*, v. 37, 38, 39. He told them at first they were not worthy of him, if they were not willing to part with all for him. 9, *That Christ himself would so heartily espouse their cause, as to shew himself a friend to all their friends, and to repay all the kindnesses that should at any time be bestowed upon them*, v. 40, 41, 42. *He that receiveth you, receiveth me*.

CHAP. XI. 1..6. Perhaps John foresaw his death approaching, and therefore would bring his disciples to be better acquainted with Christ, under whose guardianship he must leave them. Ministers business is to direct every body to Christ

7..15. We have here the high encomium which our Lord Jesus gave of John Baptist; not only to revive his honour, but to revive his work. Some of Christ's disciples might perhaps take occasion from the question John sent to reflect upon him, as weak and wa-

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8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners: but Wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin? woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man

vering, and inconsistent with himself, to prevent which, Christ gives him this character. His greatest commendation of all was his office and ministry, which was more his honour than any personal endowments or qualifications could be. He was a *prophet*, yea, and *more than a prophet*, v. 9. Yet this high encomium of John hath a surprising limitation, *notwithstanding he that is least in the kingdom of Heaven is greater than he*. John came to the dawning of the gospel-day, and therein excelled the foregoing prophets, but he was taken off before the noon of that day, before the rending of the veil, before Christ's death and resurrection, and the pouring out of the spirit; so that the least of the apostles and Evangelists, having greater discoveries made to them, and being employed in a greater embassy, is greater than John. John did no miracles, the apostles wrought many. Our Lord Jesus closeth this discourse with a solemn demand of attention, v. 15. *He that has ears to hear, let him hear*. Which intimates, that those things were hard to be understood, and therefore needed attention, but of great concern, and therefore well deserved it.

16..24. We that have now the written word in our hands, the gospel preached, and gospel-ordinances administered to us, and live under the dispensation of the spirit have advantages, not inferior to those of Chorazin, and Bethsaida, and Capernaum, and the account in the great day will be accordingly. It has therefore

been justly said, that the professors of this age, whether they go to Heaven or Hell, will be the greatest debtors in either of these places; if to Heaven, the greatest debtors to divine mercy for those rich means that brought them thither; if to Hell, the greatest debtors to divine justice for those rich means that would have kept them thence.

25..30. This way of dispensing divine grace is to be acknowledged by us as it was by our Lord Jesus, with all thankfulness. We must thank God, (1.) That these things are revealed; the mystery hid from ages and generations is manifested; that they are revealed not to a few, but to be published to all the world. (2.) That they are revealed to babes, that the meek and humble are beautified with this salvation; and this honour put upon those whom the world pours contempt upon. (3.) It magnifies the mercy to them, that these things are hid from the wise and prudent. Distinguishing favours are most obliging. The Father has delivered his *all* into the hands of the Lord Jesus, let us but deliver our *all* into his hand, and the work is done; God has made him the great referee, the blessed days-man to lay his hand upon us both. In transacting the business of our redemption, the Father and the Son are the parties principally concerned; *the counsel of peace is between them*, Zech. 6. 13. It must therefore be a great encouragement to us to be assured, that they understood one an-

the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy, and my burden *is* light.

CHAP. XII.

I. Works of necessity and mercy to be done on the sabbath-day, v. 1-13. II. The prudence, humility, and self-denial of our Lord Jesus in working his miracles, v. 14-22. III. Christ's answer to the calumnies of the Scribes and Pharisees, v. 38-45. IV. Christ's reply to a tempting demand of the Scribes and Pharisees, v. 22-38. V. Christ's judgment about his relations, v. 46, ad fin.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

other very well in this affair; that the Father knew the Son, and the Son knew the Father, and bath perfectly, (a mutual consciousness, we may call it, between the Father and the Son) so that there could be no mistake in the settling of this matter; as often there is among men, to the overthrow of contracts, and the breaking of the measures taken, through their misunderstanding one of another. We must come to Jesus Christ as our rest, and repose ourselves in him, v. 28, *come unto me all ye that labour*. The character of the persons invited; *all that labour, and are heavy laden*. This is a word in season to him that is weary, Isa. liii. 3. All those are invited to rest in Christ, that are sensible of sin as a burden and groan under it; that are not only convinced of the evil of sin, of their own sin, but are contrite in soul for it; that are really sick of their sins, weary of their service of the world and the flesh. Renouncing all those things which stand in opposition to him, or in competition with him, we must accept of him as our physician and advocate, and give up ourselves to his conduct and government, freely willing to be saved by him, in his own way, and upon his own terms.

CHAP. XII. 1-13. The Jewish teachers had corrupted many of the commandments, by interpreting them more loosely than they were intended, a mistake which Christ discovered and rectified, chap v, in his sermon on the mount; but concerning the fourth commandment they had erred in the other extreme, and interpreted it too strictly. That which our Lord Jesus here lays down is, that the works of necessity and mercy are lawful on the sabbath-day, which the Jews in many instances were taught to make a scruple of. Christ's industrious explaining of the fourth

5 Or, Have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto him, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out and held a council against him, how they might destroy him.

commandment intimates its perpetual obligation to the religious observation of one day in seven, as a holy sabbath. He would not expound a law that was immediately to expire, but doubtless intended hereby to settle a point which would be of use to his church in all ages; and so it is, to teach us that our christian sabbath, though under the direction of the fourth commandment, is not under the injunctions of the Jewish elders.

Christ by healing the man that had the withered hand on the sabbath-day, shews that works of mercy are lawful and proper to be done on that day. The work of necessity was done by the disciples, and justified by him; the work of mercy was done by himself, for works of mercy were his works of necessity; it was his meat and drink to do good. *I must preach*, saith he, Luke iv. 43. This cure is recorded for the sake of the time when it was wrought, *on the sabbath*.

14-21. As in the midst of Christ's greatest humiliation there were proofs of his dignity, so in the midst of his greatest honours he gave proofs of his humility; and when the mighty works he did gave him an opportunity of making a figure, yet he made it appear that he *emptied himself*, and had *made himself of no reputation*.

When the Pharisees drove Christ from them, and forced him to withdraw himself, yet the common people crowded after him, *great multitudes followed him*, and found him out. This some would turn to his reproach, and call him the ring-leader of the mob; but it was really his honour, that all were unbiassed and unprejudiced, and not blinded by the pomp of the world, were so hearty, so zealous for him, that they would follow him whithersoever he went, and whatever hazards they run with him, as it

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15 But when Jesus knew *it* he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard *it* they said, This *fellow* doth not cast out devils but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the fruit corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man, out of the good treasure

was also the honour of his grace that the poor were evangelized, that when they received him, he received them, and healed them all. Yet Christ studied to reconcile usefulness and privacy, he healed them all; and yet, v. 16, *charged them that they should not make him known*; which may be looked upon, first, as an act of prudence: second, of righteous judgment upon the Pharisees, who were unworthy to hear of any more of his miracles: third, as an act of humility and self-denial. The scripture here said to be fulfilled is Isa. xlii. 1, 2, 3, 4, which is quoted at large, v. 18, 19, 20, 21. The scope of it is to shew how mild and quiet, and yet how successful our Lord Jesus should be in his undertaking; instances of both which we have in the foregoing passages.

22-37. The gospel is an act of indemnity; none are excepted by name, nor any by description, but those only that blaspheme the Holy Ghost, which therefore must be construed in the narrowest sense. All presuming sinners are effectually out off by the conditions of the indemnity, faith and repentance; and therefore the other exceptions must not be stretched far; and this blasphemy is excepted, not for any defect of mercy in God, or merit in Christ, but because it inevitably leaves the sinner in infidelity and impenitency. We have reason to think that none are guilty of this sin, who believe that Christ is the Son of God, and sincerely desire to have part in his merit and mercy; and those who fear

they have committed this sin, it is a good sign they have not. The learned Dr. Whitby very well observes, that Christ speaks not of what was now said or done, but of what should be, Mark iii. 28, Luke xii. 10, *Whosoever shall blaspheme*. As for those who blasphemed Christ, when he was here upon earth, and called him a wine-bibber, a deceiver, a blasphemer, and the like, they had some colour of excuse, because of the meanness of his appearance, and the prejudices of the nation against them; and the proof of his divine mission was not perfected till after his ascension: and therefore upon their repentance they shall be pardoned, and it is hoped they may be convinced by the pouring out of the Spirit, as many of them were, who had been his betrayers and murderers. But if when the Holy Ghost is given, in his inward gifts of the revelation, speaking with tongues, and the like, such as were the distributions of the Spirit among the apostles, if they continue to blaspheme the Spirit likewise, as an evil spirit, there is no hopes of them, that they will ever be brought to believe in Christ. For, first, Those gifts of the Holy Ghost in the apostles were the last proof that God designed to make use of for the confirming of the gospel, and were still kept in reserve, when other methods proceeded. Second, This was the most powerful evidence, and more apt to convince than miracles themselves. Third, Those therefore that blaspheme this dispensation of the Spirit,

of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered, and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas.

40 For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineve shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of

a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered, and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

Here are eight parables recorded in this chapter, which are designed to represent the kingdom of heaven, the method of planting the gospel kingdom in the world, and of its growth and success.

THE same day went Jesus out of the house, and sat by the sea-side.

cannot possibly be brought to believe in Christ. Those who shall impute them to a collusion with Satan, as the Pharisees did the miracles, what can convince them? This is such a strong hold of infidelity, as a man can never be beaten out of, and is therefore unpardonable, because hereby repentance is hid from the sinner's eyes.

38..45. Now this sign of the prophet Jonas he further explains here, v. 40, *As Jonas was three days and three nights in the whale's belly*, and then came out again safe and well, thus Christ shall be so long in the grave, and then shall rise again. First, The grave was to Christ as the belly of the fish was to Jonah, thither he was thrown as a ransom for lives ready to be lost in a storm; there he lay as *in the belly of hell*, Jon. ii. 2, and seemed to be cast out of God's sight. Second, He continued in the grave just as long as Jonah continued in the fish's belly, three days and three nights, not three whole days and nights, it is probable Jonah did not lie so long in the whale's belly, but part of three natural days, he was buried in the afternoon of the sixth day of the week, and rose again in the morning of the first day.

The application of the parable makes it to represent the case of the body of the Jewish church and nation. *So shall it be with this wicked generation*, that now resist, and will finally reject the gospel of Christ. The devil, who by the labours of Christ and his disciples, had been cast out of many of the Jews, sought for rest among the heathen, from whose persons and temples the christians would every where expel him; so Dr. Whitby. Or, finding

no where else in the heathen world such pleasant desirable habitations to his satisfaction, as here in the hearts of the Jews; so Dr. Hammond. He shall therefore enter again in them, for Christ had not found admission among them, and by their prodigious wickedness and obstinate unbelief, were still more ready than ever to receive him. And then he shall take a durable possession here, and the state of this people will be more desperately damnable (so Dr. Hammond) than it was before Christ came among them, or would have been, if Satan had never been cast out.

46..50. All obedient believers are near akin to Jesus Christ: they wear his name, bear his image, have his nature, are of his family. He loves them, owns them, converses freely with them, as his relations. He bids them welcome to his table, takes care of them, provides for them, sees that they want nothing that is fit for them; when he died he left them rich legacies, now he is in heaven he keeps up a correspondence with them, and will have them all with him at last, and will in nothing fail to *do the kinsman's part*, Ruth iii. 13, nor will ever be ashamed of his poor relations, but will confess them before men, before the angels, and before his father.

CHAP. XIII. 1..23. Christ, v. 11..17, preached by parables, because thereby the things of God were made more plain and easy to them that were willing to be taught, and at the same time more difficult and obscure to those that were willingly ignorant, and thus the gospel would be a savour of life to some, and of death to

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2 And great multitudes were gathered together unto him, so that he went into a ship and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And, when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up they were scorched; and, because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered, and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables;

others. A parable like the pillar of cloud and fire, turns a dark side towards Egyptians, which confounds them, but a light side towards Israelites, which comforts them, and so answers a double intention. This reason is further illustrated by the rule God observes in dispensing his gifts: he bestows them on those that improve them, but takes them away from those that bury them. It is a rule among men, they will rather entrust their money with those that have increased their estates by their industry, than with those who have diminished them by their slothfulness. He that hath not, that has no desire of grace, that makes no right use of the gifts and graces he has, has no root, no solid principle; that hath, but useth not he has, from him shall be taken away that which he has, or seems to have; his leaves shall wither, his gifts decay, the means of grace he has, and makes no use of, shall be taken from him, God will call in his talents out of their hands that are likely to become bankrupts quickly.

Verse 14, 15, are quoted from Isa. vi. 9, 10. The evangelical prophet that spoke most plainly of gospel grace foretold the contempt of it, and the consequences of that contempt. It is referred to no less than six times in the New Testament, which intimates, that in gospel times spiritual judgments would be most common,

because they seeing, see not; and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive;

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye, therefore, the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the

which make least noise, but are most dreadful. We have here in these verses one of the parables which our Saviour put forth, it is that of the sower and the seed. Now observe the characters of these four sorts of ground. First, What kind of hearers are compared to the high-way ground; such as *hear the word, and understand it not*; and it is their own fault that they do not. They take no heed to it, take no hold of it; they do not come with any design to get good, as the high-way was never intended to be sown. They *come before God as his people, and sit before him as his people sit*; but it is merely for fashion sake, to see and be seen, they mind not what is said, it comes in at one ear and goes out at the other, and makes no impression. Second, the stony ground: *some fell upon stony places*, v. 6, 7, which represents the case of hearers that go further than the former, who receive some good impressions of the word, but they are not lasting, v. 20, 21. Note, It is possible we may be a great deal better than some others, and yet not be so good as we should be; may go beyond our neighbours, and yet come short of heaven. Now observe concerning these hearers that are represented by the stony ground; they have no root in themselves, no settled fixed principles in their judgments; no firm resolution in their wills, nor any rooted habits in their affections; nothing firm

thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the

tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered, and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed

that will be either the sap or the strength of their profession. It is possible there may be the green blade of a profession, where yet there is not the root of grace; hardness prevails in the heart, and what there is of soil and softness is only in the surface, inwardly they are no more affected than a stone; they have no root, i. e. they are not by faith united to Christ, who is our root, they derive not from him, they depend not on him. Third, The thorny ground: this went further than the former, for it had root; and it represents the condition of those that do not quite cast off their profession, and yet come short of any saving benefit by it; the good they gain by the word being insensibly overcome, and over-borne by the things of this world. Prosperity destroys the word in the heart as much as persecution doth, and more dangerously, because more silently. The stones spoiled the root, the thorns spoil the fruit.

The hearers represented by the good ground are, first, intelligent hearers: they hear the word, and understand it; they understand not only the sense and meaning of the words, but their own concern in them; they understand it as a man of business understands his business. Second, fruitful hearers, which is an evidence of their good understanding, which also beareth fruit. Fruit is to every seed its own body, a substantial product, in the heart and life agreeable to the seed of the word received. Third, not all alike fruitful: some a hundred fold, some sixty, some thirty. Where there is true grace, yet there are degrees of it; some are

of greater attainments in knowledge and holiness than others; all Christ's scholars are not in the same form.

24..43. The passage here quoted is part of the preface to that historical psalm, Psalm lxxviii. 2. *I will open my mouth in a parable.* What the psalmist David, or Asaph saith there of his narrative is accommodated to Christ's sermons, and that great precedent would serve to vindicate this way of preaching from the offence which some took at it.

Let us go over the particulars of the parable of the tares. First, He that sows the good seed is the Son of man. Jesus Christ is the lord of the field, the lord of the harvest, the sower of good seed. Secondly, The field is the world, the world of mankind, a large field, capable of bringing forth good fruit, the more is it to be lamented, that it brings forth so much bad fruit. Thirdly, The good seed are the children of the kingdom, i. e. true saints. Fourthly, The tares are the children of the wicked one. Here is the character of sinners, hypocrites, and all profane and wicked people. Fifthly, The enemy that sowed the tares is the devil, a sworn enemy to Christ and all that is good, to the glory of the good God, and the comfort and happiness of all good men. Sixthly, The harvest is the end of the world, v. 39. This world will have an end; though it continue long, it will not continue always; time will shortly be swallowed up in eternity. Seventhly, The reapers are the angels; they shall be employed in the great day, in executing Christ's righteous sentences, both of approba-

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are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As, therefore, the tares are gathered and burned in the fire: so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

42 And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again the kingdom of heaven is like unto a merchant-man seeking goodly pearls:

46 Who, when he had found one pearl of

great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which* is instructed unto the kingdom of heaven is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables he departed thence.

54 And when he was come into his own country he taught them in their synagogue,

tion and condemnation, as ministers of justice, Matt. xxv. 31. Eighthly, hell torments are the fire into which the tares shall then be cast, and in which they shall be burned. At the great day a distinction will be made, and with it a vast difference; it will be a notable day indeed. Ninthly, Heaven is the barn into which all God's wheat shall be gathered in that harvest day. Particular souls are housed at death as a shock of corn, Job. v. 26; but the general ingathering will be at the end of time. Here is the parable of the *grain of mustard seed*, v. 31, 32. The scope of this parable is to shew, that the beginnings of the gospel would be small, but its latter end would greatly increase. In this way the gospel church, the kingdom of God among us would be set up in the world; in this way the work of grace in the heart, the kingdom of God within us, would be carried on in particular persons. Here is the parable of the *leaven*, v. 33. The scope of this is much the same with that of the foregoing parable, to shew that the gospel should prevail and be successful by degrees, but silently and insensibly. The preaching of the gospel is like leaven, and works like leaven in the hearts of those that do receive it.

44-52. We have four short parables in these verses. First, that of the *treasure hid in the field*. Hitherto he had compared the kingdom of heaven to small things, because its beginning was small; but lest any should thence take occasion to think meanly of it, in this parable and the next he represents it as of great value in itself, and of great advantage to those that embrace it, and are willing to come up to its terms. It is here likened to a treasure hid in the field, which if we will we may make our own. First, Jesus Christ is the true treasure. In him there is an abundance of all that which is rich and useful, and will be a portion for us; *all fulness*, Col. i. 19, John i. 16; treasures of *wisdom and knowledge* (Col. ii. 3.), of righteousness, grace, and peace; these are laid up for us in Christ, and if we have an interest in him it is all our own. Second, The gospel is the field in which the treasure is hid. It is hid in the word of the gospel, both the Old Testa-

ment and the New Testament gospel. Third, It is a great thing to discover the treasure hid in this field, and the unspeakable value of it. Fourth, Those that discern this treasure in the field, and value it aright, will never be easy till they have made it their own upon any terms.

Secondly, That of the *pearl of price*, v. 45, 46, which is to the same purpose with the former of the treasure. The dream is thus doubled, for the thing is certain.

Thirdly, That of the *net cast into the sea*, v. 47, 48, 49. Here is the parable itself; where note, the world is a vast sea, and the children of men are things creeping, innumerable, both small and great in that sea, Psal. civ. 25. The preaching of the gospel is the casting of a net into this sea, to catch something out of it for his glory who hath the sovereignty of this sea. When the net is *full* and *drawn to shore*, there shall be a separation between the good and bad that were gathered in. Hypocrites and true christians shall then be parted; the good shall be gathered into vessels, as valuable, and therefore to be carefully kept, but the bad shall be cast away, as vile and unprofitable; and miserable is the condition of those who are cast away in that day.

Fourthly, Here is the parable of the *good householder*, which is intended to rivet all the rest. The occasion of it was the good proficiency which the disciples had made in learning, and their profiting by this sermon in particular. The scope of the parable itself was to give his approbation and commendation of their proficiency. Christ is ready to encourage willing learners in his school, though they are but weak, and to say, well done, well said.

53-58. Unbelief is the great obstruction to Christ's favours; *all things are in general possible to God*, Mat. xix. 26, but then it is *to him that believes*, as to the particulars, Mark ix. 23. The gospel is the *power of God unto salvation*, but then it is *to every one that believes*, Rom. i. 16. So that if mighty works be not wrought in us, it is not for want of power or grace in Christ, but

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insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas?

56 And his sisters are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

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Here is, I. The martyrdom of John. II. Divers miracles of Christ.

AT that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And, when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

for want of faith in us. *By grace ye are saved*, and that is a mighty work, but it is *through faith*, Eph. ii. 8.

CHAP. XIV. 1-12. John while he lived *did no miracle*, John x. 41, but Herod concludes, that being *risen from the dead*, he is clothed with a greater power than he had while he was living; and he very well calls the miracles he supposed him to work, not *his mighty works*, but *mighty works shewing forth themselves in him*. Notwithstanding Herod was convinced that John was a prophet, and owned of God, yet he doth not express the least remorse or sorrow for his sin in putting him to death. The devil's believe and tremble, but they never believe and repent. The king was sorry, or at least took on him to be so, but for the oath's sake he commanded it to be given her. Many a man sins with regret, that never has any true regret for his sin, is sorry to sin, yet is utterly a stranger to godly sorrow. Here is a pretended conscience of his oath, with a specious skew of honour and honesty, he must needs do something for the oath's sake. It is a great mistake, to think that a wicked oath will justify a wicked action.

13-21. This passage of story concerning Christ's feeding five thousand men with five loaves and fishes, is recorded by all the

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel; and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it* he departed thence by ship into a desert place apart; and when the people had heard *thereof* they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes; and, looking up to heaven, he blessed, and brake, and gave

four evangelists, while very few, if any of Christ's miracles are; this intimates, there is something in it worthy of special remark. Observe, first, The great resort of people to Christ, when he was retired into a desert place, v. 13. Secondly, The tender compassion of our Lord Jesus toward those that thus followed him, v. 14. Thirdly, The motion which the disciples made for the dismissing of the congregation, and Christ's setting aside the motion. Christ would not dismiss them hungry as they were, nor detain them longer without meat, nor put them upon the trouble and charge of buying meat for themselves, but orders his disciples to provide for them. Christ all along expressed more tenderness towards the people than his disciples did; for what are the compassions of the most merciful men compared with the tender mercies of God in Christ. Fourthly, The slender provision that was made for this great multitude; and here we must compare the number of invited guests with the bill of fare. Fifthly, The liberal distribution of this provision among the multitude, v. 18, 19, *Bring them hither to me*. The way to have our creature-comforts, comforts indeed to us, is to bring them to Christ; for every thing is sanctified by his word, and by prayer to him. His craving a blessing was

the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And, when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone.

24 But the ship was now in the midst of the sea tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

commanding a blessing, for as he preached so he prayed, like one having authority; and in this prayer and thanksgiving we may suppose he had special reference to the multiplying of this food; but herein he has taught us that good duty of craving a blessing, and giving thanks at our meals. Here is no mention of any word that Christ spoke, by which the food was multiplied; the purposes and intentions of his mind and will shall take effect, though they be not spoken out. But this is observable, that the meat was multiplied, not in the heap at first, but in the distribution of it; as the widow's oil increased in the pouring out, so here the bread in the breaking. Sixthly, The plentiful satisfaction of all the guests with this provision: though the disproportion was so great, yet there was enough, and to spare. It is the same divine power, though exerted in an ordinary way, which multiplieth the seed sown in the ground every year, and makes the earth yield her increase; so that what was brought out by handfuls is brought home in sheaves. This is the Lord's doing; it is by Christ that all natural things consist, and by the word of his power that they are upheld.

22..33. We have here the story of another miracle which Christ wrought for the relief of his friends and followers, his walking upon the water to his disciples. In the foregoing miracle he acted as the lord of nature improving its powers for the supply of those that were in want: in this he acted as the lord of nature correcting and controuling its powers for the succour of those that were in danger and distress. It is no new thing for Christ's disciples to meet with storms in the way of their duty, and to be sent to sea then when their master foresees a storm, but let them not take it unkindly what he doth, they know not now, but they shall know hereafter, that Christ designs hereby to manifest himself with the more wonderful grace to them, and for them.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous he was afraid: and, beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith! wherefore didst thou doubt?

32 And when they were come into the ship the wind ceased,

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over they came into the land of Gennesaret.

35 And, when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

Here is, I. Christ's discourse with the scribes and Pharisees, v. 1..9. II. His discourse with the multitude, v. 10..20. III. His casting the devil out of the woman of Canaan's daughter, v. 21..28. IV. His healing of all that were brought to him, v. 29..31. V. His feeding four thousand men, v. 32..39.

Here is an account of what passed between Christ and his distressed friends upon his approach. First, Between him and all the disciples. We are here told, 1, How their fears were raised, v. 26, *When they saw him walking on the sea they were troubled, saying, It is a spirit*; it is an apparition, so it might much better be rendered. It seems, the existence and appearance of spirits was generally believed by all, except the Sadducees, whose doctrine Christ had warned his disciples against; yet doubtless many supposed apparitions have been merely the creatures of men's own fear and fancy. But these fears were silenced, v. 27. Second, Between him and Peter, v. 28..31, where observe, Peter's courage, and Christ's countenancing that. It was very bold in Peter, that he should venture to come to Christ upon the water, v. 28, *Lord, if it be thou, bid me come to thee*. Christ bid him come, not only that he might walk upon the water, and so know Christ's power, but that he might sink, and so know his own weakness; for as he would encourage his faith, so he would check his confidence, and make him ashamed of it.

34..36. The healing virtue that is in Christ is put forth for the benefit of those that by a true and lively faith touch him. Christ is in heaven, but his word is nigh us, and he himself in that word. When we mix faith with the word, apply it to ourselves, depend upon it, and submit to the influences and commands of it, then we touch the hem of Christ's garment; it is but touching, and we are made whole. On such easy terms are spiritual cures offered by him, that may truly be said to heal freely; so that if our souls die of their wounds it is not owing to our physician, it is not for want of skill or will in him, but it is purely owing to ourselves.

CHAP. XV. 1..9. The absurdity and impiety of this tradition was very evident; for revealed religion was intended to improve, not to overthrow natural religion, one of the fundamental laws, of

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Chap. XIV. V. 31.



Christ walketh on the Sea.

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THEN came Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered, and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother let him die the death.

5 But ye say, Whosoever shall say to *his* father, or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me,

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites! well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up.

14 Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and sought him, saying, Send her away: for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

which is this of honouring our parents, and had they known what that meant, I will have justice, and mercy, and not sacrifice, they had not thus made the most arbitrary rituals destructive of the most necessary morals. This was making the command of God of none effect. Christ fetches his reproof from Isa. xxix. 13, *well did Esaias prophecy of you*. Isaiah spoke it of the men of that generation, to whom he prophesied, yet Christ applies it to these scribes and pharisees.

10..20. We are polluted, not by the meat we eat with unwashen hands, but by the words we speak from an unsanctified heart, so it is that *the mouth causeth the flesh to sin*, Eccl. v. 6. Christ in a former discourse had laid a great stress upon our words, Mat. xii. 36, 37, and that was intended for reproof and warning to those that cavilled at him: this here is intended for reproof and warning to those that cavilled at the disciples, and censured them. The doom past upon the Pharisees, and their corrupt traditions, comes in as a reason why Christ cared not, though he offended them, and therefore why the disciples should not care,

because they were a generation of men that hated to be reformed, and were marked out for destruction. Two things Christ here foretels concerning them. First, The rooting out of them and their traditions, v. 13, *Every plant which my heavenly Father hath not planted shall be rooted up*. Not only the corrupt opinions, and superstitious practices of the Pharisees, but their sect, and way, and constitution were plants, not of God's planting: the rules of their profession were no institutions of his, but owed their original to pride and formality. Second, The ruin of them and their followers, that had their persons and principles in admiration, v. 14. Christ bids his disciples *let them alone*; for they are grossly ignorant in the things of God, and strangers to the spiritual nature of the divine law, and yet so proud, that they think they see better and further than any, and therefore undertake to be leaders of others, to shew others the way to Heaven, when they themselves know not one step of the way, and accordingly they prescribe to all, and proscribe those who will not follow them.

21..28. We have here that famous story of Christ's casting the

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27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them;

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

Devil out of the woman of Canaan's daughter; it has something in it singular, and very surprising, and which looks favourably upon the poor Gentiles, and is an earnest of that mercy which Christ had in store for them. Here is a gleam of that light which was to *lighten the Gentiles*, Luke ii. 32. Christ came to his own, and his own received him not, but many of them quarrelled with him, and were offended in him. Christ treated her thus to try her, he knows what is in the heart, knew the strength of her faith, and how well able she was by his grace to break through such discouragements, and therefore met her with them; that the *trial of her faith might be found unto praise, and honour, and glory*, 1 Pet. i. 6, 7. This was like God's tempting Abraham, Gen. xxii. 1. like the angel's wrestling with Jacob, only to put him upon wrestling, Gen. xxxii. 24. Many of the methods of Christ's providence, and especially of his grace in dealing with his people, which are dark and perplexing, may be explained with the key of this story, which is for that end left upon record to teach us, that there may be love in Christ's heart while there are frowns in his face, and to encourage us therefore, though he slay us, yet to trust in him. Many a one thus tried, would either have sunk down into silence, or broke out into passion. Here is cold comfort, might she have said, for a poor distressed creature; as good for me to have staid at home, as

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

Here is, I. A conference with the Pharisees, v. 1..4. II. Another with his disciples about the leaven of the Pharisees, v. 5..12. III. Another with them concerning himself, v. 13..20. IV. Another concerning his sufferings for them, and theirs for him, v. 21..28.

THE Pharisees also, with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

2 He answered, and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red:

3 And in the morning, *It will be foul weather to day*; for the sky is red and lowring. O ye hypocrites! ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

come hither to be taunted and abused at this rate; not only to have a piteous case slighted, but to be called a dog; but a humble believing soul, that truly loves Christ, takes every thing in good part, that he saith and doth, and puts the best construction upon it.

29..39. Here is a particular account of his feeding four thousand men with seven loaves, and a few little fishes, as he had lately fed five thousand with five loaves. The guests indeed were now not quite so many as then, and the provision a little more, which does not intimate that Christ's arm was shortened, but that he wrought his miracles as the occasion required, and not for ostentation, and therefore he suited them to the occasion. Both then and now he took as many as were to be fed, and made use of all that was at hand to feed them with. When once the utmost powers of nature are exceeded, we must say, this is the finger of God, and it is neither here nor there how far they are out-done; so that this is no less a miracle than the former.

CHAP. XVI. 1..4. The miracles Christ wrought, and the gathering of the people to him, were plain indications that the kingdom of heaven was at hand, that this was the day of their visitation.

5..12. We have here Christ's discourse with his disciples con-

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6 Then Jesus said unto them, Take heed; and beware of the leaven of the Pharisees, and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith! why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say *that thou art* John the Baptist; some Elias; and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered, and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples, that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things

cerning bread, in which, as in many other, he speaks to them of spiritual things under a similitude, and they misunderstand him of carnal things.

In our age we may reckon atheism and deism to be the leaven of the Sadducees, and popery to be the leaven of the Pharisees, against both which, it concerns all Christians to stand upon their guard.

13..20. Peter's answer is short, but it is full, and true, and to the purpose, *Thou art Christ, The Son of the living God.* Here is a confession of the Christian faith, addressed to Christ, and so made an act of devotion. Here is a confession of the true God, as the living God, in opposition to dumb and dead idols, and of Jesus Christ whom he hath sent, whom to know is life eternal. This is the conclusion of the whole matter.

Upon occasion of this great confession made of Christ, which is the churches homage and allegiance, he signed and published this royal, this divine charter, by which that body politic is incorporated. Such is the communion between Christ and the church, the bridegroom and the spouse. God had a church in the world from the beginning, and it was built upon the rock of the *promised seed*, Gen. iii. 15. But now that promised seed was come, it was requisite the church should have a new charter, as Christian, and standing in relation to a Christ already come. Now the purport of this charter is, to establish the being of the church. The church is built upon a rock, a firm, strong, and lasting foundation, which time will not waste, nor will it sink under the weight of the building. Christ here promiseth to preserve and secure his church when it is built. The *gates of hell shall not prevail against it*; neither against this truth, nor against the church which is built upon it. This implies that the church has enemies that fight against it, and endeavour its ruin and overthrow, here represented by the gates of hell, i. e. the city of hell, which is directly opposite to this heavenly city, this city of the living God, the devil's interest among the children of men. This assures us that the enemies of the

church shall not *gain their point*. While the world stands Christ will have a church in it, in which his truths and ordinances shall be owned and kept up, in spite of all the opposition of the powers of darkness, they *shall not prevail against it*, Psal. cxxix. The other part of this charter, is to settle the order and government of the church, v. 19. When a city or society is incorporated, officers are appointed, and impowered to act for the common good. A city without government is a chaos. Now this constituting of the government of the church, is here expressed by the delivering of the keys, and with them a power to bind and loose. This is not to be understood of any peculiar power that Peter was invested with, as if he were sole door-keeper of the kingdom of heaven, and had that key of David, which belongs only to the Son of David; no, this invests all the apostles and their successors with a ministerial power to guide and govern the church of Christ, as it exists in particular congregations, or churches, according to the rules of the gospel. It is a power which Christ has promised to own the due administration of, to ratify the sentences of his steward with his own approbation; it shall be *bound in heaven, and loosed in heaven*. Not that Christ hath hereby obliged himself to confirm all church censures, right or wrong, but such as are duly past according to the word, they are sealed in heaven, i. e. the word of the gospel in the mouth of faithful ministers is to be looked upon, not as the word of man, but as the word of God, and to be received accordingly, 1 Thess. ii. 13. John xiii. 20.

21..23. Christ foretold his sufferings, first, To shew that they were the product of an eternal counsel and consent; were agreed upon the Father and the Son from eternity. Thus it behoved Christ to suffer: second, To rectify the mistakes of his disciples concerning the external pomp and power of his kingdom, which they had imbibed the notion of. Believing him to be the Messiah, they counted upon nothing but dignity and authority in the world; but here Christ reads them another lesson, tells them of the cross and sufferings; nay, and that the chief priests and the elders,

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of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death

till they see the son of man coming in his kingdom.

CHAP. XVII.

I. Christ transfigured, v. 1..13. II. Christ casting the devil out of a child, v. 14..21. III. Christ in his poverty foretelling his own sufferings, v. 22, 23, and paying tribute, v. 24..27.

AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it* they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

whom it is likely they expected to be the supports of the Messiah's kingdom, should be the great enemies and persecutors of it; this would give them quite another idea of that kingdom, which they themselves had preached the approach of; and it was requisite this mistake should be rectified. Those that follow Christ must be dealt plainly with, and warned not to expect great things in this world: third, It was to prepare them for the share at least of sorrow and fear, which they must have in his sufferings. When he suffered many things, the disciples could not but suffer some; and if their master be killed, they will be ill frightened; let them know it before, that they may provide accordingly, and being forewarned, may be fore-armed. Perhaps Peter was a little elevated with the great things Christ had now said to him, which made him more bold with Christ than did become him; so hard is it to keep the Spirit low and humble in the midst of great advancements. We do not read of any thing said or done by any of his disciples, at any time, that Christ resented so very ill as this here, though they oft offended.

24..28. Suffering saints must look unto Jesus, and take from him both direction and encouragement in suffering. Do we bear the cross? We therein follow Christ, who bears it before us, bears it for us, and so bears it off us. He bore the heavy end of the cross, the end that had the curse upon it, that was a heavy end, and so made the other light and easy for us. Or we may take it in general, we must follow Christ in all instances of holiness and obedience. The disciples of Christ must study to imitate their Master, and conform themselves in every thing to his example, and continue in well-doing, whatever crosses lie in their way. To do well and to suffer ill is to follow Christ. The loss of the soul is so great a loss, that the gain of the whole world will not countervail it, or make it up. He that loses his soul, though it be to gain the world, makes a very bad bargain for himself, and will sit down at last an unspeakable loser. When he comes to balance the account, and to compare profit and loss, he will find, that instead of

the advantage he promised himself, he is ruined to all intents and purposes, is irreparably broken.

His kingdom in this world, v. 28, was so near that there were some attending him that should live to see it. As Simeon was assured that he should not see death till he had seen the Lord's Christ come in the flesh; so some here are assured that they shall not taste death. At the end of time he shall come in his Father's glory, but now in the fullness of time he was to come in his own kingdom, his Mediatorial kingdom: some little specimen was given of his glory a few days after this in his transfiguration, chap. xvii. 1, then he tried his robes. But this points at Christ's coming, by the pouring out of his spirit, the planting of the gospel-church, the destruction of Jerusalem, and the taking away of the place and nation of the Jews, who were the most bitter enemies to Christianity. Here was the Son of man coming in his kingdom. Many then present lived to see it, particularly John, who lived till after the destruction of Jerusalem, and saw Christianity planted in the world.

CHAP. XVII. 1..13. We have here the story of Christ's transfiguration; he had said, that the Son of Man should shortly come in his kingdom, to which promise all the three Evangelists industriously connect this story; as if Christ's transfiguration were intended for a specimen and an earnest of the kingdom of Christ, and of that light and love of his, which therein appears to his select and sanctified ones. Peter speaks of this as the *power and coming of our Lord Jesus*, 2 Pet. i. 16, because it was an emanation of his power, and a previous notice of his coming, which it was fit should be introduced by such proper prefaces.

When Christ was here in his humiliation, though his state for the main was a state of abasement and affliction, yet there were some glimpses of his glory intermixed, that he himself might be the more encouraged in his sufferings, and others the less offended. His birth, his baptism, his temptation, and his death were the most remarkable instances of his humiliation; and these were each of

8 And, when they had lifted up their eyes, they saw no man, save Jesus only.

9 And, as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered, and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And, when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son; for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil, and he

them attended with some signal points of glory, and the smiles of heaven. But the series of his public ministry being a continued humiliation, here just in the midst of that comes in this discovery of his glory. As now he is in heaven he has his condescensions, so when he was on earth he had his advancements.

Here was no thunder, or lightning, or voice of a trumpet, as there was when the law was given by Moses, but only a voice, a still small voice, and that not ushered in with a strong wind, or an earthquake, or fire, as when God spake to Elias, 1 Kings xix. 11, 12. Moses then, and Elias were witnesses, that in these last days God hath spoken to us by his Son in another way, than he spoke formerly to them. This voice came from the excellent glory, the glory which excelleth, in comparison of which the former had no glory; though the excellent glory was clouded, yet thence came a voice, for faith comes by hearing.

14-21. It is for the honour of Christ to come in with help as a dead lift, when other helpers cannot help. Elisha's staff in Gehazi's hand will not raise the child, he must come himself. There are some special favours which Christ reserves to himself the bestowing of, and sometimes he keeps the cistern empty, that he may bring us to himself the Fountain. But the failures of instruments shall not hinder the operations of his grace, which will work, if not by them, yet without them.

The reasons Christ gives why the disciples failed, was *because of their unbelief*, v. 20. When he spoke to the father of the child, and to the people, he charged it upon their unbelief, when he spoke to his disciples he charged it upon theirs; for the truth was, there

departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And, while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him; and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And, when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend

were faults on both sides, but we are more concerned to hear of our own faults, than of other people's, and to impute amisses to ourselves than to others. When the preaching of the word seems not to be so successful, as sometimes it has been, the people are apt to lay all the fault upon the ministers, and the ministers upon the people; whereas it is more becoming for each to own their own faultiness. As far as faith falls short of its due strength, vigour, and activity, it may truly be said, there is unbelief; many are chargeable with unbelief, that yet are not to be called unbelievers. It is because of our unbelief that we bring so little to pass in religion, and so oft miscarry and come short in that which is good.

22-23. Christ here foretels his own sufferings, he began to do it before, chap. xvi. 21, and finding that it was to his disciples a hard saying, he saw it necessary to repeat it; there are some things which God speaketh once, yea, twice, and yet man perceiveth it not.

24-27. Christ is the son of God, and heir of all things, the temple is his temple, Mal. iii. 1, *Father's house*, John ii. 16, in it he is *faithful as a son in his own house*, Heb. iii. 6, and therefore not obliged to pay this tax for the service of the temple. Thus Christ asserts his right, lest his paying this tribute should be misimproved to the weakening of his title, as the Son of God, and the King of Israel, and should have looked like a disowning of it himself. These immunities of the children are to be extended no further than our Lord Jesus himself; God's children by grace and adoption are freed from the slavery of sin and Satan, but not from their subjection to civil magistrates in civil things; here the law of Christ

them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

I. Instructions concerning humility, v. 1-6. II. Concerning offences, v. 7-20. III. Personal wrongs that are to be forgiven, v. 21-35.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! for it must needs be that offences

come: but woe to that man by whom the offence cometh?

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so, it is not the will of your Fa-

is express, *Let every soul, (sanctified souls not excepted) be subject to the higher powers; Render to Cæsar the things that are Cæsars.*

CHAP. XVIII. 1-6. Here was an unbecoming contest among the disciples for precedency; they came to him, saying among themselves, (for they were ashamed to ask him, Mark ix. 34.) *Who is the greatest in the kingdom of heaven?* They mean not who by character, then the question had been good, that they might know what graces and duties to excel in, but who by name. They had heard much and preached much of the kingdom of heaven, the kingdom of the Messiah, his church in this world, but as yet they were so far from having any clear notion of it, that they dreamt of a temporal kingdom, and the external pomp and power of it.

Christ here teacheth them to be humble by a sign, v. 2, *He called a little child to him, and set him in the midst of them.* Christ often taught by signs or sensible representations, comparisons to the eye, as the prophets of old. Humility is a lesson so hardly learned, that we have need by all ways and means to be taught it. When we look upon a little child, we should be put in mind of the use Christ made of this child: sensible things must be improved to spiritual purposes. He set him in the midst of them, not that they might play with him, but learn by him. Grown men and great men should not disdain the company of little children, or think it below them to take notice of them. They may either speak to them, and give instruction to them, or look upon them, and receive instruction from them. Christ himself, when a child, was in *the midst of the doctors*, Luke ii. 46.

We must as children be harmless, inoffensive, and void of malice, 1 Cor. xiv. 20, governable and under command, Gal. iv. 2. And (which is here chiefly intended) we must be humble as little children, who do not take state upon them, nor stand upon the puncti-

lios of honour; the child of a gentleman will play with the child of a beggar, Rom. xii. 16. Without this you shall not enter into the kingdom of heaven. Disciples of Christ have need to be kept in awe by threatenings, that they may fear lest they seem to come short, Heb. iv. 1. The disciples when they put that question, v. 1, thought themselves sure of the kingdom of heaven, but Christ awakens them to be jealous of themselves. They were ambitious of being greatest in the kingdom of heaven, Christ tells them, that except they came into a better temper, they should never come thither.

7-14. Christ speaks here of offences given, first, By us to ourselves, which is expressed by our hand or foot offending us; in such a case it must be cut off, v. 8, 9. This Christ had said before, Matt. v. 29, 30, where it especially refers to seventh commandment sins, here it is taken more generally. Those hard sayings of Christ which are displeasing to flesh and blood, need to be repeated to us again and again, and all little enough: second, Concerning offences given by us to others, especially Christ's little ones, which we are here charged to take heed of, pursuant to what he had said, v. 6. Observe the caution itself, *Take heed that ye despise not one of these little ones.* This is spoken to the disciples. As Christ will be displeased with the enemies of his church, if they wrong any of the members of it, even the least, so he will be displeased with the great ones of the church, if they despise the little ones of it. We must not look upon these little ones as contemptible, because really they are considerable; let not earth despise those whom heaven respects, nor let them be looked upon by us with disdain, whom God has put honour upon, and looks upon with respect as his favourites. To prove that the little ones which believe in Christ are worthy to be respected, consider the ministration of the good angels about them. In heaven their angels always be-

ther which is in heaven that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said,

hold the face of my Father, That they are the little ones angels. God's angels are theirs, for all his is ours, if we be Christ's, 1 Cor. iii. 22. They are theirs, for they have a charge concerning them to minister for their good, Heb. i. 14, to pitch their tents about them, and bear them up in their arms. Some have imagined that every particular saint has a guardian angel, but what need we suppose that, when we are sure every particular saint, when there is occasion, has a guard of angels. That they always behold the face of the Father in heaven. This speaks, first, The angels continual felicity and honour: second, It speaks their continual readiness to minister to the saints. They behold the face of God, expecting to receive orders from him what to do for the good of the saints. For the Son of man is come to save that which was lost. This is a reason why the little ones' angels have such a charge concerning them, and do attend upon them; it is in pursuance of Christ's design to save them. The ministration of angels is founded in the mediation of Christ; through him angels are reconciled to us, and when they celebrated God's good will towards men, to it they annexed their own.

15-20. Christ having cautioned his disciples not to give offence, comes next to direct them what they must do in case of offences given them. Let us consider it both ways.

First, Let us apply it to the quarrels that happen among Christians upon any account. If thy brother trespass against thee, by grieving thy soul, 1 Cor. viii. 12, by affronting thee, or putting contempt or abuse upon thee, if he blemish thy good name by false reports or tale-bearing, if he encroach on thy rights, or be any way injurious to thee in thy estate; if he be guilty of any of those trespasses that are instanced in, Lev. vi. 2, 3. 1. Go, and tell him his fault between him and thee alone. Let this be compared with and explained by Lev. xix. 17. Thou shalt not hate thy brother in thy heart, i. e. if thou hast conceived a displeasure at thy brother for any injury he hath done thee, do not suffer thy resentments to ripen into a secret malice, but thou shalt in any ways reprove him: 2. If he will not hear thee, if he will not own himself in a fault, nor come to an agreement, yet do not despair, but try what he will

Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents:

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

say to it if thou take one or two more, not only to be witnesses of what passeth, but to reason the case further with him: 3. If he shall neglect to hear them, and will not refer the matter to their arbitration then tell it to the church: 4. If he will not hear the church, will not stand to their award, but persists in the wrong he has done thee, and proceeds to do thee further wrong, let him be to thee as a heathen man, and a publican, take the benefit of the law against him, but let that always be the last remedy.

Secondly, Let us apply it to scandalous sins, which are an offence to the little ones, of ill example to those that are weak and pliable, and of great grief to those that are weak and timorous. Christ having taught us to indulge the weakness of our brethren, here cautions us not to indulge their wickedness under pretence of that. Christ designing to erect a church for himself in the world, here took care for the preservation, first, Of its purity, that it might have an expulsive faculty, a power to cleanse and clear itself, like a fountain of living waters, which is necessary as long as the net of the gospel brings up both good fish and bad: second, Of its peace and order, that every member may know his place and duty, and the purity of it may be preserved in a regular way, and not tumultuously.

21-35. This part of the discourse concerning offences, is certainly to be understood of personal wrongs, which it is in our power to forgive. The debt of sin is so great, that we are not able to pay it, he had to pay it: sinners are insolvent debtors, the scripture which concludeth all under sin is a statute of bankruptcy against us all. Convinced sinners cannot but humble themselves before God, and pray for mercy. The servant under this charge, and this doom, fell down at the feet of his royal master, and worshipped him; or, as some copies read it, he besought him; his address was very submissive, and very importunate, *have patience with me, and I will pay thee all*, v. 26. It is the folly of many that are under convictions of sin, to imagine that they can make God satisfaction for the wrong they have done him; as those that like a compound-
ing bankrupt would discharge the debt, by giving their *first born* for their transgression, Mic. vi. 7, that go about to establish their

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison till he should pay the debt.

31 So when his fellow-servants saw what was done they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

In this chapter we have. I. Christ leaving Galilee, v. 1, 2. II. His dispute with the Pharisees about divorce, v. 3..12. III. The kind entertainment he gave to some little children, v. 13..15. IV. An account of what passed between Christ and a hopeful young gentleman, v. 16..22. V. His discourse with his disciples upon that occasion, v. 23..30.

AND it came to pass, *that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him; and he healed them there.

own righteousness, Rom. x. 3. The pardon of sin is owing to the mercy of God, to his tender mercy, Luke i. 77, 78. He was moved with compassion. God's reasons of mercy are fetched from within himself. He has mercy because he will have mercy. God looked with pity on mankind in general, because miserable, and sent his Son to be a surety for them; he looks with pity on particular penitents, because sensible of their misery, their hearts broken and contrite, and accepts them in the beloved. Offences done to men are nothing to those which are committed against God. Dishonours done to a man like ourselves are but as pence, motes, gnats, but dishonours done to God are as talents, beams, camels. Not that therefore we may make light of wronging our neighbour, for that is also a sin against God; but therefore we should make light of our neighbour's wronging us, and not aggravate it, or study revenge.

CHAP. XIX. 1, 2. Christ did not take his leave of Galilee till he had done his work there, and then he departed thence. As Christ's faithful ministers are not taken out of the world, so they are not removed from any place till they have finished their testimony in that place, Rev. xi. 7.

3..12. Husband and wife are of God's joining together, he hath yoked them together, so the word is, and it is very significant; God himself instituted the relation between husband and wife in the state of innocency: marriage and the sabbath are the most ancient of divine ordinances. Though marriage be not peculiar to the church, but common to the world, yet being stamp-

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered, and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female;

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

ed with a divine institution, and here ratified by our Lord Jesus, it ought to be managed after a godly sort, and sanctified by the word of God and prayer. A conscientious regard to God in this ordinance would have a good influence upon the duty, and consequently upon the comfort of the relation. Husband and wife being joined together by the ordinance of God, are not to be put asunder by any ordinance of man. Let not man put them asunder, not the husband himself, or any one for him; not the magistrate, God never gave him authority to do it. The God of Israel hath said, that *he hateth putting away*, Mal. ii. 16. It is a general rule, that man must not go about to put asunder what God hath joined together.

An objection is started by the Pharisees against this, and it has colour enough, v. 7, *Why did Moses command to give a writing of divorcement*, in case a man did *put away his wife*. He urged scripture-reason against divorce, they alledge scripture authority for it. Note, The seeming contradictions that are in the word of God are great stumbling-blocks to men of corrupt minds. It is true, Moses was faithful to him that appointed him, and commanded nothing but what he received from the Lord; but as to the thing itself, what they call a *command* was only an *allowance*, Deut. xxiv. 1, and designed rather to restrain the exorbitances of it, than to give countenance to the thing itself: and the Jewish doctors themselves observe such limitations in that law, as that it could not be done without great deliveration. A particular reason must be assigned, the bill of divorce must be written, and as a judicial

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children that he should put *his* hands on them and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said,

act, must have all the solemnities of a deed executed and enrolled. It must be given into the hands of the wife herself; and (which would oblige men, if they had any consideration in them to consider) they were expressly forbidden ever to come together again.

Christ's answer to this objection, in which he rectifies their mistake concerning the law of Moses; they called it a command, Christ calls it but a permission, a toleration; carnal hearts will take an ell, if but an inch be given them. The law of Moses in this case was a political law, which God gave as the governor of that people, and it was for reasons of state that divorces were tolerated. The strictness of the marriage union being the result, not of a natural, but a positive law, the wisdom of God dispensed with divorces in some cases, without any impeachment to his holiness.

13..15. The strongest believer lives not so much by apprehending Christ, as by being apprehended of him, Phil. iii. 12, not so much by knowing God, as by being known of him, Gal. iv. 9, and this the least child is capable of. If they cannot stretch out their hands to Christ, yet he can lay his hands on them, and so make them his own, and own them for his own.

Methinks it hath something observable in it, that when he had done this he departed thence, v. 5. As if he reckoned he had done enough there when he had thus asserted the rights of the lambs of his flock, and made this provision for a succession of subjects in this kingdom.

16..22. No thanks to us to prefer heaven before hell, the worst man in the world would be glad of that Jerusalem for a refuge when he can stay no longer here, and to have it in reserve; but to make it our choice, and to prefer it before this earth, that is to be a Christian indeed.

Now as an evidence of this, first, We must dispose of what we have in this world for the honour of God, and in his service. Sell that thou hast and give to the poor. If the occasions of charity be very pressing, sell thy possessions that thou mayest have to give to them that need; as the first Christians did, with an eye to this precept, Acts iv. 34. Sell what thou canst spare for pious uses, all thy superfluities; if thou canst not otherwise do good with it, sell it. Sit loose to it, be willing to part with it for the honour of God, and the relief of the poor. A gracious contempt of the

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22 But, when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it* they were

world, and compassion of the poor and afflicted ones in it, is in all a necessary condition of salvation, and in those that have wherewithal, giving alms is as necessary an evidence of that contempt of the world, and compassion to our brethren; by this the trial will be at the great day, Mat. xxv. 35. Though many that call themselves Christians do not act as if they believed it, it is certain, when we embrace Christ we must let go the world, for we cannot serve God and Mammon: second, We must devote ourselves entirely to the conduct and government of our Lord Jesus; come and follow me. It seems here to be meant of a close and constant attendance upon his person, such as the selling of what he had in the world was necessary to, as it was to the other disciples to quit their callings; but of us it is required that we follow Christ, that we duly attend upon his ordinances, strictly conform to his pattern, and cheerfully submit to his disposals, and by upright and universal obedience to observe his statutes, and keep his laws, and all this from a principle of love to him, and dependance on him, and with a holy contempt of every thing else in comparison of him, and much more in competition with him. This is to follow Christ fully. To sell all and give to the poor will not serve, unless we come and follow Christ. If I give all my goods to feed the poor, and have not love, it profits me nothing. Well, on these terms, and no lower is salvation to be had, and they are very easy and reasonable terms, and will appear so to those who are brought to be glad of it upon any terms.

23..30. The conversion and salvation of a rich man is so extremely difficult, that *it is easier for a camel to go through the eye of a needle*, v. 24. This is a proverbial expression, noting a difficulty altogether unconquerable by the art and power of man; nothing less than the almighty grace of God will enable a rich man to get over this difficulty. The difficulty of the salvation of apostates, Heb. vi. 4, and of old Sinners, Jer. xiii. 23, is thus represented as an impossibility. The salvation of any is so very difficult, even the righteous scarcely are saved, that where there is a peculiar difficulty, it is fitly set forth thus: it is very rare for a man to be rich, and not to set his heart upon his riches; and it is utterly impossible for a man that sets his heart upon his riches to get to heaven; for if any man love the world, the love of the Father is not in him, 1 John ii. 15. James iv. 4.

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exceedingly amazed, saying, Who then can be saved?

20 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that* are first shall be last, and the last *shall* be first.

CHAP. XX.

I. The parable of the labourers in the vineyard, v. 1..16. II. A prediction of Christ's approaching sufferings, v. 17..19. III. The petition of two of the disciples, by their mother, reprov'd, v. 20..28. IV. The petition of the two blind men granted, and their eyes opened, v. 29..34.

FOR the kingdom of heaven is like unto a man *that* is an householder, which went out early in the morning to hire labourers into his vinyard.

2 And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place;

We have here Christ's promises to them that tread in the steps of their faith and obedience: *Ye which have followed me in the regeneration shall sit upon twelve thrones.* It is hard to determine the particular sense of this promise; and whether it was not to have many accomplishments, which I see no harm in admitting; first, Christ is ascend'd to the right hand of the Father, and sits on the throne of his glory, there the apostles shall receive power by the Holy Ghost, Acts i. 8, shall be so much advanced above themselves, as they are now, that they shall think themselves upon thrones in promoting the gospel, they shall deliver it with authority, as a judge from the bench: second, When Christ appears for the destruction of Jerusalem, Mat. xxiv. 30, then the apostles shall be sent to judge the Jewish nation, because in that destruction their predictions, according to the word of Christ, would be accomplished: third, Some think it has reference to the conversion of the Jews, which is yet to come, at the latter end of the world, after the fall of Anti-Christ: It is certainly to have its full accomplishment at the second coming of Jesus Christ, when the saints in general shall judge the world, and the twelve apostles especially as assessors, with Christ, in the Judgment of the great day, when all

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it* they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will

the world shall receive their final doom, and they shall ratify and applaud the sentence.

CHAP. XX. 1..16. Nothing was more a mystery in the gospel dispensation than the rejection of the Jews and the calling in of the Gentiles; so the apostle speaks of it, Eph. iii. 3..6, *That the Gentiles should be fellow-heirs*; nor was any thing more provoking to the Jews than the intimations of it. Now this seems to be the principal scope of this parable, to shew that the Jews should be first called into the vineyard, and many of them should come at the call; but at length the gospel should be preached to the Gentiles, and they would receive it, and be admitted to equal privileges and advantages with the Jews, should be fellow-citizens with the saints, which the Jews, even those of them that believed, would be very much disgusted at, but without reason. But the parable may be applied more generally, and shews us, first, That God is debtor to no man: a great truth, which the contents in our bible give as the scope of this parable. Second, That many who begin last, and promise little in religion, sometimes by the blessing of God arrive to greater attainments in knowledge, grace, and usefulness, than others whose entrance was more early and who pro-

with mine own? is thine eye evil because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles, to mock and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink

mised fairer. Third, That the recompence of reward will be given to the saints, not according to the time of their conversion, but according to the preparations for it by grace in this world; not according to the seniority, as Gen. xliii. 33, but *according to the measure of the stature of the fulness of Christ.*

17-19. This is the third time that Christ gave his disciples notice of his approaching sufferings; he was now going up to Jerusalem to celebrate the passover, and to offer up himself the great passover; both must be done at Jerusalem, there the passover must be kept, Deut. xii. 5; and there a prophet must perish, because there the great sanhedrin sate, who were judges in that case, Luke xiii. 33.

20-28. Here is the request of the two disciples to Christ, and the rectifying of the mistake upon which that was grounded, v. 20-23. The sons of Zebedee were James and John, two of the first three of Christ's disciples; Peter and they were his favourites; John was the disciple whom Jesus loved, yet none were so often reprov'd as they: whom Christ loves best he reprov's most, Rev. iii. 19. He leads them to the thoughts of their suffering, which they were not so mindful of as they ought to have been. They looked so earnestly upon the crown, the prize, that they were ready to plunge headlong and unprepared into the foul way that led to it; and therefore he thinks it necessary to put them in mind of the hardships that were before them, that they might be no surprise or terror to them. To suffer for Christ is to drink of a cup, and to be baptized with a baptism. In this description of sufferings, it is true that affliction doth abound; it is supposed to be a bitter cup that is drunk of, wormwood and gall, those waters of a full cup that are wrung out to God's people, Psal. lxxiii. 10. It is supposed to be a baptism, a washing with the waters of affliction; some are dipped in them, the waters compass them about even to the soul, John ii. 5; others have but a sprinkling of them. Both are baptisms; some are overwhelmed in them, as in a deluge, others ill wet, as in a sharp shower. It is to drink of the

indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it* they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho a great multitude followed him.

30 And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31 And the multitude rebuked them, be-

same cup that Christ drunk of, and to be baptized with the same baptism that he was baptized with. Christ is before-hand with us in suffering, and in that, as in other things, left us an example. It is good for us to be often putting it to ourselves, whether we are able to drink of this cup, and to be baptized with this baptism. We must expect suffering, and look upon it as a hard thing to suffer well, and as becomes us. See how boldly they engage for themselves; they said, *we are able*, in hopes of sitting on his right hand, and on his left; but at the same time fondly hoped that they should never be tried. As before, they knew not what they asked, so now they knew not what they answered. See how plainly and positively their sufferings are here foretold, v. 23, *ye shall drink of my cup*. Sufferings foreseen will be the easier borne, especially if looked upon under a right notion, as drinking of his cup, and being baptized with his baptism. He leaves them in the dark about the degrees of their glory. To carry them cheerfully through their sufferings, it was enough to be assured that they should have a place in his kingdom. The lowest seat in heaven is an abundant recompence for the greatest sufferings on earth. But as to the preferments there, it was not fit there should be any intimation given for whom they were intended; for the infirmity of the present state could not bear such a discovery with any evenness.

29-34. Four things are recommended to us for an example in this address of the blind men; for though the eye of the body was dark, the eye of the mind was enlightened, concerning truth, duty, and interest: first, Here is an example of importunity in prayer. They cried out as men in earnest; men in want use to be so: second, Of humility in prayer: in that word, have mercy on us, not specifying the favour, or prescribing what, much less pleading merit, but casting themselves upon, and referring themselves cheerfully to the Mediator's mercy, in what way he pleaseth, only have mercy: third, Of faith in prayer: in the title they gave to Christ, which was in the nature of a plea, O Lord, *thou* Son of David.

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cause they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes; and immediately their eyes received sight, and they followed him.

CHAP. XXI.

I. The public entry which Christ made into Jerusalem, v. 1..11. II. The authority he exercised there, v. 12..16. III. The cursing the barren fig-tree, 17..22. IV. His justifying his own authority, v. 23..27. V. His shaming the infidelity of the chief priests and elders, v. 29..32. VI. The parable of the vineyard, v. 33..46.

AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

They confess that Jesus Christ is Lord, and therefore had authority to command deliverance for them: fourth, Of perseverance in prayer, notwithstanding discouragement. The multitude rebuked them, as noisy and clamorous, and impertinent, and bid them hold their peace, and not disturb the master, who perhaps at first himself seemed not to regard them. In following Christ with our prayers, we must expect to meet with hinderances, and manifold discouragements from within, and from without, something or other that bids us hold our peace.

CHAP. XXI. 1..11. 1, We have an instance of Christ's knowledge; though the thing was altogether contingent, yet Christ could tell his disciples where they should find an ass tied, and a colt with her. 2, We have an instance of his power over the spirits of men; the hearts of the meanest subjects, as well as of kings, and in the hand of the Lord. 3, We have an example of justice and honesty, in not using the ass, though for so small a piece of service as riding the length of a street or two without the owner's consent. Our Lord Jesus in all he did and suffered, had very much his eye upon this, that the scriptures might be fulfilled. As the prophets looked forward to him, to him they all bare witness, so he looked back upon them, that all things which were written of the Messiah might be punctually accomplished in him. This particularly which was written of him, Zech. ix. 9. where it ushers

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

in a large prediction of the kingdom of the Messiah, *Tell the daughter of Sion, Behold thy King cometh*, must be accomplished.

12..17. When Christ came into Jerusalem, he did not go up to the court, or the palace, though he came in as a king, but into the temple; for his kingdom is spiritual, and not of this world, it is in holy things that he rules, in the temple of God that he exerciseth authority.

Great corruptions and abuses come into the church by the practices of those whose gain is godliness, that is, that make worldly gain the end of their godliness, and counterfeit godliness their way to worldly gain, 1 Tim. vi. 5. such, and from such turn away. He shews from a scripture reproof, how they had abused the temple, and perverted the intention of it, *Ye have made it a den of thieves*: This is quoted from Jer. 7. 11. Is this house become a den of robbers in your eyes? When dissembled piety is made the cloak and cover of iniquity, it may be said, That the house of prayer is become a den of thieves.

It is good to bring children betimes to the house of prayer, for of such is the kingdom of Heaven. Let children be taught to keep up the form of godliness, it will help to lead them to the power of it: Christ has a tenderness for the lambs of his flock. Our Lord Jesus quoted a scripture, Psalm viii. 2. *Out of the mouth of babes and sucklings thou hast perfected praise*, which some think refers to

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16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea: it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24 And Jesus answered, and said unto them, I also will ask you one thing, which

if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? and they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

the children's joining in the acclamations of the people, and the women's songs with which David was honoured, when he returned from the slaughter of the Philistine, and therefore is very fitly applied here to the Hosanna's, with which the Son of David was cried up, now he was entering upon his conflict with Satan, that Goliath.

18..22. This cursing of the barren fig-tree represents the state of hypocrites in general; and so it teacheth us, (1.) That the fruit of fig-trees may justly be expected from those that have the leaves. (2.) Christ's just expectations from flourishing professors are often frustrated and disappointed: He comes to many seeking fruit, and finds leaves only, and he discovers it. (3.) The sin of barrenness is justly punished with the curse and plague of barrenness; Let no fruit grow on thee henceforward for ever. As one of the chiefest blessings, and which was the first, is, Be fruitful; so one of the saddest curses is, Be no more fruitful. (4.) A false and hypocritical profession commonly withers in this world, and it is the effect of Christ's curse; the fig-tree that had no fruit soon lost its leaves. (2.) It represents the state of the nation, and people of the Jews in particular: They were a fig-tree planted in Christ's way, as a church. Now observe, 1, The disappointment they gave to our Lord Jesus; he came among them, expecting to find some fruit, something that would be pleasing to him; they professed themselves expectants of the promised Messiah, but when he came they did not receive and entertain him. (2.) The doom he past upon them, that never any fruit should grow upon them, or be gathered from them, as a church, or as a people, from henceforward for ever.

23..27. Thus Christ avoided the snare they laid for him, and justified himself in refusing to gratify them, neither tell I you by what authority I do these things: If they be so wicked and base, as either not to believe, or not to confess that the baptism of John was from Heaven, (though it obliged to repentance, that great duty, and sealed the kingdom of God at hand, that great promise) they were not fit to be discoursed with concerning Christ's authority; for men of such a disposition could not be convinced of the truth nay, they could not but be provoked by it, and therefore he that is thus ignorant, let him be ignorant still. These that imprison the truths they know in unrighteousness, either by not professing them, or by not practising according to them, are justly denied the farther truths they inquire after, 1 Rom. i. 18, 19. Take away the talent from him that buried it; those that will not see, shall not see.

28..32. 1, The publicans and harlots were like the first son in the parable, from whom little of religion was expected. They promised little good, and those that knew them promised themselves little good from them: Their disposition was generally rude, and their conversation profligate and debauched, and yet many of them were wrought upon by the ministry of John, who came in the spirit and power of Elias. See Luke vii. 29. And these fitly represented the Gentile world; for (as Dr. Whitby observes) the Jews generally ranked the publicans with the Heathen; nay, and the Heathen were represented by the Jews as harlots, and born of harlots, John viii. 41. 2, The Scribes and Pharisees, the chief Priests and Elders, and indeed the Jewish nation in general were like the other son that gave good words; they made a specious

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33 Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near he sent his servants to the husbandman, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught *him*, and cast him out of the vineyard, and slew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They said unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

profession of religion, and yet when the kingdom of the Messiah was brought among them by the baptism of John they slighted it, they turned their back upon it, nay, they lift up the heel against it.

33..46. This parable plainly sets forth the sin and ruin of the Jewish nation; they and the leaders are the husbandmen here, and what is spoken for conviction to them, is spoken for caution to all that enjoy the privileges of the visible church, not to be high-minded, but fear.

CHAP. XXII. 1..14. The parable of the vineyard represents the sin of the rulers that persecuted the prophets; this shews also the sin of the people, who generally neglected the message, while their great ones were persecuting the messengers. Gospel calls and offers are represented by an invitation to this feast. Now,

First, The guests are called, bidden to the wedding. All that

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

I. The marriage supper, v. 1..10. II. Disputes with the Pharisees, Sadducees and Scribes, who opposed Christ, 15..40.

AND Jesus answered, and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof* he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye, therefore, into the highways, and, as many as ye shall find, bid to the marriage.

are within hearing of the joyful sound of the Gospel, to them is the word of this invitation sent.

Secondly, The guests are called upon; for in the Gospel there are not only gracious proposals made, but gracious persuasives.

Thirdly, The ill entertainment which the Gospel of Christ often meets with among the children of men, is represented by the cold treatment that this message met with, and the hot treatment that the messengers met with, and in both the king himself, and the royal bridegroom are affronted. This reflects primarily upon the Jews, who rejected the counsel of God against themselves. But it looks further to the contempt that would by many in all ages be put upon, and the opposition that would be given to the Gospel of Christ.

Fourthly, The utter ruin that was coming upon the Jewish church and nation, is here represented by the revenge which the

10 So those servants went out into the highways. and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him Cæsar's. Then saith he unto them, Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22 When they had heard *these words* they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and, having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose

king in wrath took on these insolent recusants, v. 7. *He was wroth*; the Jews that had been the people of God's love and blessing, by rejecting the Gospel became the generation of his wrath and curse; *Wrath came upon them to the uttermost*, 1 Thes. ii. 16.

Fifthly, The replenishing of the church again by the bringing in of Gentiles, is here represented by the furnishing of the feast with guests out of the high-ways, v. 8, 9, 10.

Sixthly, The case of hypocrites that are in the church, but not of it, that have a name to live, but are not alive indeed, is represented by the guest that had not on the wedding-garment; one of the bad that were gathered in. Those come short of salvation by Christ, not only who refuse to take upon them the profession of religion, but who are not found at heart in that profession.

Lastly, The parable is concluded with that remarkable saying which we had before, Matt. xx. 16, *Many are called, but few are chosen*, v. 14. Of the many that are called to the wedding-feast, if you set aside all those as unchosen, that make light of it, and avowedly prefer other things before it; if then you set aside all that make a profession of religion, but the temper of their spirits, and the tenor of their conversation is a constant contradiction to it, set aside all the profane, and all the hypocrites, and you will find they are few, very few that are chosen; many called to the wedding-feast, but few chosen to the wedding-garment, i. e. to salvation by sanctification of the spirit. This is the strait gate, and narrow way, which few find.

15-22. The Herodians were a party among the Jews who were for a cheerful and entire subjection to the Roman Emperor, and to Herod his deputy, and made it their business to reconcile people to that government, and pressed all to pay their tribute; some think they were the collectors of the land tax, as the Publicans were of the customs, and they went with the Pharisees to Christ, with this blind upon their plot.

Now the question was, Whether it was lawful to pay these taxes voluntarily, or whether they should not insist upon the ancient liberty of their nation, and rather suffer themselves to be distrained upon? The ground of the doubt was, that they were Abraham's seed, and should not by consent be in bondage to any man, John viii. 33. God had given them a law, that they should not set a stranger over them; and whether that did not imply that they were not to yield any willing subjection to any prince, state or potentate, that was not of their own nation and religion? This was an old mistake arising from that pride and haughty spirit, which brings destruction and a fall. Jeremiah in his time, though he spake in God's name, could not possibly beat them off it, nor persuade them to submit to the king of Babylon, and their obstinacy in that matter was then their ruin, Jer. xxvii. 12, 13. And now again they stumbled at the same stone, and it was the very thing which in a few years after brought a final destruction upon them by the Romans. They quite mistook the sense both of the precept and of the privilege, and under colour of God's word, contended with his providence, when they should have kissed the rod, and accepted the punishments of their iniquity.

23-32. These heretics were called Sadducees, from one Saddoc, a disciple of Antigonus Sochæus, who flourished about 284 years before our Saviour's birth: They lie under an ill character among the writers of their own nation, as men of base and debauched conversations, which their principles led them to. They were the fewest in number of all the sects among the Jews, but generally persons of some rank. As the Pharisees and Essenes seemed to follow Plato and Pythagoras, so the Sadducees were much of the genius of the Epicureans; they denied the resurrection, they said, There is no future state, no life after this: that when the body dies, the soul is annihilated, and dies with it; that there is no state of rewards or punishments in the other world; no judg-

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wife shall she be of the seven? for they all had her.

29 Jesus answered, and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this* they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment:

39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

ment to come in Heaven or Hell. They maintained, that except God, there is no Spirit, Acts xxiii. 8. nothing but matter and motion: They would not own the divine inspiration of the prophets, nor any revelation from Heaven, but what God himself spoke upon Mount Sinai. Now the doctrine of Christ carried that great truth of the resurrection, and a future state, much farther than it had yet been revealed, and therefore the Sadducees in a particular manner set themselves against it. The Pharisees and Sadducees were contrary to each other, and yet confederates against Christ: Christ's Gospel hath always suffered between superstitious ceremonious hypocrites, and bigots on the one hand, and profane deists and infidels on the other. The former abusing, the latter despising the form of godliness, but both denying the power of it.

34..40. All obedience begins in the affections, and nothing in religion is done right, that is not done there first. Love is the leading affection which gives law, and gives ground to the rest, and therefore that as the main fort is to be first secured, and garrisoned for God. Man is a creature cut out for love; thus therefore is the law written in the heart, that it is a law of love. Love is a short and sweet word, and if that be the fulfilling of the law, surely the yoke of the command is very easy. Love is the rest

41 ¶ While the Pharisees were gathered together Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAP. XXIII.

In the foregoing chapter we had our Saviour's discourses with the Scribes and Pharisees, here we have his discourse concerning them, or rather against them.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses' seat:

3 All, therefore, whatsoever they bid you observe, *that* observe and do: but do not ye after their works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

and satisfaction of the soul, if we walk in this good old way, we shall find rest.

41..46. David was one of those holy men that spake as he was moved by the Holy Ghost, especially in calling Christ Lord; for it was then as it is still, (1 Cor. xii. 3.) that no man can say that Jesus is the Lord, but by the Holy Ghost. Now to prove that David in spirit called Christ Lord, he quotes Psal. cx. 1. Which Psalm the Scribes themselves understood of Christ; of him it is certain the prophet there speaks, of him, and of no other man: And it is a prophetic summary of the doctrine of Christ, it describes him executing the offices of a prophet, priest, and king, both in his estate of humiliation, and exaltation.

CHAP. XXIII. 1..12. The Scribes and Pharisees, (that is, the whole Sanhedrin, who sat at the helm of church-government, who were all called Scribes, and were some of them Pharisees,) they sit in Moses' seat, v. 2. as public teachers, and interpreters of the law, and the law of Moses being the municipal law of their state, they were as judges, or a bench of justices; teaching and judging seem to be equivalent, comparing 2 Chron. 17. Or we may apply it, not to the Sanhedrin, but to the other Pharisees and Scribes that expounded the law, and taught the people how to apply it to particular cases. Good and useful offices and powers are not

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6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.

17 *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools, and blind! for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso, therefore, shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides! which strain at a gnat, and swallow a camel.

25 Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee! cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

therefore to be presently condemned and abolished, because they fall sometimes into the hands of ill men that abuse them. He instanceth in two things, which they did to be seen of men. 1, They make broad their phylacteries: Those were little scrolls of paper, or parchment, wherein were written, with great niceness, these four paragraphs of the law, Exod. xiii. 2. to v. 11. Exod. xiii. 11. 16. Deut. vi. 4-9. Deut. xi. 13-21. These were sown up in leather, and worn upon their foreheads, and left arms; it was a tradition of the elders, which had reference to Exod. xiii. 9. and Prov. vii. 3. where the expressions seem to be figurative, intimating no more, but that we should bear the things of God in our minds as carefully, as if we had them bound between our eyes. 2, They enlarged the borders of their garments: God appointed the Jews to make borders, or fringes upon their garments, Num. xv. 38. to distinguish them from other nations, and to be a memorandum to them of their being a peculiar people; but the Pha-

risees were not content to have these borders like other peoples', which might serve God's design in appointing them: But they must be a larger than ordinary, to answer their design of making themselves to be taken notice of, as if they were more religious than others.

13-33. In these verses we have eight woes levelled directly against the Scribes and Pharisees by our Lord Jesus Christ, like so many claps of thunder, or flashes of lightning from Mount Sinai: Three woes are made to look very dreadful, Rev. viii. 13-15. 9, 10. But here are eight woes in opposition to the eight beatitudes, Mat. v. 3. The Gospel has its woes as well as the law, and Gospel-curses are of all other the heaviest. These woes are the more remarkable, not only because of the authority, but because of the meekness and gentleness of him that denounced them. He came to bless, and loved to bless, but if his wrath be kindled, to be sure there is cause for it; and who shall intreat for him that the

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29 Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

great intercessor pleads against? A woe from Christ is a remediless woe. By their own confession, notorious persecutors were their ancestors, ye are the children of them. They meant no more, but that they were their children by blood and nature, but Christ turns it upon them, that they were so by spirit and disposition. *You are of those fathers, and their lusts you will do.* As your fathers did, so do ye, Acts vii. 51. They came of a persecuting breed, were a seed of evil doers, Isa. i. 4. *risen up in their father's stead*, Num. xxxii. 14. Malice and envy, and cruelty were bred in the bone with them, and they had formerly espoused it for a principle, to do as their fathers did, Jer. xlv. 17. And it is observable here, v. 30. How careful they are to mention the relation; they were *our fathers* that killed the prophets, and they were men in honour and power, whose sons and successors we are. If they had detested the wickedness of their ancestors, as they ought to have done, they would not have been so fond to call them *their fathers*; for it is no credit to be a-kin to persecutors, though they had never so much dignity and dominion.

34-39. *Zacharias*, the Son of *Barachias*, v. 36, was not *Zacharias* the prophet, though he was the Son of *Barachias*, Zech. i. 1. as some would have it; nor *Zacharias* the father of John Baptist, as others say; but as is most probable, *Zachariah* the son of *Jehoiadah*, who was slain in the court of the Lord's house, 2 Chron. xxiv. 20, 21. His father is called *Barachias*, which signifies much the same with *Jehoiadah*, and it was usual among the Jews for the same person to have two names; whom ye slew, ye of this nation, though not of this generation. This is instanced in, because the requiring of that is particularly spoken of, 2 Chron. xxiv. 22. as that of *Abel's* is: The Jews imagined that the captivity had sufficiently atoned for that guilt, but Christ lets them know it was not yet fully accounted for, but remained upon the score. And some think this is mentioned with a prophetic hint, for there

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

The prophecy of divers events, especially referring to the destruction of Jerusalem, and the utter ruin of the Jewish church and nation, which was now hastening on, and was completed about forty years after.

AND Jesus went out, and departed from the temple; and his disciples came to him, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.

3 ¶ And, as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

was one *Zacharias*, the son of *Baruch*, whom *Josephus* speaks of, *De Bel. Judaic. Lib. 5. c. 1.* that was a just and good man, who was killed in the temple a little before it was destroyed by the Romans. *Archbishop Tillotson* thinks Christ doth both allude to the history of the former *Zacharias* in *Chronicles*, and foretels the death of this latter in *Josephus*: Though the latter was not yet slain, yet before this destruction comes, it would be true that they had slain him; so that all shall be put together from first to last. The chief priests and Scribes were displeased with the children for crying *Hosanna* to Christ; but the day is coming when proud persecutors would gladly be found in the condition of the meanest and poorest they now trample upon. Some make this to refer to the conversion of the Jews to the faith of Christ; then they shall see him, and own him, and say, blessed is he that cometh; but it seems rather to look further, for the complete manifestation of Christ, and conviction of sinners is reserved to be the glory of the last day.

CHAP. XXIV. 1-3. Notice is taken in the building of the second temple, of the *laying of one stone upon another*, Hag. ii. 15. and here in the ruin of not leaving one stone upon another: The story tells us, that this was fulfilled in the letter; for though *Titus* when he took the city, did all he could to preserve the temple, yet he could not restrain the enraged soldiers from destroying it utterly, and it was done to that degree, that *Tarnus Rufus* ploughed up the ground on which it had stood. And that scripture was fulfilled, Mic. iii. 12. *Sion shall for your sake be ploughed as a field.* And afterwards in *Julian the Apostate's* time, when the Jews were encouraged by him to rebuild their temple, in opposition to the Christian religion, what remained of the ruins was quite pulled down to level the ground for a new foundation; but the attempt was defeated by the miraculous eruption of fire out of the ground, which destroyed the foundation they laid, and frightened away the

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4 And Jesus answered, and said unto them, Take heed that no man deceive you :

5 For many shall come in my name, saying, I am Christ ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars ; see that ye be not troubled : for *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 ¶ And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations ; and then shall the end come.

15 When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains ;

17 Let him which is on the house-top not come down to take any thing out of his house ;

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck, in those days !

20 But pray ye that your flight be not in the winter, neither on the sabbath-day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened there should no flesh be saved ; but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there ; believe *it* not.

24 For there shall arise false christs, and false prophets, and shall shew great signs and wonders ; insomuch that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert ; go not forth : behold, *he is* in the secret chambers ; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall

builders. Now this prediction of the final, and irreparable ruin of the temple, includes a prediction of the period of the Levitical priesthood, and the ceremonial law.

40051. The disciples had asked concerning the times, when these things should be ? and Christ gives them no answer to that, after what number of days and years his prediction should be accomplished ; for *it is not for us to know the times*, Acts i. 7. But they had asked, What shall be the sign ? And that question he answers fully, for we are concerned to *understand the signs of the times*, Mat. xvi. 3. Now the prophecy primarily respects the events near at hand, the destruction of Jerusalem, the period of the Jewish church and state, the calling of the Gentiles, and the setting up of Christ's kingdom in the world ; but as the prophecies of the Old Testament, which have an immediate reference to the affairs of the Jews, and the revolutions of their state, yet under the figure of them, do certainly look further to the Gospel-church, and the kingdom of the Messiah, and are so expounded in the New Testa-

ment. And such expressions are found in those predictions as are peculiar thereto, and not applicable otherwise ; so this prophecy under the type of Jerusalem's destruction, looks as far forward as the general judgment ; and as is usual in prophecies, some passages are most applicable to the type, and others to the anti-type ; and towards the close, as usual, it points more particularly to the latter. And it is observable, that what Christ here saith to his disciples, tends more to engage their caution, than to satisfy their curiosity ; more to prepare them for the events that should happen, than to give them a distinct idea of the events themselves. This is that good understanding of the times we should all covet, from thence to infer what Israel ought to do. And so this prophecy is of standing, lasting use to the church, and will be so to the end of time ; for the *thing that has been, is that which shall be*, Eccl. i. 5, 6, 7, 9. And the series, connexion, and presages of events, are much the same still that they were then ; so that upon the prophecy of this chapter pointing at that event, moral prognosti-

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see the Son of man coming in the clouds of heaven, with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree : When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh :

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark,

39 And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.

cations may be made, and such constructions of the signs of the times, as the wise man's heart will know how to improve. These false Christs and false prophets would have their agents and emissaries busy in all places to draw people to them, v. 23. Then when public troubles are great and threatening, and people will be catching at any thing that looks like deliverance, then Satan will take the advantage of imposing on them: then they will say, Lo, here is a Christ, or there is one, but do not mind them. He foretels wars and great commotions among the nations, v. 6, 7. From the time that the Jews rejected Christ, and he left their house desolate, the sword did never depart from their house, the sword of the Lord was never quiet, because he had given it a charge against an hypocritical nation, and the people of his wrath, and by it brought ruin upon them.

He foretels other judgments more immediately sent of God, famines, pestilences and earthquakes. Famine is often the effect of war, and pestilence of famine. These were the three judgments which David was to choose one out of, and he was in a strait, for he knew not which was the worst; but what dreadful desolations will they make when they all pour in together upon a people? Besides war, and that is enough, there shall be, 1, Famine, signified by the black horse under the third seal, Rev. vi. 5, 6. We read of a famine in Judea, not long after Christ's time, which was very impoverishing, Acts xi. 28, 29. but the sorest famine was in Jerusalem, during the siege. See Lam. iv. 9, 10. 2, Pestilence, signified by the pale horse, and Death upon him, and the grave at his heels, under the fourth seal, Rev. vi. 7, 8. this destroys without distinction, and in a little time lays heaps upon heaps. 3, Earthquakes in divers places, or from place to place, pursuing those that flee from them, as they did from the earthquake in the days of Uzziah, Zech. xiv. 5. 4, He foretels the persecution of his own

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two *women* shall be grinding at the mill, the one shall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready : for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season ?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming ;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken :

50 The lord of that servant shall come in

people and ministers, and a general apostacy, and decay in religion thereupon, v. 9, 10, 12, 13. 5, He foretels the preaching of the Gospel in all the world, v. 14. This Gospel shall be preached, and then shall the end come. The world shall stand as long as any of God's chosen ones remain uncalled, but when they are all gathered in, it will be set on fire presently. 6, He foretels more particularly the ruin that was coming upon the people of the Jews, their city, temple and nations, v. 15, &c. Here he comes more closely to answer their question concerning the desolation of the temple, and what he said here would be of use to his disciples, both for their conduct, and for their comfort, in reference to that great event ; and here he describes the several steps of that calamity, such as is usual in war. 7, He foretels the sudden spreading of the Gospel in the world, about the time of these great events, v. 27, 28. *as the lightning comes out of the east, so shall the coming of the Son of Man be.* It seems primarily to be meant of his coming, to set up his spiritual kingdom in the world. Some understand these verses of the *coming of the Son of Man to destroy Jerusalem*, Mal. iii. 1, 2, 5. So much was there of an extraordinary display of divine power and justice in that event, that it is called the coming of Christ. It is very applicable to the day of judgment, *the coming of our Lord Jesus Christ* in that day, and *our gathering together unto him*, 2 Thes. ii. 1. 8, He foretels his second coming at the end of time, v. 29, 30, 31. The sun shall be darkened, &c. First, Some think this to be understood only of the destruction of Jerusalem, and the Jewish nation; the darkening of the sun, moon and stars, notes the eclipse of the glory of that state, its convulsions, and the general confusion that attended that desolation: second, It seems rather to refer to Christ's second coming. The destruction of the particular enemies of the church was typical of the compleat conquest of them all, and therefore what will

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a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

I. The parable of the ten virgins, v. 1-13. II. Of the three servants, v. 14-30. III. The process of the last judgment, v. 31-46.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made,

be done really at the great day may be applied metaphorically to those destructions; but still we must attend to the principal scope of them; and while we are all agreed to expect Christ's second coming, what need we put such strained constructions, as some do, upon these verses, which speak of it so clearly, and so agreeably to other scriptures, especially when Christ is here answering an enquiry concerning his coming at the end of the world, which Christ was never shy of speaking of to his disciples?

This generation shall not pass away till all these things be fulfilled, v. 34. There are those now alive that shall see Jerusalem destroyed, and the Jewish church brought to an end. But as to that day and hour which will put a period to time, that knows no man, v. 36. Therefore take heed of confounding these two, as they did, who from the words of Christ, and the apostles' letters, inferred that the day of Christ was at hand, 2 Thes. i. 2. No, it was not; this generation, and many other shall pass before that day and hour comes. There is a certain day and hour fixed for the judgment to come, it is called the day of the Lord, because so unalterably fixed none of God's judgments are adjourned sine die. That day and hour is a great secret. No man knows it, not the wisest by their sagacity, not the best by any divine discovery. We all know there shall be such a day, but none knows when it shall be. No, not the angels. Though their capacities for knowledge are great, and their opportunities of knowing this advantageous, they dwell at the fountain-head of light, and though they are to be employed in the solemnity of that day, yet they are not told when it shall be; none knows but my Father only. This is one of those secret things which belong to the Lord our God.

CHAP. XXV. 1-13. First, The bridegroom is our Lord Jesus Christ; he is so represented in the 45th Psalm, Solomon's Song, and often in the New Testament. Secondly, The virgins are the professors of religion, members of the church, but here represented as her companions, Psal. lv. 14. as elsewhere her children, Isa. liv. 1. Thirdly, The office of these virgins is to meet the bridegroom, which is as much their happiness as their duty. Fourthly, Their chief concern is to have lights in their hands when they attend the bridegroom, thus to do him honour, and do him service. Christians are children of light. The Gospel is light, and they who receive it, must not only be enlightened by it themselves, but must shine as lights, must hold it forth, Phil. ii. 15, 16.

Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For *the kingdom of the heaven is as a*

Now concerning these ten virgins, we may observe, 1, Their character. It was the wisdom of the wise virgins, that they took oil in their vessels with their lamps, v. 4. They had a good principle within which would maintain and keep up their profession. 2, Their common fault, during the bridegroom's delay, they all slumbered and slept, v. 25. The wise virgins kept their lamps burning, but did not keep themselves awake. Too many good Christians, when they have been long in profession, grow remiss in their preparations for Christ's second coming; they intermit their care, abate their zeal, their graces are not lively, nor their works found perfect before God; and though all love be not lost, yet the first love is left. 3, The surprising summons given them to attend the bridegroom, v. 6. At midnight there was a cry made, behold, the bridegroom cometh. Christ's coming will be at our midnight, when we least look for him, and are most disposed to take our rest. 4, The address they all made to answer this summons, v. 7. They all arose and trimmed their lamps, snuffed them, and supplied them with oil, and went about with all expedition to put themselves in a posture to receive the bridegroom. Those that are best prepared for death, yet upon the immediate arrests of it have work to do to get themselves actually ready, that they may be found in peace, 2 Pet. iii. 14. found doing, Mat. xxiv. 46. and not found naked, 2 Cor. v. 3. It will be a day of search and enquiry, and it concerns us to think how we shall then be found. 5, The distress which the foolish virgins were in for want of oil, v. 8, 9. This speaks (1,) the apprehensions which some hypocrites have of the misery of their state, even on this side death, when God opens their eyes to see their folly, and themselves perishing with a lie in their right hand. Or, however, (2,) the real misery of their state on the other side death, and in the judgment; how far their fair, but false profession of religion will be from availing them any thing in the great day; see what comes of it. 6, The coming of the bridegroom, and the issue of all this different character of the wise and foolish virgins. See what came of it. 7, Here is a practical inference drawn from this parable, v. 13. watch, therefore. We had it before, chap. xxiv. 42. and here it is repeated as the most needful caution.

14-30. We have here the parable of the talents committed to three servants. In this parable, (1,) the master is Christ, who is the absolute owner and proprietor of all persons and things, and

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man travelling into a far country, who called his own servants, and delivered unto them his goods :

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed :

25 And I was afraid, and went and hid thy talent in the earth ; lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed :

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance : but from him that hath not, shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on

in a special manner of his church, into his hands all things are delivered. (2.) The servants are Christians, his own servants, so they are called, born in his house, bought with his money, devoted to his praise, and employed in his work. We have three things in general in this parable. First, the trust committed to these servants. Secondly, The different management and improvement of this trust, which we have an account of, v. 16, 17, 18. Thirdly, the account of this improvement, v. 19. (1.) The account is deferred ; it is not till after a long time that they are reckoned with ; not that the master neglects his affairs, or that God is slack concerning his promise, 2 Pet. iii. 9. No, he is ready to judge, 1 Pet. iv. 5. but every thing must be done in its time and order. (2.) Yet the day of account comes at last, the Lord of those servants reckoneth with them. The stewards of the manifold grace of God must shortly give account of their stewardship : We must all be reckoned with, what good we have got to our own souls, and what good we have done to others, by the advantages we have enjoyed. See Rom. xiv. 10, 11. Observe the disproportion between the work and the reward ; they are but few things in which the saints are serviceable to the glory of God, but many things

wherein they shall be glorified with God : What charge we receive from God, what work we do for God in this world is but little, very little, compared with the joy set before us : Put together all our services, all our sufferings, all our improvements, all the good we do to others, all we get to ourselves, and they are but a few things, next nothing, not worthy to be compared, not fit to be named the same day with the glory to be revealed. To be deprived of his talent, v. 28, 29. Take therefore the talent from him. This may be applied to the blessings of this life, worldly wealth and possessions. We may apply it to the means of grace. They who are diligent in improving the opportunities they have, God will enlarge them, will set before them an open door. We may also apply it to the common gifts of the spirit. He that hath these, and doth good with them shall have abundance ; these gifts improve by exercise, and brighten by being used.

31-46. Wicked and godly here dwell together in the same kingdoms, cities, churches, families, and are not certainly distinguishable one from another ; such are the infirmities of saints, such the hypocrisies of sinners, and one event to both ; but in that day they will be separated, and parted for ever, *then shall ye re-*

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his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

turn, and discern between the righteous and the wicked, Mal. iii. 18. They cannot separate themselves one from another in this world, 1 Cor. v. 10. nor can any one else separate them, Matt. xiii. 29. But the Lord knows them that are his, and he can separate them. This separation will be so exact, that the most inconsiderable saints shall not be lost in the crowd of sinners, nor the most plausible sinner hid in the crowd of saints, Psal. i. 5. but every one shall go to his own place. 1, Jesus Christ is the great shepherd, he now feeds his flock like a shepherd, and will shortly distinguish between those that are his, and those that are not, as Laban divided his sheep from Jacob's, and set three days journey between them, Gen. xxx. 35, 36. 2, The godly are like sheep, innocent, mild, patient, useful: the wicked are like goats, a baser kind of animal, unsavory and unruly.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

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In this chapter we have, I. The preliminaries, or preface to Christ's sufferings, v. 1..35. II. His entrance upon them, and some of the particulars of them, v. 36..75.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast* of the passover, and the son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head as he sat *at meat*.

8 But when his disciples saw *it* they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it* he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole

CHAP. XXVI. 1..5. The chief priests and scribes, and elders of the people were not awed by the fear of God, but by the fear of the people; all their concern was for their own safety, not God's honour. They would have it done at the feast; for it was a tradition of the Jews, that malefactors should be put to death at one of the three feasts, especially rebels and impostors, that all Israel might see and fear, but not on the feast day.

6..13. Though the honour of Christ is principally designed in the gospel, yet the honour of his saints and servants is not altogether overlooked. The memorial of this woman was to be preserved, not by dedicating a church to her, or keeping an annual feast in honour of her, or preserving a piece of her broken box for a sacred relic; but by mentioning her faith and piety in the preaching of the gospel for example to others, Heb. vi. 12. And hereby

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world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief-priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now, the first *day* of the *feast* of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And, as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

honour redounds to Christ himself, who in this world, as well as in that to come, will be glorified in his saints, and admired in all them that believe.

14..16. Thirty shekels is in our money about 3l. 8s. so some, 3l. 15s. so others. By the law, Exod. xxi. 32, thirty pieces of silver was the price of a slave, a goodly price, at which Christ was valued, Zech. xi. 13. No wonder Sion's sons, though comparable to fine gold, are esteemed as earthen pitchers, when Sion's king himself was thus undervalued.

17..25. We have here an account of Christ's keeping the passover, being made under the law he submitted to all the ordinances of it, and to this among the rest; it was kept in remembrance of Israel's deliverance out of Egypt, the birth-day of that people; it was a tradition of the Jews, that in the days of the Messiah they should be redeemed on the very day of their coming out of Egypt, and it was exactly fulfilled, for Christ died the day after the passover, in which day they began their march.

It well becomes the disciples of Christ always to be jealous over themselves with a godly jealousy, especially in trying times. We know not how strongly we may be tempted, nor how far God may leave us to ourselves, and therefore have reason not to be high-minded, but fear. It is observable that our Lord Jesus, just before he instituted the Lord's Supper, put his disciples upon this trial, and suspicion of themselves, to teach us to examine and judge ourselves, and so to eat of that bread, and drink of that cup.

26..30. The Lord's Supper was instituted as they were eating.

24 The son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And, as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And, when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, Ail ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again I will go before you into Galilee.

33 Peter answered, and said unto him, Though all men shall be offended because of thee, *yet* will I never be offended.

At the latter end of the Passover Supper, before the table was drawn, because as a feast upon a sacrifice it was to come in the room of that ordinance. Christ is to us the Passover Sacrifice, by which atonement is made, 1 Cor. v. 8. Christ our passover is sacrificed for us; this ordinance is to us the Passover Supper, by which application is made, and a commemoration celebrated of a much greater deliverance than that of Israel out of Egypt. All the legal sacrifices of propitiation being summed up in the death of Christ, and so abolished, all the legal feasts of rejoicing were summed up in this sacrament, and so abolished. He assures them of a happy meeting again at last: it is a long, but not an everlasting farewell, until that day when I drink it new with you. Some understand it of the interviews he had with them after his resurrection: others understand it of the joys and glories of the future state, which the saints shall partake of in everlasting communion with the Lord Jesus, represented here by the pleasures of a banquet of wine.

31..35. The scripture here fulfilled, I will smite the shepherd, is quoted from Zech. xiii. 7. There is a proneness in good men to be over-confident of their own strength and stability. We are ready to think ourselves able to grapple with the strongest temptations, to go through the hardest and most hazardous services, and to bear the greatest afflictions for Christ; but it is because we do not know ourselves. Those often fall soonest and foulest that are most confident of themselves. Those are least safe that are most secure. Satan is most active to seduce such, they are most off

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James Heath

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Jesus Praying

Barlow sculp.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little farther, and fell on his face, and prayed; saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

What! could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise let us be going, behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas,

their guard, and God leaves them to themselves to humble them. See 1 Cor. x. 12.

36-46. He began to be very sorrowful and very heavy. It is called an agony, Luke xxii. 24, a conflict. It was not any bodily pain or torment that he was in, nothing occurred to hurt him; but whatever it was, it was from within; he troubled himself, John xi. 33. The words here used are very emphatical, he began to be sorrowful, and in a consternation. The latter word signifies such a sorrow as makes a man neither fit for company, nor desirous of it. He had, like a weight of lead upon his spirits. Physicians use a word near a kin to it, to signify the disorder a man is in a fit of an ague, or beginning of a fever. Now was fulfilled, Psalm xxii. 14, I am poured out like water, my heart is like wax, it is melted; and all those passages in the Psalms, where David complains of the sorrow of his soul, Psal. xviii. 4, 6. xlii. 7. lv. 4, 5. lxix. 1, 2, 3. lxxxviii. 3. cxvi. 3. And Jonah's complaint, chap. ii. 4, 5.

But what was the cause of all this? What was it that put him into this agony? Why art thou cast down, Blessed Jesus? And why disquieted? Certainly it was nothing of despair, or distrust of his Father, much less any conflict or struggle with him. As the Father loved him, because he laid down his life for the sheep, so he was entirely subject to his Father's will in it. But, first, He engaged in an encounter with the powers of darkness; so he intimates, Luke xxii. 52, This is your hour, and the power of darkness; and he spoke of it just before, John xiv. 30, 31, The prince of this world comes. I see him rallying his forces, and preparing for a general assault; but he has nothing in me, no garrisons in his interest, none that secretly hold correspondence with him; and therefore his attempts, though fierce, will be fruitless; but as the Father gave me commandment, so do I; however it be, I must have a struggle with him, the field must be fairly fought, and therefore, arise, let us go hence, let us hasten to the field of battle, and meet the enemy: second, He was now bearing the iniquities which the Father laid upon him, and by his sorrow and amazement he accommodated himself to his undertaking. The sufferings he was entering upon were for our sins, they were all made to meet upon him, and he knew it: third, He had a full and clear prospect of all the sufferings that were before him; he foresaw the treachery of Judas, the unkindness of Peter, the malice of the Jews, and their base ingratitude. He knew that he should now in a few hours be scourged, spit upon, crowned with thorns, nailed to the cross, death in its most dreadful appearances; death in pomp attended with all

its terrors, looked him in the face, and this made him sorrowful, especially because it was the wages of our sin, which he had undertaken to satisfy for. It is true, the martyrs that have suffered for Christ, have entertained the greatest torments, and the most terrible deaths, without any such sorrow and consternation, have called their prisons their delectable orchards; and a bed of flames, a bed of roses: but then, first, Christ was now denied the supports and comforts which they had, i. e. he denied them to himself, and his soul refused to be comforted, not in passion, but in justice to his undertaking: second, His sufferings were of another nature and service of the saints faith, can joy and rejoice with them all; but to be offered a sacrifice to make atonement for sin, is quite a different case.

He calls his sufferings a cup, not a river, not a sea, but a cup, which we shall soon see the bottom of. A cup, because allotted him, as at feasts a cup was set to every mess. He begs this cup might pass from him, i. e. that he might avoid the sufferings now at hand; or at least that they might be shortened. This speaks no more but that he was really and truly man, and as a man he could not but be averse to pain and suffering. But observe the proviso, *If it be possible*. If God may be glorified, man saved, and the ends of his undertaking answered, without his drinking of his bitter cup, he desires to be excused, otherwise not. What we cannot do with the securing our great end, we must reckon to be in effect impossible, Christ did so.

It is the unhappiness and burthen of Christ's disciples, that their bodies cannot keep pace with their souls in works of piety and devotion, but are many a time a cloud, and clog to them. That when the spirit is free, and disposed to that which is good, the flesh is averse and indisposed. This St. Paul laments, Rom. vii. 22, *With my mind I serve the law of God, but with my flesh the law of sin*. Our impotency in the service of God, is the great iniquity and infidelity of our nature, and it ariseth from these sad remainders of corruption, which are the constant grief and burthen of God's people. Yet it is our comfort that our master graciously considers this, and accepts the willingness of the spirit, and pities and pardons the weakness and infirmity of the flesh; for we are under grace, and not under the law.

47-56. A kiss is a token of allegiance and friendship, Psalm ii. 12. But Judas, when he broke all the laws of love and duty, profaned this sacred sign to serve his purpose. There are many that

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one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

betray Christ with a kiss, and hail Master; who, under pretences of doing him honour, betray and undermine the interests of his kingdom.

They had but two swords among them all, Luke xxii. 38, and one of them, it seems, fell to Peter's share; and now he thought it was time to draw it, and he laid about him as if he would have done some great matters, but all the execution he did was the cutting off an ear from a servant of the high priest, designing, it is likely, to cleave him down the head, because he saw him more forward than the rest in laying hands on Christ, he missed his blow. But if he would be striking, in my mind, he should rather have aimed at Judas, and have marked him for a rogue. Peter had talked much, and more what he would do for his Master, he would lay down his life for him. Yea, that he would, and now he will be as good as his word, and venture his life to rescue his master; and thus far was commendable, that he had a great zeal for Christ, and his honour and safety; but it was not according to knowledge, nor guided by discretion; for, first, He did it without warrant: second, He indiscreetly exposed himself and his fellow disciples to the rage of the multitude; for what could they with two swords do against a band of men?

Three reasons Christ gives to Peter for this rebuke. First, His drawing the sword would be dangerous to himself, to his fellow-disciples: They that take the sword shall perish with the sword; they that use violence, fall by violence, and men hasten and increase their own troubles, by blustering bloody methods of self-defence: they that take the sword, before it is given them, that use it without warrant or call, expose themselves to the sword of war, or public justice: second, It was needless for him to draw his sword in defence of his master, who, if he pleased, could summon into his service all the hosts of heaven: third, It was no time to make

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is *it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right

any defence at all, or to offer to put by the stroke, for *how then shall the scriptures be fulfilled, that thus it must be?* v. 54. It was written that Christ should be *led as a lamb to the slaughter*, Isa. liii. 7. Should he summon the angels to his assistance, he would not be led to the slaughter at all, should he permit his disciples to fight, he would not be led as a lamb, quietly and without resistance; therefore he and his disciples must yield to the accomplishment of the predictions.

57-68. The terrors of the judgment-day will be a sensible conviction to the most obstinate infidelity, not in order to conversion, that will be then too late, but in order to an eternal confusion. Observe, first, Whom they should see, the Son of Man. Having owned himself the Son of God, even now in his estate of humiliation, he speaks of himself as the Son of Man, even in his estate of exaltation; for he had these two distinct natures in one person. The incarnation of Christ has made him Son of God, and Son of Man, for he is Immanuel, God with us: second, In what posture they should see him: first, *Sitting on the right hand of power*, according to the prophecy of the Messiah, Psalm cx. 1, *Sit thou at my right hand*; which notes both the dignity and dominion he is exalted to: though now he stood at the bar, they should shortly see him sit on the throne: second, *Coming in the clouds of heaven*; this refers to another prophecy concerning the Son of Man, Dan. vii. 13, 14, which is applied to Christ, Luke i. 33, when he came to destroy Jerusalem; so terrible was the judgment, and so sensibly the indications of the wrath of the Lamb in it, that it might be called a visible appearance of Christ, but doubtless it has reference to the general judgment; to this day he appeals, and summons them to an appearance then, and there to answer for what they were now doing: he had spoken of this day to his disciples a while ago, for their comfort, and had bid them lift up their heads for



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Chap XXVI. V. 75.



Peter weeping

Barlow sculp.

CHAP. XXVII.

hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard this blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ: Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And, when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came *unto him* they that stood by, and said to Peter, Surely thou also *art* one of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly.

joy in the prospect of it, Luke xxi. 27, 28. Now he speaks of it to his enemies for their terror; for nothing more comfortable to the righteous, nor more terrible to the wicked, than Christ's judging the world at the last day.

They spit in his face, thus the scripture was fulfilled, Isa. l. 6, *He hid not his face from shame and spitting. They buffeted him and smote him with the palms of their hands:* this added pain to the shame, for both came in with sin. Now the scripture was fulfilled, Isa. l. 6, *I gave my cheek to them that plucked off my hair;* and Lam. iii. 30, *He giveth his cheek to him that smiteth him, he is filled with reproach, and yet keepeth silence,* v. 28, and Mic. v. 1. *They shall smite the judge of Israel with a rod upon the cheek;* and here the margin reads it, *they smote him with rods;* and this he submitted to.

69..75. Peter that wept so bitterly for denying Christ, never denied him again, but confessed him often, and openly, and in the mouth of danger; so far from ever saying, I know not the man; that he made all the house of Israel know assuredly, that this same Jesus was Lord and Christ. True repentance for any sin, will be best evidenced by our abounding in the contrary grace and duty; that is a sign of our weeping, not only bitterly, but sincerely.

CHAP. XXVII.

Crucifixion of Christ.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And, when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders.

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value,

10 And they gave them for the potter's field, as the Lord appointed me.)

CHAP. XXVII. 1..10. Judas had gone to Christ, or to some of the disciples, perhaps he might have had relief, as bad as the case was, but missing of it with the chief priests, he abandoned himself to despair. And the same devil, that with the help of the priests drew him to the sin, with their help drove him to despair. He became his own executioner; he hanged himself, he was suffocated with grief: so Dr. Hammond; but Dr. Whitby is clear that our translation is right. Judas had a sight and sense of sin, but no apprehension of the mercy of God in Christ, and so he pined away in *iniquity*. His sin, we may suppose, was not in its own nature unpardonable, there were some of those saved that had been Christ's betrayers and murderers; but he concluded, as Cain, that his iniquity was greater than could be forgiven, and would rather throw himself on the devil's mercy than God's. And some have said, that Judas sinned more in despairing of the mercy of God, than in betraying his master's blood. Now the terrors of the Almighty set themselves in array against him. All the curses written in God's book now *come into his bowels like water, and like oil into his bones*, as was foretold concerning him, Psal. cix. 18, 19, and drove him to this desperate shift, for the escaping of a hell within him, to leap into that before him, which was but the per-

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11 ¶ And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered, and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why? what evil hath he done? but they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was

made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person; see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and, when he had scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus unto the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a scull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there:

37 And set up over his head his accusa-

fection and perpetuity of this horror and despair. He throws himself into the fire, to avoid the flame, and miserable is the case when a man must to hell for ease.

11-25. They said, *His blood be on us, and on our children*, and God said Amen to it, so shall thy doom be; as they loved cursing, so it came upon them. The wretched remains of that abandoned people feel it to this day; from the time they imprecated this blood upon them, they were followed with one judgment after another, till they were quite laid waste, and made an astonishment, a hissing, and a bye-word; yet on some of them, and some of theirs, this blood came not to condemn them, but to save them; divine mercy upon their repenting and believing, cut off this entail, and

then the promise was again to them, and to their children: God is better to us and ours than we are.

26-32. Thus was he *despised and rejected of men, a man of sorrows, and acquainted with grief*. All this misery and shame he underwent, that he might purchase for us everlasting life, and joy, and glory.

33-49. The drink they offered him was literally foretold, Psal. lxi. 21. In that famous Psalm, the first words of which Christ made use of upon the cross, it was said, *They parted my garments among them, and cast lots upon my vesture*, Psalm xxii. 18, which was never true of David, but looks primarily at Christ, of whom David in spirit spake: then is the offence of this part of the cross

tion written, **THIS IS JESUS, THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour, there was darkness over all the land unto the ninth hour.

ceased; for it appears to have been by the *determinate counsel and fore-knowledge of God*. Christ stript himself of his glories to divide them among us.

Well, thus our Lord Jesus having undertaken to satisfy the justice of God for the wrong done him in his honour by sin, he did it by suffering in his honour; not only by divesting himself of that which was due to him as the Son of God; but by submitting to the utmost indignity that could be done to the worst of men; because he was made sin for us, he was thus made a curse for us, to make reproach easy to us, if at any time we suffer it, and have all manner of evil said against us falsely for righteousness sake. We have here the frowns of heaven which our Lord Jesus was under, in the midst of all these injuries and indignities from men.

50-56. *Behold the veil of the temple was rent in twain*: first, It was in correspondence with the temple of Christ's body, which was now in the dissolving. That was the true temple, in which dwelt *the fulness of the Godhead*; when Christ *cried with a loud voice, and gave up the ghost*, and so dissolved that temple: second, It signified the revealing and unfolding of the mysteries of the Old Testament. The veil of the temple was for concealment, as was that on the face of Moses, therefore it was called *the veil of the covering*; for it was highly penal for any person to see the furniture of the most holy place, except the high priest, and he but once a year, with great ceremony, and through a cloud of smoke; all which signified the darkness of that dispensation, 2 Cor. iii. 13. But now at the death of Christ all was laid open, the mysteries unveiled, so that now he that runs may read the meaning of them: third, It signified the uniting of Jew and Gentile by the removing of the partition wall between them, which was the ceremonial law, by which the Jews were distinguished from all other people, as a garden inclosed, were brought near to God, whilst others were made to keep their distance; Christ in his death repealed the ceremonial law, cancelled that hand-writing of ordinances, took it out of the way, nailed it to his cross, and so *broke down the middle wall of partition*; and by abolishing these institutions, *abolished the enmity, and made in himself of twain one new man*, (as two rooms are made one, and that large and lightsome, by taking down the par-

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him watching Jesus, saw the

tion) so making peace, Eph. ii. 14, 15, 16. Christ died to rend all dividing veils, and to make all his one. John xvii. 21: fourth, It signified the consecrating, and laying open of a *new and living way* to God. The veil kept people off from drawing near to the most holy place, where the Shechinah was. But the rending of it signified, that Christ by his death opened a way to God, first, For himself. This was the great day of atonement, when our Lord Jesus as the great high-priest, not by the blood of goats and calves, but by his own blood entered once for all into the holy place; in token of which the veil was rent, Heb. ix. 7.

This earthquake signified two things, first, The horrible wickedness of Christ's crucifiers: second, The glorious achievements of Christ's cross. This earthquake signified the mighty shock; nay, the fatal blow now given to the devil's kingdom. The rocks rent; the hardest and firmest part of the earth was made to feel this mighty shock. Christ had said, that if the children should cease to cry Hosanna, the stones would immediately cry out, and now in effect they did so, proclaiming the glory of the suffering Jesus, and themselves more sensible of the wrong done him, than the hard-hearted Jews were, who yet will shortly be glad to find a *hole in the rocks, and a cleft in the ragged rocks*, to hide them from the face of him that sitteth on the throne. See Rev. vi. 16. The graves were opened. The matter is not related so fully as our curiosity would wish; for the scripture was not intended to gratify that; it should seem the same earthquake that rent the rocks, opened the graves, and many bodies of saints which slept arose; death to the saints is but the sleep of the body, and the grave the bed it sleeps in; they awoke by the power of the Lord Jesus, and v. 53, *came out of the graves after his resurrection, and went into Jerusalem the holy city, and appeared unto many*.

Those who lived and died before the death and resurrection of Christ had saving benefit thereby, as well as those that have lived since; for he was the same yesterday that he is to-day, and will be for ever, Heb. xiii. 8. Thus Jesus Christ by dying conquered, disarmed, and disabled death. These saints that rose were the present trophies of the victory of Christ's cross over the powers of death, which he thus made a shew of openly. Having by death

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earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God:

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him;

56 Among which was Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 ¶ When the even was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple;

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

Christ's resurrection.

IN the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered, and said unto the women, Fear not ye; For I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay:

7 And go quickly and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And, as they went to tell his disciples, behold, Jesus met them, saying, All hail, And they came and held him by the feet and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going, behold, some of the watch came into the city, and

destroyed him that had the power of death, he thus led captivity captive, and gloried in these re-taken prizes, in them fulfilling that scripture, *I will ransom them from the power of the grave*. In the virtue of Christ's resurrection, the bodies of all the saints shall in the fulness of time rise again. This was an earnest of the general resurrection at the last day, when all that are in their graves shall hear the voice of the Son of God.

57..66. Here was all the power of earth and hell combined to keep Christ a prisoner, but all in vain when his hour was come: death, and those sons and heirs of death, could then no longer hold him, no longer have dominion over him. To guard the sepulchre against the poor weak disciples was folly, because needless, but to think to guard it against the power of God was folly, because fruitless, and yet they thought they had dealt wisely.

CHAP. XXVIII. 1..10. Our Lord Jesus could have rolled back the stone himself, by his own power, but he chose to have

it done by an angel, to signify that having undertaken to make satisfaction for our sin, as such was imputed to him, and being under arrest, pursuant to that imputation, he did not break prison, but had a fair and legal discharge, obtained from heaven; he did not break prison, but an officer was sent on purpose to roll away the stone, and so to open the prison-door, which would never have been done if he had not made a full satisfaction. But being delivered for our offences, to complete the deliverance, he was raised again for our justification; he died to pay our debt, and rose again to take out our acquittance.

11..15. For the further proof of the resurrection of Christ, we have here the confession of the adversaries that were upon the guard; and there are two things which strengthen their testimony; that they were eye-witnesses, and did themselves see the glory of the resurrection, which none else did, and that they were enemies, set there to oppose and obstruct his resurrection.

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Chap. XXVIII. V. 10.



Jesus coming from y.^e Sepulchre

Barlow sculp

THE
HISTORICAL
AND
GEOGRAPHICAL
DESCRIPTION
OF
THE
EMPIRE
OF
RUSSIA
IN
1795



THE
HISTORICAL
AND
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DESCRIPTION
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THE
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OF
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1795

shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders and had taken counsel, they gave large money unto the soldiers,

13 Saying, say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away

The great argument to prove Christ to be the Son of God, is his resurrection, and none could have more convincing proofs of the truth of that than these soldiers had; they saw the angel descend from heaven, saw the stone rolled away, saw the body of Christ come out of the grave, unless the consternation they felt hindered them; and yet were so far from being convinced by it themselves, that they were hired to belie him and to hinder others from believing in him. The most sensible evidence will not convince men without the concurring operation of the holy spirit.

16..20. This evangelist passeth over several other appearances of Christ recorded by Luke and John, and hastens to this, which was of all other the most solemn, as being promised and appointed again and again before his death, and after his resurrection. Observe how the disciples attended his appearance, according to the appointment, v. 16, They went into Galilee, a long journey to go for one sight of Christ, but it was worth while. They had seen him several times at Jerusalem, and yet they went into Galilee to see him there.

In opening this great charter we may observe two things: first, The commission which our Lord Jesus received himself from the Father; being about to authorize his apostles, if any ask by what authority he doth it, and who gave him that authority? here he tells us, All power is given unto me in heaven, and in earth; a very great word, and which none but he could say. Hereby he asserts his universal dominion as Mediator, which is the great foundation of the Christian religion. He has all power. Where he has this power, in heaven and earth, comprehending the universe. Christ is the sole universal monarch, he is Lord of all, Acts x. 36: second, The commission he gives to those whom he sent forth. Go ye therefore. This commission is given, first, To the apostles primarily, the chief ministers of state in Christ's kingdom, the architects that laid the foundation of the church: second, It is given to their successors, the ministers of the gospel, whose business it is to transmit the gospel from age to age, to the end of the world in time, as it was theirs to transmit it from nation to nation,

into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world. Amen.

to the end of the world in place, and no less necessary. The Old Testament promise of a gospel-ministry is made to a succession, Isa. lix. 21, and this here must be understood, otherwise how could Christ be with them always to the consummation of the world. Christ at his ascension gave not only apostles and prophets, but pastors and teachers, Eph. iv. 11. Now observe, how far his commission is extended; to all nations. Go and disciple all nations; not that they must go altogether into every place, but by consent disperse themselves in such manner as might best diffuse the light of the gospel.

Their instructions for executing this commission: first, They must admit disciples by the sacred rite of baptism: second, This baptism must be administered in the name of the Father, and of the Son, and of the Holy Ghost; that is, by authority from the Father, Son, and Holy Ghost; the baptism of Jesus is from heaven, and not of man; for his ministers act by authority from the three Persons in the Godhead, who all concur, as to our creation, so to our redemption; they have their commission under the great seal of heaven, which puts an honour upon the ordinance, though to a carnal eye, like him that instituted it, it has no form or comeliness: third, Those that are thus baptized, and enrolled among the disciples of Christ, must be taught, v. 20, *Teaching them to observe all things, whatsoever I have commanded you.* Here is the assurance he gives them of his spiritual presence with them in the execution of this commission. *And lo, I am with you always, even unto the end of the world.*

There is one word more remaining, which must not be overlooked, and that is Amen; which is not a cypher, intended only for a concluding word, like *finis* at the end of a book, but it has its significancy. It speaks Christ's confirmation of this promise, *Lo, I am with you.* It is his Amen, in whom all the promises are *Yea and Amen.* Let us heartily say Amen to it; believe that it shall be so, and pray that it may be so: Lord, *Remember this word unto thy servants, upon which thou hast caused us to hope.*

THE GOSPEL ACCORDING TO ST. MARK.

WE have heard the evidence given in by the first witness to the doctrine and miracles of our Lord Jesus; and now here is another witness produced, who calls for our attention. The second living creature saith, *Come and see*, Rev. vi. 3. Now let us enquire a little, (1,) concerning this witness. His name is Mark. Marcus was a Roman name, and a very common one, and yet we have no reason to think, but that he was by birth a Jew. It is a tradition very current among the ancients, that St. Mark wrote this Gospel under the direction of St. Peter, and that it was confirmed by his authority. But as Dr. Whitby very well suggests, what need we have recourse to the authority of Peter for the support of this Gospel, or to say with St. Jerom, that Peter approved of it, and recommended it by his authority to the church to be read, when, though it is true Mark was no apostle, yet we have all the reason in the world to think, that both he and Luke were of the number of the seventy disciples who companied with the apostles all along, Acts i. 21. (2,) Concerning this testimony. Mark's Gospel is, is but short, much shorter than Matthew's, not giving so full an account of Christ's sermons as that did, but insisting chiefly on his miracles. 2, It is very much a repetition of what we had in Matthew, many remarkable circumstances being added to the stories there related, but not many new matters. It was fit that such great things as these should be spoken and written, once, yea twice, because man is so unapt to perceive them, and so apt to forget them. This Gospel was written in Greek, as was St. Paul's Epistle to the Romans, the Greek being the more universal language.

CHAP. I.

John Baptist's office, v. 1. Jesus baptized, v. 9. He is tempted, v. 12. Preacheth, v. 14. Calleth Peter and others, v. 16. and cureth many, v. 32.

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camels' hair, and with a girdle of a skin about his

loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway, coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth

CHAP. I. 1-8. Malachi, in whom we had the Old Testament farewell, spoke very plainly, chap. iii. 1. concerning John Baptist, who was to give the New Testament welcome. *Behold I send my messenger before thy face*, v. 2. Christ himself had taken notice of this, and applied it to John, Matt. xi. 10. who was God's messenger sent to prepare Christ's way. 2, In John's preaching and baptizing, there was the beginning of the gospel doctrines and ordinances, and the first fruits of them. He preached the remission of sins, which is the great gospel privilege, shewed people their

need of it, that they were undone without it, and that it might be obtained. He preached repentance in order to it; he told people that there must be a renovation of their hearts, and a reformation of their lives, that they must forsake their sins and turn to God, and upon those terms, and no other, their sins should be forgiven. Repentance for the remission of sins, was what the apostles were commissioned to preach to all nations, Luke xxiv. 47.

See notes on Mat. iii. 1-6. and Mat. iii. 13-17.

9-13. Mark observes this circumstance of his being in the wil-

him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts: and the angels ministered unto him.

14 ¶ Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they were fishers:)

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue and taught.

22 And they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth?

art thou come to destroy us? I know thee who thou art, the holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of diverse diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

derness, that he was with the wild beasts. It was an instance of his father's care of him, that he was preserved from being torn in pieces by the wild beasts, which encouraged him the more, that his father would provide for him when he was hungry. Special protections are earnest of seasonable supplies.

See notes on Mat. iv. 1-11.

14-22. Christ did not preach as the Scribes, who expounded the law of Moses by rote, but were neither acquainted with it, nor affected with it; it came not from the heart, and therefore came not with authority. But Christ taught as one that had authority, as one that knew the mind of God, and was commissioned to declare it. There is much in the doctrine of Christ that is astonishing; the more we hear it, the more cause we shall see to admire it.

See Notes on Mat. iv. 12-28.

23-28. This passage was not related in Matthew, but is afterwards in Luke, v. 23. The victory which Jesus Christ obtained

over the unclean spirit made a deep impression upon the minds of the people, v. 27, 28. so that it was universally concluded that he was a teacher come from God, and under that external pomp and power, which the Jews expected their Messiah to appear in; and thus he prepared his own way, now John, who was his harbinger was clapt up; and the fame of this miracle spread the further, because as yet the Pharisees who envied his fame, and laboured to eclipse it, had not advanced their blasphemous suggestion, that he cast out devils by compact with the prince of the devils.

29-39. Though Christ was glorifying God, and doing good in his public work, yet he found time to be alone with his father; and thus it became him to fulfil all righteousness. The time when Christ prayed. It was in the morning, the morning after the Sabbath-day. This morning was the morning of the first day of the week, which afterwards he sanctified, and made remarkable by another sort of rising early.

ST. MARK.

36 And Simon, and they that were with him, followed after him.

37 And, when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand and touched him, and saith unto him, I will; be thou clean.

42 And, as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAP. II.

I. Christ heals. II. He calls Matthew, v. 13..17. III. He justifies

40..45. We have here the story of Christ's cleansing of a leper, which we had before, Mat. viii. 2. and it teaches us, 1, How to apply ourselves to Christ; come as this leper did, with great humility; this leper came beseeching him, and kneeling down to him; v. 40. 2, What to expect from Christ; that according to our faith it shall be to us. His address is not in the form of prayer, yet Christ answered it as a request. Affectionate professions of faith in Christ and resignations to him, are the most prevailing petitions for mercy from him, and shall speed accordingly. 3, What to do when we have received mercy from Christ. We must with his favours receive his commands. When Christ had cured him, he strictly charged him. I am apt to think this refers not to the directions he gave him to conceal it, v. 44. for those are mentioned by themselves; but that this was such a charge as he gave to the impotent man whom he cured, John v. 14, *Go, sin no more, lest a worse thing come to thee*; for the leprosy was ordinarily the punishment of some particular sinners in Miriam's, Gehazi's, and Uzziah's case; now when Christ healed him, he warned him, he threatened him with the fatal consequence of it, if he should return to sin again. He also appointed him to shew himself to the priest, that the priest by his own judgment of this leper, might be a witness for Christ that he was the Messiah, Mat. xi. 5. Till he had done that, not to say any thing of it to any man: This is an

his disciples in not fasting so much as those of the Pharisees did, v. 18..22. IV. He justifies them in plucking the ears of corn, v. 23..28.

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And, when they could not come nigh unto him for the press, they uncovered the roof where he was: and, when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts.

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son

instance of the humility of Christ, and his self-denial, that he did not seek his own honour, *did not strive or cry*, Isa. xlii. 2. And it is an example to us not to *seek our own glory*, Prov. xxv. 27. What to think of the leper's publishing it, and blazing it abroad, I know not; the concealment of the good characters, and good works of good men, better become them than their friends; nor are we always bound by the modest commands of humble men. The leper ought to have observed his orders, yet no doubt it was with a good design that he proclaimed the cure, and it had no other ill effect, but that it increased the multitudes that followed Christ, to that degree, that he could no more openly enter into the city; not upon the account of persecution, there was no danger of that yet; but because the crowd was so great, that the streets would not hold them, which obliged him to go into desert places, to a mountain, chap. iii. 13. to the sea-side, chap. iv. 1. This shews how expedient it was for us, that Christ should go away, and send the comforter, for his bodily presence could be but in one place at a time; and those that came to him from every quarter could not get near him; but by his spiritual presence, he is with his people wherever they are, and comes to them to every quarter.

CHAP. II. 1..12. See Mat. ix. 9..13.

13..28. v. 18..22, See notes on Mat. ix. 14..18.

CHAP. III.

of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it* he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old

bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

I. Christ's healing the man that had a withered hand, v. 1-6. II. The universal resort of people to him, v. 7-12. III. His ordaining his twelve apostles, 13-21. IV. His answer to the blasphemous cavil of the Scribes, v. 22-30. V. His owning his disciples for his dearest relations, v. 31-35.

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

ST. MARK.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude; lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 ¶ And the multitude cometh together

again, so that they could not so much as eat bread.

21 And when his friends heard of it they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

13-21. For the rest, see Mat. xviii. 1-4.

When his friends in Capernaum heard how he was followed, and what pains he took, they went out to lay hold on him, and fetch him home, for they said, he is beside himself. Some understand it of an absurd, preposterous care, which had more in it of reproach to him, than of respect, and so we must take it as we read it. His kindred, many of them, had mean thoughts of him, John vi. 4, 7, 5. and were willing to hearken to this ill construction which some put upon his great zeal. The prophets were called mad fel-

lows, 2 Kings, ix. 11. Others understand it of a well-meaning care, and then they read thus: he fainteth; he has no time to eat bread, and therefore his strength will fail him. They who go on with vigour and zeal in the work of God, must expect to meet with hindrances, both from the groundless disaffection of their enemies, and the mistaken affections of their friends, and they have need to stand upon their guard against both.

22-30. See notes on Mat. xii. 24-32.

31-35. Surely it is good to be akin to those who are thus nearly

CHAP. IV.

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

In this chapter we have, I. The parable of the seed, and the four sorts of ground, v. 25. II. Of the seed growing gradually, v. 26-29. III. The grain of mustard-seed, v. 30-34. Christ's stilling a storm, v. 35-41.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea: and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up it was scorched; and, because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choaked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And those are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep and rise night and

allied to Christ, and to have fellowship with those that have fellowship with Christ; and woe to those who hate and persecute Christ's kindred, that are his bone and his flesh, every one resem-

bling the children of a king, see Jude viii. 18, 19. for he will with jealousy plead their cause, and avenge their blood.

day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind; and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye

so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.

I. Christ's casting the legion of devils, v. 1..20. II. Christ's healing the woman, as he was going to raise Jairus's daughter to life, v. 21..43.

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And, when he was come out off the ship, immediately there met him, out of the tombs, a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God that thou torment me not.

8 (For he said unto him, Come out of the man, *thou* unclean spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

21..34. What we hear doth us no good unless we consider it; those especially that are to teach others, must themselves be very observant of the things of God; must take notice of the message they are to deliver, that they may be exact. We must likewise take heed what we hear, by proving all things, that we may hold fast that which is good. As we deal with God, God will deal with

us. So Dr. Hammond explains these words, *with what measure you mete, it shall be measured to you*. If you be faithful servants to him, he will be a faithful master to you: with the upright he will shew himself upright.

35..41. See notes on Mat. xiii. 24..43. and Mat. viii. 23..27. CHAP. V. 1..20. See notes on Mat. viii. 28..34.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea; (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And, when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death; *I pray thee*, come and lay thy hands on her, that she may be healed, and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had,

and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, if I may touch but his clothes I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house* certain which said, Thy daughter is dead; why troublest thou the Master any further.

36 As soon as Jesus heard the word that was spoken he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in he saith unto them, Why make ye this ado and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

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41 And he took the damsel by the hand, and said unto her, Talitha cumi: which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAP. VI.

A great variety of observable passages concerning our Lord Jesus, the substance of all which we had before in Matthew.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come he began to teach in the synagogue; and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages teaching.

7 ¶ And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power *over* unclean spirits.

8 And commanded them that they should take nothing for *their* journey, save a staff only: no scrip, no bread, no money in *their* purse:

9 But *be* shod with sandals, and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them: Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 And king Herod heard *of him* (for his name was spread abroad:) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not:

20 For Herod feared John, knowing that

CHAP. VI. 1..6. He could there do no such mighty works. It is a strange expression, as if unbelief tied the hands of Omnipotence itself; he would have done as many miracles there as he had done elsewhere, but he could not, because people would not make application to him, nor sue for his favours; he could have wrought them, but they forfeited the honour of having them wrought for them. By unbelief and contempt of Christ, men stop the current of his favours to them.

See Mat. xiii. 54..58.

7..13. The doctrine they preached: They preached that men should repent, v. 12. That they should change their minds and reform their lives, in consideration of the Messiah. The great design of gospel-preachers, and the great tendency of gospel-preaching, should be to bring people to repentance, to a new heart, and a new way. The apostles did not amuse people with curious speculations, but told them they must repent of their sins and turn to God.

See notes on Mat. x. 5..15.

CHAP. VI.

he was a just man, and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, the head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And, when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.

37 He answered, and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And, when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away he departed into a mountain to pray.

47 And when even was come the ship was in the midst of the sea, and he alone on the land.

14..29. See notes on Mat. xiv. 1..12.

30..44. The most active servants of Christ cannot be always upon the stretch of business, but have bodies that require some relaxation, some breathing-time; we shall not be able to serve

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God without ceasing, day and night, till we come to Heaven, where they never rest from praising him, Rev. iv. 8.

See notes on Mat. xiv. 13..21.

45..56. See notes on Mat. xiv. 22..36.

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48 And he saw them toiling in rowing: (for the wind was contrary unto them:) and about the fourth watch of the night he cometh unto them walking upon the sea, and would have passed by them.

49 But, when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 ¶ And when they had passed over they came into the land of Gennesaret, and drew to the shore.

54 And, when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAP. VII.

I. Christ's dispute with the Scribes, v. 1. II. His curing the woman of Canaan's daughter, v. 30. III. The relief of a man that was deaf, and had an impediment in his speech, v. 31-37.

THEN came together unto him the Pharisees, and certain of the scribes which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3 (For the Pharisees, and all the Jews, except they wash *their* hands oft eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash they eat not. And many other things there be which they have received to hold, *as* the washing of cups and pots, brazen vessels, and of tables.)

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups; and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother let him die the death.

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, A gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye.

14 ¶ And, when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand.

15 There is nothing from without a man

as he had his hearing and speech, had the blessed Jesus so near him to converse with.

Now this cure was a proof of Christ's being the Messiah, for it was foretold that by his power the ears of the deaf should be unstopped, and the tongue of the dumb should be made to sing, Isa. xxxv. 5, 6. It was a specimen of the operations of his gospel upon the minds of men. The great command of the Gospel, and grace of Christ to poor sinners, is, ephphatha be opened. Grotius ap-

CHAP. VII. 1-23. See notes on Mat. xv. 1-20.

24-30. See notes on Mat. xv. 21-28.

31-37. Christ speaks as one having authority, and power went along with the word. Be opened, served both parts of the cure; let the ears be opened, let the lips be opened, let him hear and speak freely, and let the restraint be taken off, and the effect was answerable, v. 35. *straightway his ears were opened, and the string of his tongue loosed*, and all was well: and happy he, who as soon

CHAP. VIII.

that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And, when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;

26 (The woman was a Greek, a Syro-phœnician by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered, and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears; and he spit, and touched his tongue;

34 And, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak.

CHAP. VIII.

I. Christ's miraculous feeding four thousand, v. 1-9. II. His refusing to give the Pharisees a sign, v. 10-13. III. His cautioning his disciples to take heed of the leaven of Pharisaism, and Herodianism, v. 14-21. IV. His giving sight to a blind man, v. 22-26. V. Peter's confession of him, v. 27-30. VI. The notice he gave his disciples of his own approaching sufferings, v. 31-38.

IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own houses they will faint by the way: for diverse of them came from far.

4 And his disciples answered him, from

plies it thus, that the internal impediments of the mind are removed by the spirit of Christ, as those bodily impediments were by the word of his power. He opens the heart, as he did Lydia's,

and thereby opens the ear to receive the word of God, and opens the mouth in prayer and praises.

CHAP. VIII. 1-9. See notes on Mat. xv. 32-39.

whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them; and, entering into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is because we have no bread.*

17 And when Jesus knew *it* he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember.

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men, as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the town of Caesarea Philippi:

10..21. See notes on Mat. xvi. 5..12.

22..26. This cure is related only by this Evangelist, and there is something singular in the circumstances. 1, Here is a blind man brought to Christ by his friends, with a desire that he would touch him, v. 22. Here appears the faith of those that brought him, they doubted not but one touch of Christ's hand would recover him his sight; but the man himself shewed not that earnestness for, or expectation of a cure that other blind men did. If those that are spiritually blind do not pray for themselves, yet let their friends and relations pray for them, that Christ would be pleased to touch them. 2, Here is Christ leading this blind man, v. 23. He did not bid his friends lead him, but he himself took him by the hand and led him, to teach us to be as Job was, *eyes to the blind*, Job. xxix. 15. 3, Here is the cure of the blind man, by that blessed oculist who came into the world to *preach the recovering of sight to the blind*, Luke iv. 18. and to give what he preached. That the cure was wrought gradually, which was not usual in Christ's miracles. Thus Christ would shew how, and in what method those are healed by his grace, who by nature are spiritually blind; at first their knowledge is confused, they see men as trees walking, but like the light of the morning, it shines more and more

to the perfect day, and then they see all things clearly, Prov. iv. 18. Let us enquire then if we see ought of those things which faith is the substance and evidence of; and if through grace we see any thing of them, we may hope that we shall see yet more and more, for Jesus Christ will perfect for ever those that are sanctified. 4, The directions Christ gave the man he had cured not to tell it to any in the town of Bethsaida, Bethsaida, in the day of her visitation, would not know the things that belonged to her peace, and now they are hid from her eyes. They will not see, and therefore shall not see.

27..38. We have read a great deal of the doctrine that Christ preached, and the miracles he wrought, which were many, and strange, and well attested, of various kinds, wrought in several places to the astonishment of the many that were eye-witnesses of them. It is now time for us to pause a little, and to consider what these things mean; the wondrous works which Christ then forbade the publishing of being recorded in these sacred writings, are thereby published to all the world, to us, to all ages; now, what shall we think of them? Is the record of those things designed only for an amusement, or to furnish us with matter for discourse? No, certainly *these things are written that we may believe that Jesus is*

CHAP. IX.

and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth, and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed; and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

I. Christ's transfiguration, v. 1..13. II. Healeth a child, v. 14..29. III. Discourses with his disciples, v. 33..50.

the Christ the Son of God, John xx. 31. and this discourse, Christ had with his disciples, will assist us in making the necessary reflections upon the miracles of Christ, and a right use of them.
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AND he said unto them, Verily I say unto you, That there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

2 ¶ And, after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And, as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as is written of him.

See notes on Mat. xvi. 13..27.

CHAP. IX. 1..13. See notes on Mat. xvi. 28, and xvii. 1..13. 14..29. We have here the story of Christ's casting the devil out

14 ¶ And when he came to *his* disciples he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and, running to him, saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and, when he saw him, straightway the spirit tare him; and he fell on the ground and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief.

25 When Jesus saw that the people came running together he rebuked the foul

spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And, when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and, after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace; for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them; and, when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such

of a child, somewhat more fully related than it was Mat. xvii. 14, &c.

See notes on Mat. xvii. 14-21.

30-50: Here Christ foretels his own approaching sufferings. He passed through Galilee with more expedition than usual, and would not that any man should know it, v. 30, because he had done many mighty and good works among them in vain, they shall not be invited to see them, and have the benefit of them as they have been. The time of his sufferings drew nigh, and therefore he was willing to be private awhile, and to converse only with his disciples, to prepare them for the approaching trial, v. 31. He said to them, *The Son of man is delivered*, by the determinate counsel and fore-knowledge of God, *into the hands of men*, v. 31, and *they shall kill him*. Had he been delivered into the hands of devils, and they had worried him, it had not been so strange, but that

men who have reason, and should have love, that they should be thus spiteful to the Son of Man, who came to redeem and save them, is unaccountable. But still it is observable, that when Christ spoke of his death, he always spoke of his resurrection, which took away the reproach of it from himself, and should take away the grief of it from his disciples: but they understood not that saying, v. 32. The words were plain enough, but they could not be reconciled to the thing, and therefore would suppose them to have some mystical meaning which they did not understand, and they were afraid to ask him; not because he was difficult of access, or stern to those who consulted him, but either because they were loth to know the truth, or because they expected to be chidden for their backwardness to receive it. Many remain ignorant because they are ashamed to enquire.

Two reasons Christ gives why such as cast out devils in his name

CHAP. X.

children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where the worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

should not be forbidden. First, Because we cannot suppose, that any man that makes use of Christ's name in working miracles should blaspheme his name, as the scribes and Pharisees did. There were those indeed that did in Christ's name cast out devils, and yet in other respects were workers of iniquity, but they did not speak evil of Christ. Second, Because those that differed in communion, while they agreed to fight against Satan, under the banner of Christ, ought to look upon one another as on the same side notwithstanding that difference. *He that is not against us, is on our part.* As to the great controversy between Christ and Beelzebub, he had said, *He that is not with me, is against me*, Mat. xii. 30. He that will not own Christ, owns Satan: but among those that own Christ, though not in the same circumstances, that follow him, though *not with us*, we must reckon, that though these differ from us, they are not against us, and therefore are *on our part*, and we must not be any hindrance to their usefulness.

See notes on Mat. xviii. 1-6.

41-50. Note, First, It is the honour and happiness of Christians that they belong to Christ, they have joined themselves to him, and are owned by him; they wear his livery as retainers to his family, nay, they are more nearly related, they are members of his body. Second, They who belong to Christ may sometimes be reduced to such straits as to be glad of a cup of cold water. Third, The relieving of Christ's poor in their distresses is a good

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAP. X.

I. Concerning divorce, v. 1-12. II. Little children brought to be blessed, v. 13-16. III. The peril of riches, v. 17-31. IV. Notice of his sufferings, v. 32-34. V. Counsel to James and John, v. 35-45. VI. The cure of Bartimæus, v. 46-52.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered, and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered, and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation God made them male and female.

deed, and will turn to a good account: he accepts it, and will reward it. Fourth, What kindness is done to Christ's poor must be done them for his sake, and because they belong to him, for that is it that sanctifies the kindness, and puts a value upon it in the sight of God. Fifth, This is a reason why we must not discountenance and discourage those who are serving the interests of Christ's kingdom, though they are not in every thing of our mind and way.

Those that present not themselves living sacrifices to God's grace, shall be made for ever dying sacrifices to his justice, and since they would not give honour to him, he will get him honour upon them; they would not be salted with the salt of divine grace, would not admit that to subdue their corrupt affections, no, they would not submit to the operation, could not bear the corrosives that were necessary to eat out the proud flesh, it was to them like cutting off a hand, or plucking out an eye, and therefore in hell they shall be salted with fire, coals of fire shall be scattered upon them, Ezek. x. 2, as salt upon the meat, and brimstone, Job. xviii. 15, as fire and brimstone were rained on Sodom; the pleasures they have lived in shall eat their flesh, as it were fire, James v. 3. The pain of mortifying the flesh now is no more to be compared with the punishment for not mortifying it than salting with burning.

CHAP. X. 1-12. Our Lord Jesus was an itinerant preacher, and did not continue long in a place, for the whole land of Canaan was

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh; so then they are no more twain, but one flesh.

9 What, therefore, God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

his parish or diocese, and therefore he would visit every part of it, and give instruction to those in the remotest corners of it. Here we have him in the coasts of Judea, by the further side of Jordan, eastward, as we found him not long since in the utmost borders westward, near Tyre and Sidon. Thus was his circuit like that of the sun, from whose light and heat nothing is hid.

See notes on Mat. xix. 3-9.

13-16. It is looked upon as the indication of a kind and tender disposition to take notice of little children, and this was remarkable in our Lord Jesus; which is an encouragement not only to little children to apply themselves to Christ when they are very young, but to grown people who are conscious to themselves of weakness and childishness, and of being through manifold infirmities helpless, and useless like little children.

17-31. Here is a hopeful meeting between Christ and a young

20 And he answered, and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive an hundred-fold

man, so he is said to be, Mat. xix. 20-22, and a ruler, Luke xviii. 18, a person of quality. Some circumstances here are, which we had not in Matthew, which makes his address to Christ very promising. He came running to Christ, which was an indication of his humility; he laid aside the gravity and grandeur of a ruler, when he came to Christ: he ran as one in haste, and longing to be in conversation with Christ. He had now an opportunity of consulting this great prophet, in the things that belonged to his peace, and he would not let slip the opportunity. Christ gave him a command of trial, by which it would appear whether he did in sincerity aim at eternal life, and press towards it. He seemed to have his heart much upon it, and if so, he is what he should be, but has he indeed his heart upon it? bring him to the touch-stone. Upon this he flew off, v. 22, *He was sad at that saying*, was sorry he could not be a follower of Christ upon any easier terms than

now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many *that are* first shall be last ; and the last first.

32 ¶ And they were in the way going up to Jerusalem ; and Jesus went before them : and they were amazed ; and, as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem : and the Son of man shall be delivered unto the chief priests, and unto the scribes ; and they shall condemn him to death, and shall deliver him to the Gentiles :

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him ; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you ?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized ;

40 But to sit on my right hand, and on my left hand, is not mine to give ; but *it shall be given to them* for whom it is prepared.

leaving all to follow him ; that he could not lay hold on eternal life, and keep hold of his temporal possessions too. But since he could not come up to the terms of discipleship, he was so fair as not to pretend to it, *He went away grieved*.

See notes on Mat. xix. 10..30.

32..44. Here is Christ's prediction of his own sufferings ; this string he harped much upon, though in the ears of his disciples it sounded very harsh and displeasing. See here how timorous and faint-hearted his disciples were. *As they followed they were afraid*,

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41 And when the ten heard *it* they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them.

43 But so shall it not be among you : but whosoever will be great among you shall be your minister :

44 And whosoever of you will be the chiefest shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho : and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.

47 And, when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered, and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

afraid for themselves, as being apprehensive of their own danger, and justly might they be ashamed of being thus afraid. Their Master's courage should have put spirit into them.

See notes on Mat. xx. 17..28.

46..52. This passage of story agrees with that, Mat. xx. 29, &c. only that there we were told of two blind men, here, and Luke xviii. 35, only of one : this one is named here, being a blind beggar that was much talked of, Bartimeus, that is, the son of Timeus, which some think signifies the son of a blind man.

CHAP. XI.

I. Christ rides into Jerusalem, v. 1..11. II. Curses the fig-tree v. 12..14. III. Purgeth the temple, v. 15..19. IV. The power of faith, v. 20..26. V. Christ's reply to those who questioned his authority, v. 27..33.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and, as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye, that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him: and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosannah: Blessed is he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosannah in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered, and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

19 And when even was come he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

CHAP. XI. 1..11. See notes on Mat. xxi. 1..11.

12..26. Christ went to a fig-tree, which he saw at some distance, that being well adorned with green leaves, he hoped to find enriched with some sort of fruit; but he found nothing but leaves: he hoped to find some fruit, for the time of gathering in figs, though it was near, yet it was not yet; so that it could not be pretended that it had had fruit, but it was gathered and gone, for it was not come to that yet: or, he found none, for indeed it was not a season of figs, it was no good fig-year. But this was worse than any

other fig-tree, for there was not so much as one fig to be found upon it, though it was so full of leaves. However, Christ was willing to make an example of it, not to the trees, but to the men of that generation, and therefore cursed it with that curse which is the reverse of the first blessing, *Be fruitful*; he said unto it, *Never let any man eat fruit of thee hereafter for ever*, v. 14. Sweetness and good fruit, is in Jotham's parable the honour of the fig-tree, Judg. ix. 11. This was intended to be a type and figure of the doom past upon the Jewish church, to which he came seeking

CHAP. XII.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered, and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered, and said unto Jesus, We cannot tell. And Jesus, answering, saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

I. The parable of the vineyard, v. 1..12. II. About paying tribute, v. 13..17. III. The doctrine of the resurrection, v. 18..27. IV. Conference with a scribe, v. 28..34. V. The scribes puzzled with a question about Christ's being the son of David, v. 35..37. VI. Cautions the people to take heed of the scribes, v. 38..40. VII. Commendation of the poor widow, v. 41..44.

AND he began to speak unto them by parables. A *certain* man planted a

fruit but found none, Luke xiii. 6, 7, and though it was not according to the doom in the parable immediately cut down, yet according to this in the history, blindness and hardness befel them, Rom. xi. 8..25, so that they were from henceforth good for nothing. The disciples heard what sentence Christ passed on this tree, and took notice of it. Woes from Christ's mouth are to be observed and kept in mind, as well as blessings.

27..32. What Christ did by his wisdom we must labour to do by our well-doing, put to silence the ignorance of foolish men, 1 Pet. ii. 15. Christ came off with honour, and justified himself in denying to give them an answer to their imperious demand, *Neither tell I you by what authority I do these things.* They did

vineyard, and set an hedge about *it*, and digged a *place* for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet, therefore, one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall, therefore, the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner;

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and one of the Herodians, to catch him in *his* words.

not deserve to be told, who, it was plain, did not contend for truth but victory, nor did he need to tell them, for the works which he did told them plainly that he had authority from God to do what he did, since no man could do those miracles which he did unless God were with them. Let them wait but three or four days, and his resurrection shall tell them who gave him his authority, for by that he will be declared to be the Son of God with power, as by their rejecting him notwithstanding, they will be declared to be the enemies of God.

See notes on Mat. xxi. 23..27.

CHAP. XII. 1..12. Christ had formerly in parables shewed how he designed to set up the gospel church, now he begins in pa-

ST. MARK.

14 And when they were come they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now, there were seven brethren; and the first took a wife, and, dying, left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead they neither marry nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye, therefore, do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David, therefore, himself calleth him

ables to shew how he would lay aside the Jewish church, which it might have been grafted into the stock of, but was built upon the ruins of.

See notes on Mat. xxi. 33..46.

13..17. When the enemies of Christ who thirsted for his blood could not find occasion against him from what he had said against them, they tried to ensnare him by putting questions to him. Here

we have him tempted, or attempted rather, with a question about the lawfulness of paying tribute to Cæsar. We had this story Mat. xxii. 15, to which refer for notes.

18..40. The Sadducees, that were the deists of that age, here attack our Lord Jesus, it should seem not as the scribes and Pharisees, and chief priests, with any malicious design upon his person, they were not bigots and persecutors, but sceptics and in-

Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury;

44 For all *they* did cast in of their abun-

dance; but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

We have here the substance of that prophetic sermon which our Lord Jesus preached, pointing at the destruction of Jerusalem, and the consummation of all things.

AND, as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name,

fidels, and their design was upon his doctrine, to hinder the spreading of that: they denied that there was any resurrection, any world of spirits, any state of rewards and punishments on the other side death. Now those great and fundamental truths which they denied Christ had made it his business to establish and prove, and had carried the notion of them much further than ever it was before carried, and therefore they set themselves to perplex his doctrine. Now that which he refers them to is what God said to Moses at the bush, *I am the God of Abraham*; not only I was so, but I am so; I am the portion and happiness of Abraham, a God all-sufficient to him. It is absurd to think that God's relation to Abraham should be continued, and thus solemnly recognized, if Abraham was annihilated, or that the living God should be the portion and happiness of a man that is dead, and must be for ever so; and therefore you must conclude, first, That Abraham's soul exists and acts in a state of separation from the body. Second, That therefore some time or other the body must rise again, for there is such an innate inclination in a human soul towards its body, as would make a total and everlasting separation inconsistent with the ease and repose, much more with the bliss and joy of those souls that have the Lord for their God.

What became of this scribe we are not told, but would willingly hope that he took the hint Christ hereby gave him, and that having been told by him so much to his satisfaction, what was the great commandment of the law, he proceeded to enquire of him or his apostles, what was the great commandment of the gospel too! yet if he did not, but took up here and went no further, we are not to think it strange, for there are many who are not far from the kingdom of God, and yet never come thither. Now one would think this should have invited many to consult him, but it had a contrary effect, no man after that durst ask him any question; every thing he said was spoken with such authority and majesty, that every one stood in awe of him; those that desired to learn were ashamed to ask, and those that designed to cavil were afraid to ask.

See notes on Mat. xxii. 42..46.

41..44. This passage of story was not in Matthew, but is here and in Luke; it is Christ's commendation of the poor widow that cast two mites into the treasury, which our Saviour, as busy as he was in preaching, found leisure to take notice of. Many would

have been ready to censure this poor widow, and to think she did ill; why should she give to others, when she had little enough for herself? Charity begins at home; or, if she would give it, why did she not bestow it upon some poor body that she knew, what need she bring it to the treasury to be disposed of by the chief priests, who we have reason to fear were partial in the disposal of it? It is so rare a thing to find that any one would not blame this widow, that we cannot expect to find any that will imitate her, and yet our Saviour commends her, and therefore we are sure she did very well and wisely; if Christ saith well done, no matter who saith otherwise, and we must from hence learn, first, That giving alms is an excellent good thing, and highly pleasing to the Lord Jesus; and if we be humble and sincere in it, he will graciously accept of it, though in some circumstances there may not be all the discretion in the world. Second. Those that have but a little, yet ought to give alms out of their little. Those that live by their labour, from hand to mouth, yet must *give to those that need*, Eph. iv. 28. Third, It is very good for us to straiten and deny ourselves, that we may be able to give the more to the poor; not only to deny ourselves superfluities, but even conveniences for the sake of charity; we should in many cases pinch ourselves, that we may supply others' necessities; this is loving our neighbours as ourselves. Fourth, Public charities should be encouraged, for they bring upon a nation public blessings; and though there may be some mismanagement of them, yet that is not a good reason why we should not bring in our quota to them.

CHAP. XIII. 1..4. How apt many of Christ's own disciples are to idolize things that look great, and have been long looked upon as sacred: they had heard Christ complain of those who had made the temple a den of thieves, and yet, when he quitted it for the wickedness that remained in it, they court him to be as much in love as they were with the stately structure and adorning of it. One of them said to him, look Master, what manner of stones and what buildings are here, v. 1; we never saw the like in Galilee; O do not leave this fine place.

5..13. Our Lord Jesus, in reply to their questions, sets himself not so much to satisfy their curiosity, as to direct their consciences; leaves them still in the dark concerning the times and seasons, which the Father has kept in his own power, and which it was not for them to know, but gives them the cautions which

saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled; for *such things* must needs be: but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in *diverse* places, and there shall be famines and troubles; these *are* the beginnings of sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days;

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then, if any man shall say to you, Lo, here is *Christ*; or, lo, *he* is there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light;

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken;

26 And then they shall see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now, learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see those things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, That this generation shall not pass till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray; for ye know not when the time is.

were needful, with reference to the events that should now shortly come to pass

14..27. These verses seem to point at Christ's second coming to judge the world; the disciples in their question had confounded the destruction of Jerusalem and the end of the world, Mat.

xxiv. 3, which was built upon a mistake, as if the temple must needs stand as long as the world stands; this mistake Christ rectifies, and shews that the end of the world, in those days, those other days you enquire about, the day of Christ's coming, and the day of judgment, shall be after that tribulation, and not co-

CHAP. XIV.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest, coming suddenly, he find you sleeping.

37 But what I say unto you I say unto all, Watch.

CHAP. XIV.

At this chapter begins the account which this evangelist gives of the death and sufferings of our Lord Jesus.

AFTER two days was *the feast of the passover*, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always,

incident with it; let those that live to see the Jewish nation destroyed take heed of thinking, that because the Son of man doth not visibly come in the clouds then, he will never so come: no, he will come after that.

Compare this chapter with Mat. xxiii. and notes.

CHAP. XIV 1-11. See how Christ's heart was filled with the thoughts of his death, how every thing was construed with a reference to that, and how familiarly he spoke of it upon all occasions. It is usual for those who are condemned to die to have their coffins prepared, and other provision made for their funerals, while they are yet alive, and so Christ accepted this. Christ's death and burial were the lowest steps of his humiliation, and therefore though he cheerfully submitted to them, yet he

and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could; she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it* they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper-room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And, as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

would have some marks of honour to attend them, which might help to take off the offence of the cross, and be an intimation how precious in the sight of the Lord the death of his saints is. Christ never rode in triumph into Jerusalem but when he came thither to suffer, nor had ever his head anointed but for his burial.

12-31. In these verses we have Christ's eating the passover with his disciples, the night before he died, with the joys and comforts of which ordinance he prepared himself for his approaching sorrows; the full prospect of which did not indispose him for that solemnity. Note. No apprehension of trouble, come or coming, should put us by, or put us out of frame for our attendance on holy ordinances, as we have opportunity for it.

The Lord's supper was instituted in the close of a supper, when

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19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered, and said unto them, *It is one of the twelve that dippeth with me in the dish.*

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And, as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup; and, when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently,

If I should die with thee I will not deny thee in any wise. Likewise also said they all.

32 ¶ And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy:

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou! couldest not thou watch one hour?

38 Watch ye, and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go: lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet

they were sufficiently ed with the paschal lamb, to shew that in the Lord's Supper no bodily repast was intended; to preface it with such a thing is to revive Moses again. It was instituted by the example of Christ himself; not with the ceremony and solemnity of a law, as the ordinance of baptism was after Christ's resurrection, Mat. xxviii. 19, but by the practice of our Master himself, because intended for those who are already his disciples, and taken into covenant with him; but it has the obligation of a law, and was intended to remain in full force, power, and virtue, till his second coming. It was instituted with blessing and giving of thanks. It was instituted to be a memorial of his death, and therefore he broke the bread, to shew how it pleased the Lord to bruise him; and he called the wine, which is the blood of the grapes, the *blood of the New Testament*. It was closed with a hymn, v. 26. Though Christ was in the midst of his enemies, yet he did not for fear of them baulk this sweet duty of singing psalms.

See notes on Mat. xvii. 35.

32..42. Christ is here entering upon his sufferings, and begins with those which were the sorest of all his sufferings in his soul. Here we have him in his agony; this melancholy story we had in Matthew; this agony in soul was the wormwood and the gall in the affliction and misery; and thereby it appeared no sorrow was forced upon him, but it was what he freely admitted. Now the consideration of Christ's sufferings in his soul, and his sorrows for us, should be of use to us. First, To embitter our sins: can we ever think a favourable, or so much as a slight thought of sin, when we see what impression sin (though but imputed) made upon our Lord Jesus? Second, To sweeten our sorrows: if our souls be at any time exceeding sorrowful, through the afflictions of this present time, let us remember that our Master was so before us, and the disciple is not greater than his Lord.

43..52. The passage concerning the young man is recorded to

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spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered, and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him; but their witness agreed not together.

shew what a barbarous crew this was that was sent to seize Christ, and what a narrow escape the disciples had of falling into their hands, out of which nothing could have kept them but their Master's care of them, *If ye seek me, let these go their way*, John xviii. 8.

53-65. We have here Christ's arraignment, trial, conviction and condemnation in the ecclesiastical court before the great sanhedrin, of which the high priest was president, or judge of the court; the same Caiaphas that had lately adjudged it expedient he should be put to death, guilty, or not guilty, Job. xi. 50, and therefore might justly be excepted against as partial.

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57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And, as Peter was beneath in the palace, there cometh one of the maids of the high priest;

67 And, when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

If Saul's rending Samuel's mantle was made to signify the rending of the kingdom from him, 1 Sam. xv. 27, 28, much more did Caiaphas's rending his own cloths signify the rending of the priesthood from him, as the rending of the veil at Christ's death signified the throwing of all open. Christ's cloths even when he was crucified were kept entire, and not rent; for when the Levitical priesthood was rent in pieces, and done away, *This man, because he continues ever, has an unchangeable priesthood.*

66-72. See notes on Matt. xxvi. 68-75.

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70 And he denied it again. And a little after they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept.

CHAP. XV.

The condemnation, crucifixion and burial of our Lord.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envy.)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto *him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why? what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And, when they had crucified him,

CHAP. XV. 1..14. See notes on Matt. xxvii. 11..23.

15..21. Pilate to gratify the Jews malice, delivers Christ to be crucified, v. 15, *Willing to content the people, to do enough* for them, so the word is, and make them easy, that he might keep them quiet, released Barabbas unto them, that was the scandal and plague of their nation, and delivered Jesus to be crucified, who was the glory and blessing of their nation. Though he had scourged him before, hoping that would content them, and then not designing to crucify him, yet he went on to that; for he that could persuade himself to chastise one that was innocent, Luke xxiii. 16, no wonder he could by degrees persuade himself to crucify him.

We must not think it strange, if crosses come upon us suddenly, and we be surprised by them. The cross was a very troublesome unwieldy load, but he that carried it a few minutes, had the honour to have his name upon record in the book of God, though otherwise an obscure person: so that wherever this gospel is preached, there shall this be told for a memorial of him; so though no affliction, no cross for the present be joyous but grievous, yet afterwards it yields a crown of glory to them that are exercised thereby.

22..32. We have here the crucifixion of our Lord Jesus, as in Matt. xxiii. 33..43, on which see notes.

CHAP. XVI.

they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And, at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

A short account of the resurrection and ascension of the Lord Jesus.

33..41. Here we have an account of Christ's dying, how his enemies abused him, and God honoured him at his death. See notes on Matt. xxvii. 46..56.

He suffered for saying he was the Son of God; and it was true he did say so, so that if he suffered unjustly, as it was plain by all the circumstances of his sufferings he did, then what he said was true, and he was indeed the Son of God. He had reason to say that he was a favourite of heaven, and one for whom the Almighty Power was particularly engaged, seeing how heaven did him honour at his death, and frowned upon his persecutors. Surely thinks he, this must be some divine person, highly beloved of God. This he expresseth by such words as speak his eternal generation as God, and his special designation to the office of Mediator, though he meant not so. Our Lord Jesus even in the depth of his sufferings and hu-

miliation was the Son of God, and was declared to be so with power.

42..47. The care taken of Christ's body speaks the care which he himself will take concerning his body the church, even then when it seems to be a dead body, and as a valley full of dry bones, it shall be preserved in order to a resurrection; as shall also the dead bodies of the saints, with whose dust there is a covenant in force which shall not be forgotten. Our meditations on Christ's burial should lead us to think of our own, and should help to make the grave familiar to us, and so to make that bed easy, which we must shortly make in the darkness. Frequent thoughts of it would not only take off the dread and terror of it, but quicken us since the graves are always ready for us, to get ready for the graves, Job, xvii. 1.

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AND, when the sabbath was past, Mary Magdalene, and Mary *the mother of* James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 ¶ (And, when they looked, they saw that the stone was rolled away :) for it was very great.

5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to

Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

CHAP. XVI. 1..8. Never was there such a sabbath, since the sabbath was first instituted as this was, which the first words of this chapter tells us was now past; during all this sabbath our Lord Jesus lay in the grave. It was to him a sabbath of rest, but a silent sabbath; it was to his disciples a melancholy sabbath, spent in tears and fears: never were the sabbath services in the temple such an abomination to God, though they had been often so, as they were now, when the chief priests that presided in them had their hands full of blood, the blood of Christ. Well, this sabbath is over, and the first day of the week is the first day of a new world.

See notes on Matt. xxviii. 1..8.

9..13. We have here a very short account of two of Christ's appearances, and the little credit which the report of them gained with the disciples: first, He appeared to Mary Magdalene, to her first in the garden, which we have a particular narrative of, John xx. 14: second, He appeared to two of his disciples, *as they went into the country*, v. 12. This refers no doubt to that which is largely related, Luke xxiv. 13, of what past between Christ and the two disciples, going to Emmaus.

14..18. Observe what is the summary of the gospel they are to preach, v. 16. Set before the world life and death, good and evil. Go and tell them, first, That if they believe the gospel, and give up themselves to be Christ's disciples; if they renounce the devil, the world and the flesh, and be devoted to Christ as their prophet, priest and king, and to God in Christ as their God in covenant, and evidence by their constant adherence to this covenant their sincerity herein, they shall be saved from the guilt and power of sin, it shall not rule them, it shall not ruin them. He that is a true christian shall be saved through Christ. Baptism was appointed

to be the inaugurating rite, by which those that embraced Christ owned him; but it is here put rather for the thing signified than for the sign, for Simon Magus believed and was baptized, yet not saved, Acts viii. 13. *Believing with the heart and confessing with the mouth the Lord Jesus*, Rom. x. 9, seems to be much the same with this here. What power they shall be endowed with for the confirmation of the doctrine they were to preach, v. 17, *These signs shall follow them that believe*.

Some particular signs are mentioned, first, They shall cast out devils; this power was more common among Christians than any other, and lasted longer, as appears by the testimonies of Justin Martyr, Origen, Irenæus, Tertullian, Minutius Felix, and others, cited by Grotius on this place: second, They shall speak with new tongues, which they had never learned or been acquainted with; and this was both a miracle (a miracle upon the mind) for the confirming of the truth of the gospel, and a means of spreading the gospel among those nations that had not heard it: third, They shall take up serpents: this was fulfilled in Paul who was not hurt by the viper that fastened on his hand, which was acknowledged a great miracle by the barbarous people, Acts xxviii. 5, 6: fourth, If they be compelled by their persecutors to drink any deadly poisonous thing, it shall not hurt them: of which very thing some instances are found in ecclesiastical history: fifth, They shall not only be preserved from hurt themselves, but they shall be enabled to do good to others; *they shall lay hands on the sick, and they shall recover*, as multitudes had done by their master's healing touch. Many of the elders of the church had this power as appears by James v. 14, where, as an instituted sign of this miraculous healing, they are said to *anoint the sick with oil in the name the*

CHAP. I.

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached

Lord. With what assurance of success might they go about the executing of their commission when they had such credentials as these to produce?

19..20. Here is, first, Christ welcomed into the upper world: second, Christ welcomed in this lower world; his being *believed on in the world*, and *received up into glory* are put together, 1 Tim. iii. 16. First, We have here the apostles working diligently for him; they *went forth and preached every where* far and near; though the doctrine they preached was spiritual and heavenly, and directly contrary to the spirit and genius of the world, though it met with abundance of opposition, and was utterly destitute of all secular supports and advantages, yet the preachers of it were neither afraid nor ashamed; they were so industrious in spreading the gospel, that within a few years the sound of it *went forth into*

every where, the Lord working with *them* and confirming the word with signs following. Amen.

the ends of the earth, Rom. x. 18. Second, We have here God working effectually with them, to make their labours successful, by confirming the word with signs following, partly by the miracles that were wrought upon the bodies of people which were divine seals to the Christian doctrine, and partly the influence it had upon the minds of people, through the operation of the Spirit of God, see Heb. ii. 4. These were properly signs following the word, the reformation of the world, the destruction of idolatry, the conversion of sinners, the comfort of saints; and these signs still follow it, that they may do so more and more, for the honour of Christ and the good of mankind, the Evangelist prays and teaches us to say Amen. Father in heaven, thus let thy name be hallowed, and let thy kingdom come.

THE GOSPEL ACCORDING TO ST. LUKE.

WE are now entering into the labours of another Evangelist, his name Luke, which some take to be a contraction of Lucilius; born at Antioch, so St. Jerom. He had employed himself in the study and practice of physic, hence Paul calls him Luke the beloved Physician, Col. iv. 14. But Dr. Whitby thinks it is probable he was one of the seventy disciples, and a follower of Christ when he was here upon earth; and if so, he was a native Israelite. Dr. Cave observes, that his way and manner of writing is accurate and exact, his stile polite and elegant, sublime and lofty, yet perspicuous; and that he expresseth himself in a vein of purer Greek than is to be found in the other writers of the Holy Story.

CHAP. I.

I. Luke's preface to his gospel, v. 1..4. II. The prophecy and history of the conception of John Baptist, v. 5..25. III. The annunciation of the Virgin Mary, v. 26..38. IV. The interview between Mary and Elizabeth, v. 39..56. V. The birth and circumcision of John Baptist, v. 57..66. VI. Zacharias's song of praise, v. 67..69. VII. A short account of John Baptist's infancy, v. 80.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

CHAP. I. 1..4. It is not certain who this Theophilus was; the name signifies a friend of God, and some think it doth not mean any particular person, but every one that is a lover of God; and Dr. Hammond quotes some of the ancients understanding it so; but it is rather to be understood of some particular person, probably a magistrate; because Luke gives him here the same title of respect which St. Paul gave to Festus the governor, Acts xxvi. 25. There were many who had undertaken to publish narratives of

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

the life of Christ; many well-meaning people that designed well, and did well, and what they published had done good, though not done by divine inspiration, nor so well done as might be, nor intended for perpetuity. Observe why he sent it to Theophilus: I wrote unto thee these things in order, v. 4, *That thou mightest know the certainty of those things wherein thou hast been instructed.* Those who have been well instructed in the things of God when they were young, should afterwards give diligence to know the

5 ¶ THERE was, in the days of Herod the king of Judea, a certain priest, named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right hand side of the altar of incense.

12 And when Zacharias saw *him* he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of

certainty of those things; to know not only what we believe, but why we believe it, that we may be able to give a reason of the hope that is in us.

5..25. Many eminent persons were born of mothers that had been long childless, as Isaac, Jacob, Joseph, Samson, Samuel, and so here John Baptist, to make their birth the more remarkable, and the blessing of it the more valuable to their parents; and to shew that when God keeps his people long waiting for a mercy, he sometimes is pleased to recompence them for their patience, by doubling the worth of it when it comes. Though Zacharias was righteous before God, and blameless in his conversation, yet he could not be without some frightful apprehensions at the sight of one whose visage and surrounding lustre spoke him more than human. Ever since man sinned, his mind has been unable to bear the glory of such revelations, and his conscience afraid of evil tidings brought by them; even Daniel himself could not bear it, Dan. x. 8. And for this reason God chuseth to speak to us by men like ourselves, whose terror shall not make us afraid. He is directed what name to give his son, *call him John*; in Hebrew *Johanan*, a name we often meet with in the Old Testament: it signifies *gracious*. The priests must beseech God that he will be gracious, Mal. ii. 9. and must so bless the people, Numb. vi. 25. Zacharias was now praying thus, and the Angel tells him his prayer is heard, and he shall have a son, whom in token of an answer to his prayer, he shall call *gracious*; or, *the Lord will be gracious*, Isa. xxx. 18, 19. This son shall be the joy of his family, a mighty favourite of Heaven, and a mighty blessing to the earth. 1. He shall be great in the sight of the Lord, and those are great indeed

the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as

that are so in God's sight, not those that are so in the eye of a vain and carnal world. 2. He shall be a Nazarite set apart to God, from every thing that is polluting; and in token of that, according to the law of Nazariteship, he shall drink neither wine nor strong drink, or rather, neither old wine nor new; for most think the word here translated strong drink, signifies some sort of wine; perhaps those that we call made wines; or any thing that is intoxicating. 3. He shall be abundantly fitted and qualified for those great and eminent services, to which in due time he shall be called. He shall be filled with the Holy Ghost, even from his mother's womb, and as soon as it is possible, he shall appear to have been so. 4. He shall be instrumental for the conversion of many souls to God, and the preparing of them to receive and entertain the Gospel of Christ, v. 16, 17. He shall go in the spirit and power of Elias. That is, he shall be such a man as Elias was, and do such work as Elias did; shall, like him, wear a hairy garment, and a leathern girdle, and live retired from the world; shall, like him, preach the necessity of repentance and reformation to a very corrupt and degenerate age; shall, like him, be bold and zealous in reproofing sin, and witnessing against it even in the greatest; and be hated and persecuted for it, by a Herod and his Herodias, as Elijah was by an Ahab, and his Jezebel. He shall be that very person who was prophesied of by Malachi, under the name of Elijah, Mal. iv. 5. who should be sent before the coming of the day of the Lord. He shall turn many of the children of Israel to the Lord their God, *i. e.* shall incline their hearts to receive the Messiah, and bid him welcome, by awakening them to a sense of sin, and a desire of righteousness. Hereby he shall turn the hearts of the fathers to

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the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him* she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God:

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called The Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

the children, *i. e.* of the Jews to the Gentiles; shall help to conquer the rooted prejudices which the Jews have against the Gentiles, which was done by the Gospel, as far as it prevailed; and was began to be done by John Baptist, who came for a witness that all through him might believe, who baptized and taught Roman soldiers, as well as Jewish Pharisees, and who cured the pride and confidence of those Jews who gloried in their having Abraham to their father; and told them, That God would *out of stones raise up children unto Abraham*, Matt. iii. 9. which would tend to cure their enmity to the Gentiles. Now in striking him dumb. God dealt justly with him, because he had objected against God's word: God dealt kindly with him, and very tenderly and graciously. For thus he prevented his speaking any more such distrustful, unbelieving words; thus he confirmed his faith: thus he was kept from divulging the vision, and boasting of it, which otherwise he would have been apt to do, whereas it was designed for the present to be lodged as a secret with him.

26..38. Christ's mother was a virgin, because he was not to be born by ordinary generation, but miraculously; it was necessary he should be so, that though he must partake of the nature of man, yet not of the corruption of that nature: but he was born of a virgin espoused, made up to be married, and contracted, to put honour upon the married state, that that might not be brought into contempt by the Redeemer being born of a virgin. She lived in Nazareth, a city of Galilee, a remote corner of the country, and

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called The son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy

in no reputation for religion or learning, but it bordered upon the Heathen, and therefore was called Galilee of the Gentiles; Christ's having his relations resident there, intimates favour in reserve for the Gentile world. Though she lives in poverty and obscurity, yet she shall have the honour to be the mother of the Messiah; her son shall be named Jesus, a Saviour, such a one as the world needs, rather than such a one as the Jews expect. He will be very nearly allied to the upper world: he shall be great, truly great, uncontestably great, for he shall be called the Son of the Highest, the Son of God, who is the highest; of the same nature, as the son is of the same nature with the father; and very dear to him, as the son is to the father. He shall be called, and not miscalled the Son of the Highest, for he is himself *God over all, blessed for evermore*, Rom. ix. 5. He will be very highly preferred in the lower world; for though born under the most disadvantageous circumstances possible, and appearing in the form of a servant, yet *the Lord God shall give unto him the throne of his father David*, v. 32.

39..56. Elizabeth's prophecy was an echo to the Virgin Mary's salutation, and the song of Mary is yet a stronger echo to that prophecy, and shews her to be no less filled with the Holy Ghost than Elisabeth was. Some compare this song with that which her namesake Miriam the sister of Moses sung, upon the triumphant departure of Israel out of Egypt, and their triumphant passage through the Red Sea; others think it better compared with the

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salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 ¶ And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God:

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea.

song of Hannah, upon the birth of Samuel, which, like this, passeth from a family mercy, to a public and general one. This begins like that, *My heart rejoiceth in the Lord*, 1 Sam. ii. 1. Observe how Mary here speaks of God: first, With great reverence of him, as the Lord: second, With great complacency in him, as her Saviour. *My spirit rejoiceth in God my Saviour*. Here are just causes assigned for this joy and praise, first, Upon her own account, v. 48, 49. Her *spirit rejoiceth in the Lord*, because of the kind things he had done for her; and magnifies the Lord because of the wonderful things he has done for her, v. 49, *He that is mighty has done to me great things*. A great thing indeed that a virgin should conceive. A great thing indeed, that Messiah who had been so long ago promised to the church, and so long expected by the church, should now at length be born. Second, upon the account of others. It is a certain truth, that God has mercy in store, mercy in reserve for all that have a reverence for his majesty, and a due regard to his sovereignty and authority: but never did this appear so, as in sending his Son into the world to save us, v. 50. This doth especially appear in the methods of gospel grace, when the proud Pharisees were rejected; when God chose not the wise men after the flesh, not the mighty or the noble, to preach the gospel and plant christianity in the world, but the foolish and weak things of the world, and things that were despised, 1 Cor. i. 26, 27, then he *scattered the proud, and put down the mighty, but exalted them of low degree*.

Those that see their need of Christ, and are importunately desirous of righteousness and life in him, he fills those with good things, with the best things, he gives liberally to them, and they are abundantly satisfied with the blessings he gives. They that are weary and heavy laden shall find rest with Christ, and those that thirst are called to come and drink; for they only know how to value his gifts; *to the hungry soul every bitter thing is sweet, manna*

is angels food, and to the *thirsty* fair water is *honey out of the rock*.

57-66. It was the custom when they circumcised their children, to name them; because when Abram was circumcised, God gave him a new name, and called him Abraham; and it is not unfit that they should be left nameless, till they are by name given up to God. Some proposed that he should be called by his father's name, Zacharias; of which we have not any instance in scripture, that the child should bear the father's name; but perhaps it was of late come into use among the Jews, as it is with us; and they intended hereby to do honour to the father, who was not likely to have another child. The mother opposed it, and would have him called John; having learned either by inspiration of the Holy Ghost, (as is most probable) or by information in writing from her husband, that God appointed that should be his name, v. 60. *He shall be called Johanan, Gracious*; because he shall introduce the gospel of Christ, wherein God's grace shines more bright than ever. The relations objected against that, v. 61. They therefore appealed to the father, and would try if they could possibly get to know his mind, for it was his office to *name the child*, v. 62. Zacharias's pitching upon the same name that Elisabeth had chosen, was a great surprise to the company, *they marvelled all*; for they knew not, that though by reason of his deafness and dumbness, they could not converse together, yet they were both guided by one and the same spirit. He thereupon recovered the use of his speech, v. 64, *His mouth was opened immediately*. The time prefixed for his being silenced, was *till the day that these things shall be fulfilled*, v. 20. *His mouth was opened, and he spake, and praised God*. When God opens our lips, our mouths must *show forth his praise*; as good be without our speech, as not use it in praising God.

It is said, *the hand of the Lord was with John*, i. e. He was taken under the special protection of the Almighty from his birth, as

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66 And all they that had heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us,

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him all the days of our life.

76 And thou, child, shalt be called The Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways:

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

The birth and infancy of our Lord Jesus.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

one designed for something great and considerable, and there were many instances of it. It appeared likewise, that the spirit was at work upon his soul very early: as soon as he began to speak, or go, you might perceive something in him very extraordinary. God has ways of operating upon children in their infancy, which we cannot account for. God never made a soul, but he knew how to sanctify it.

67..80. Now Zacharias here blesseth God, first, For the work of salvation that was to be wrought out by the Messiah himself, v. 68..75. This is it that fills him, when he is filled with the Holy Ghost, and it is that which all that have the spirit of Christ are full of.

In sending the Messiah, God has made a gracious visit to his people, whom for many ages he had seemed to neglect. He has wrought out a redemption for them; he hath redeemed his people: Christ redeems them by price out of the hands of God's justice, and redeems them by power out of the hands of Satan's tyranny, as Israel out of Egypt. He has fulfilled the covenant of royalty made with the most famous Old Testament Prince, that was David: glorious things had been said of his family, that on him, as a mighty one, help should be laid, that *his horn should be exalted*, and his seed perpetuated, Psal. lxxxix. 19, 20, 24, 29, but that family had been long in a manner cast off and abhorred, Psal. lxxxix. 38. Now here it is gloried in, that according to the promise, the horn of David should again be made to bud, for Psalm cxxxii. 27, He hath raised up a horn of salvation for us, in the house of his servant David, v. 69, there where it was promised, and expected to arise. David is called God's servant, not only as a good man, but as a king that ruled for God: and he was an instrument of the salvation of Israel, by being employed in the government of Israel, so Christ is the author of eternal redemption to those only that obey him. There is in Christ, and in him only salvation for us, and it is a horn of salvation; for it is an honourable salvation, it is raised above all other salvations, none of which are to be compared with it. It is a powerful salvation, the strength of the beast is in his horns; he has raised up such a salvation as shall pull down our spiritual enemies, and protect us from them. He

hath fulfilled all the precious promises made to the church by the most famous Old Testament prophets, v. 70.

Now what is this salvation which was prophesied of? First, It is a rescue from the malice of our enemies. It is a salvation from sin, and the dominion of Satan over us, both by corruptions within, and temptations without. The carnal Jews expected to be delivered from under the Roman yoke, but intimation was betimes given, that it should be a redemption of another nature: He shall save his people from their sins, that they may not have dominion over them, Matt. i. 21: second, It is a restoration to the favour of God, it is to perform the mercy promised to our fore-fathers, v. 72. The Redeemer shall not only break the serpent's head, that was the author of our ruin, but he shall reinstate us in the mercy of God, and re-establish us in his covenant: he shall bring us as it were into a paradise again, which was signified by the promises made to the patriarchs, and the holy covenant made with them; the oath which he sware to our father Abraham, v. 73: third, It is a qualification for, and an encouragement to the service of God. This was the oath he sware to our father Abraham, that he would give us power, and grace to serve him in an acceptable manner to him, and a comfortable manner to ourselves, v. 74, 75. Here seems to be an allusion to the deliverance of Israel out of Egypt, which God tells Moses, was in pursuance of the covenant he made with Abraham, Exod. iii. 6, 7, 8, and that this was the design of his bringing them out of Egypt, that they might serve God upon this mountain, Exod. iii. 12. The great design of gospel grace is, not to discharge us from, but to engage us to, and encourage us in the service of God. He blesseth God for the work of preparation, for this salvation, which was to be done by John Baptist, v. 76. Thou child, though now but a child of eight days old, shalt be called the prophet of the Highest; Jesus Christ is the Highest, for he is God over all, blessed for evermore, Rom. ix. 5, equal with the Father.

CHAP. II. 1..7. Our Lord Jesus was born when Judea was become a province of the empire, and tributary to it, as appears evidently by this, that when all the Roman empire was taxed, the Jews were taxed among the rest; Jerusalem was taken by Pompey the Roman general, about sixty years before this, who granted the

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3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good-will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And, when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

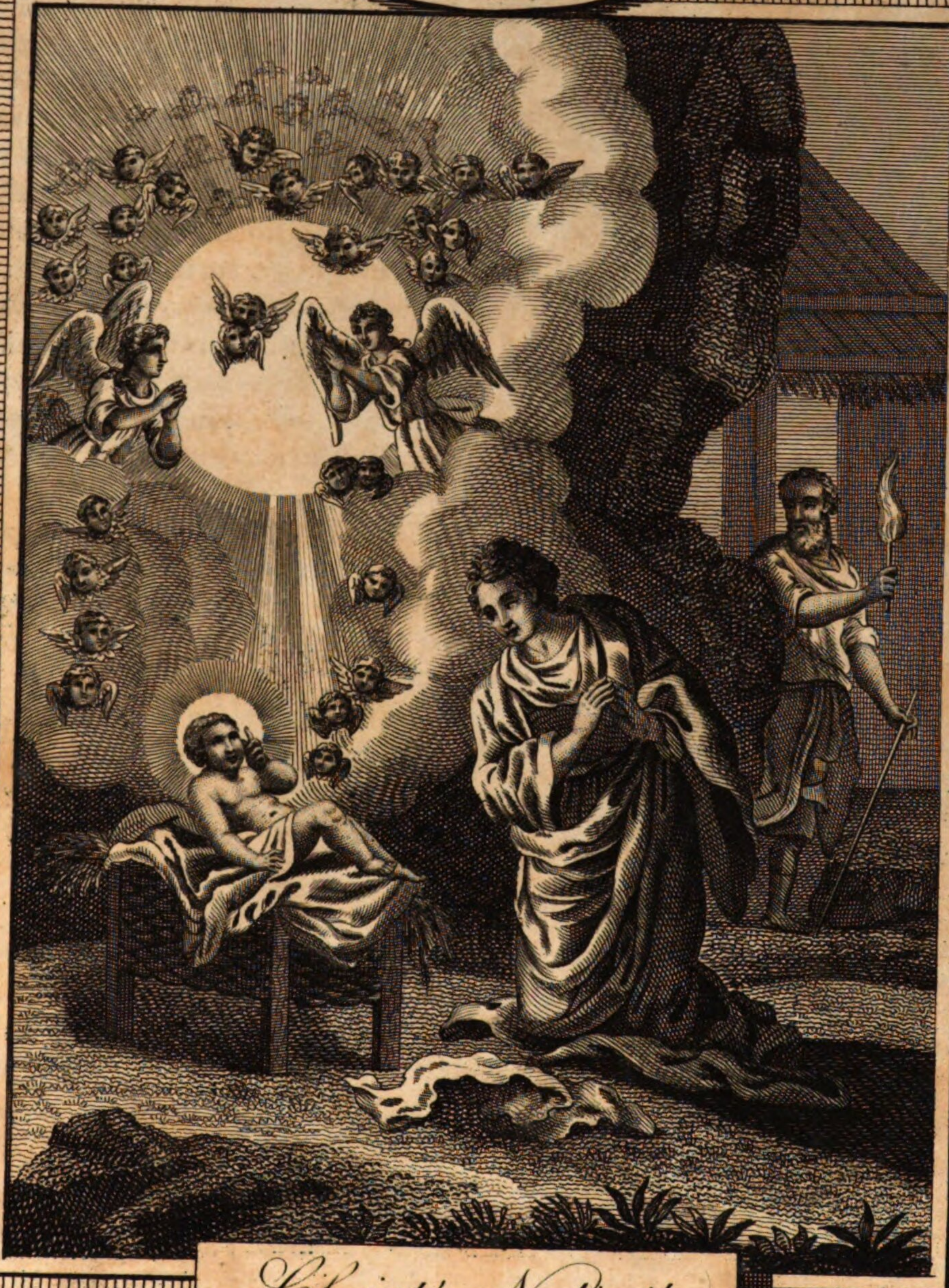
government of the church to Hircanus, but not the government of the state, and by degrees it was more and more reduced, till now at length it was quite subdued; for Judea was ruled by Cyrenius, the Roman governor of Syria, v. 2. The Roman writers call him Sulpitius Quirinius. Now just at this juncture the Messiah was to be born, for so was dying Jacob's prophecy, That Shiloh should come when the *sceptre was departed from Judah*, and the *law-giver from between his feet*, Gen. xlix. 10. This was the first taxing that was made in Judea, the first badge of their servitude, therefore now Shiloh must come to set up his kingdom.

The circumstances of his birth were very mean, and under all possible marks of contempt. First, He was under some abasements in common with other children; he was *wrapped in swaddling cloths*, as other children are, when they are new born, as if he could be bound, or needed to be kept straight. He that makes darkness a *swaddling band for the sea*, was himself wrapt in *swaddling bands*, Job. xxxviii. 9. The everlasting Father became a child of time, and men said of him, whose out-goings were of old from everlasting, *We know this man whence he is*, John vii. 27. The ancient of days became an infant of a span long: second, He was under some abasements peculiar to himself. He was born in a stable; so some think the word signifies, which we translate a manger, a place for cattle to stand to be fed in; because there was *no room in the inn*; and for want of conveniences, nay, for want of necessities, he was laid in the manger, instead of a cradle. His being born in a stable, and *laid in a manger*, was an instance, first, Of the poverty of his parents: second, Of the corruption and degeneracy of manners in that age; that a woman in reputation for virtue and honour should be used so barbarously: third, It was an instance of the humiliation of our Lord Jesus. We were be-

come by sin like an out-cast infant, helpless and forlorn; and such a one Christ was. Christ would hereby put a contempt upon all worldly glory, and teach us to slight it. Since *his own received him not*, let us not think strange if they *receive us not*.

8..20 First, See here how the shepherds were employed, they were *abiding in the fields* adjoining to Bethlehem, and *keeping watch over their flocks by night*, v. 5. The angel was not sent to the chief priests or the elders, they were not prepared to receive these tidings, but to a company of poor shepherds, that were like Jacob, *plain men dwelling in tents*, not like Esau, *cunning hunters*: second, How they were surprised with the appearance of an angel to them, v. 9. This made them sore afraid, put them into a mighty consternation, as fearing some evil tidings; while we are conscious to ourselves of so much guilt, we have reason to fear, lest every express from heaven be a messenger of wrath: third, What the message was which the angel had to deliver to the shepherds, v. 10, 11, 12. This is matter of joy indeed to all people, great joy, long looked for is come at last: let heaven and earth rejoice before this Lord for he cometh. He gives them a sign for the confirming of their faith in this matter. How shall we find out this child in Bethlehem, which is now full of the descendants from David? You will find him by this token, he is lying in a manger, where sure never any new born infant was laid before. When Christ was here upon earth, he distinguished himself, and made himself remarkable, by nothing so much as the instances of his humiliation: fourth, The angels doxology to God, and congratulations of men upon this solemn occasion, v. 13, 14. The message was no sooner delivered by one angel, that was sufficient to go express, but suddenly there was with that angel, *a multitude of the heavenly hosts*; and here was peace proclaimed with great solemnity, whoever

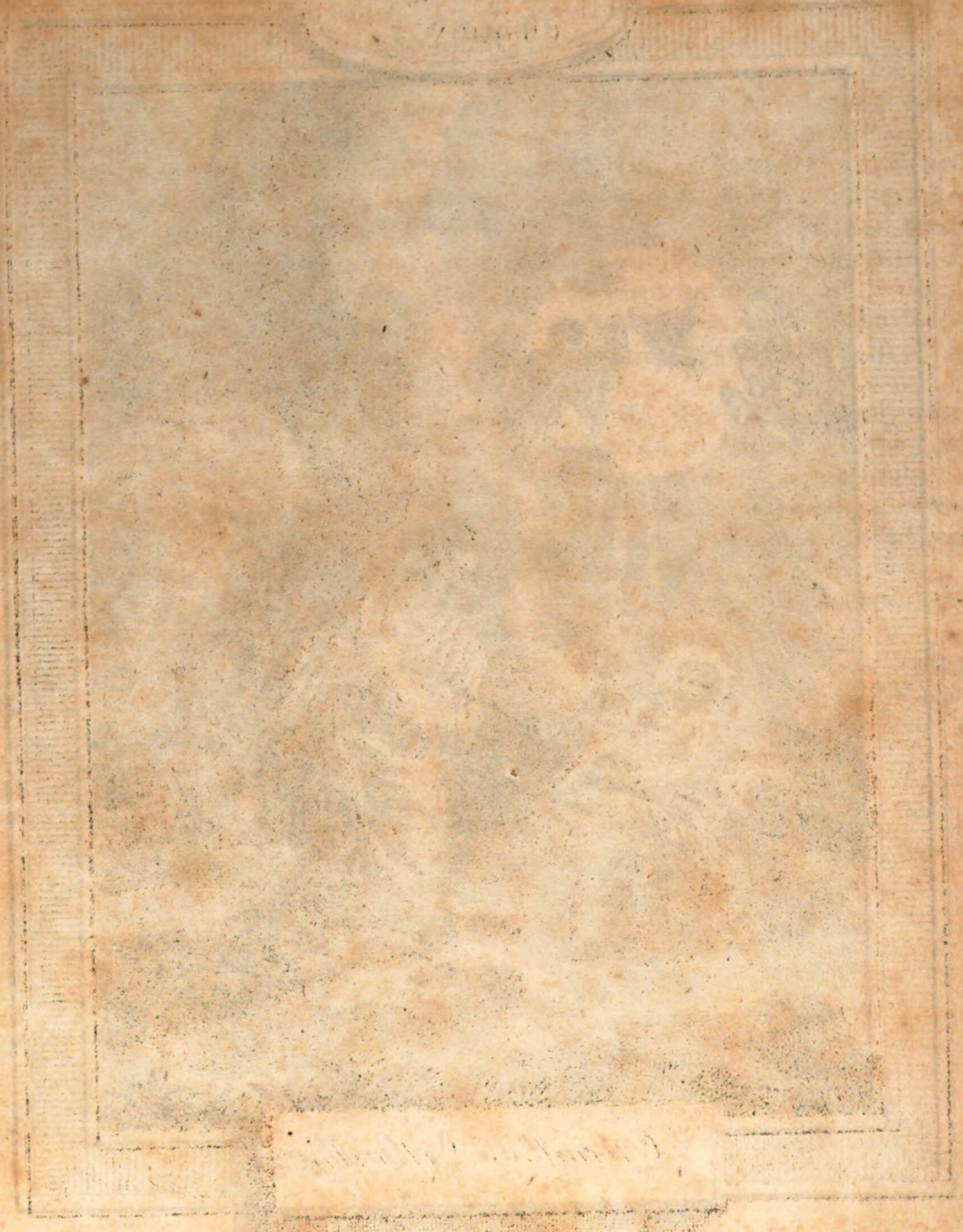
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Chap. II. V. 7.



Christ's Nativity

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21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.

will, let them come and take the benefit of it; it is on earth peace, to men of good-will. See how well affected the angels are to man, and to his welfare and happiness; how well pleased they were in the incarnation of the Son of God, though he passed by their nature; and ought not we much more to be affected with it. This is a faithful saying, attested by an innumerable company of angels, and well worthy of all acceptance, That the good will of God towards men, is glory to God in the highest, and peace on the earth.

21-24. Our Lord Jesus being made of a woman, was made under the law, Gal. iv. 4. He was not only as the Son of a daughter of Adam, made under the law of nature, but as the Son of a daughter of Abraham, he was made under the law of Moses; he put his neck under that yoke, though it was a heavy yoke, and a shadow of good things to come: and though its institutions were beggarly elements, and rudiments of this world, as the apostle calls them, Christ submitted to it, that he might with the better grace cancel it, and set it aside for us.

25-40. Some learned men, that have been conversant with the Jewish writers, find that there was at this time one Simeon, a man of great note in Jerusalem, the son of Hillel, and the first to whom they gave the title of Rabban, the highest title that they gave to their doctors, and which was never given but to seven of them. He succeeded his father Hillel as president of the college which his father founded, and of the great sanhedrin. The Jews say he was endowed with a prophetic spirit, and that he was turned out of his place because he witnessed against the common opinion of the Jews concerning the temporal kingdom of the Messiah; and they likewise observe, that there is no mention of him in their mishna, or book of traditions, which intimates that he was no patron of those fooleries. One thing objected against this conjecture is, that at this time his father Hillel was living, and that he himself lived many years after this, as appears by the Jewish histories; but as to that he is not here said to be old, and his saying now let thy servant depart intimates that he was willing to die now, but doth not conclude that therefore he did die quickly. St. Paul lived many years after he had spoken of his death as near, Acts xx. 25. Another thing objected is, that the son of Simeon was Gamaliel, a Pharisee, and an enemy to Christianity; but as to that, it is no new thing for a faithful lover of Christ to have a son a bigotted Pharisee.

Simeon had a gracious promise made him, that before he died he should have a sight of the Messiah, v. 26. He was searching what manner of time the Spirit of Christ in the Old Testament prophets did signify, and whether it were now at hand; and he received this oracle (for so the word signifies) that he should not see death before he had seen the Messiah, the Lord's anointed. Those, and those only, can with courage see death, and look it in the face without terror, that have had by faith a sight of Christ. See here, first, How comfortable the death of a good man is; he departs as God's servant from the place of his toil to that of his rest. He departs in peace, peace with God, peace with his own conscience; in peace with death, well reconciled to it, well acquainted with it. He departs according to God's word, as Moses at the mouth of the Lord, Deut. xxxiv. 5. The word of precept, Go up and die: the word of promise, I will come again, and receive you to myself. Second, What is the ground of this comfort? For mine eyes have seen thy salvation. This speaks more than a great complacency in the sight, like that of Jacob, Gen. xlv. 30, Now let me die, since I have seen thy face; it speaks a believing expectation of a happy state on the other side death, through this salvation he now had a sight of, which not only takes off the terror of death, but makes it gain, Phil. i. 21. Those that have welcomed Christ may welcome death.

When Christ ordered his apostles to preach the gospel to all nations, therein he made himself a light to lighten the Gentiles; and when he added *beginning at Jerusalem*, he made himself the glory of his people Israel. It is true Christ shall be a blessing to Israel, but there are those in Israel whom he is set for the fall of, whose corruptions will be provoked, who will be prejudiced and enraged against him, and offended, and whose sin and ruin will be aggravated by the revelation of Jesus Christ. This refers to that prophecy, Isa. viii. 14, 15, he shall be for a sanctuary to some, and yet for a snare to others, 1 Pet. ii. 7, 8. He is sent for a sign, to be admired by some, but by others, by many, spoken against. He had many eyes upon him during the time of his public ministry; he was a sign, but he had many tongues against him, the contradiction and reproach of sinners, he was continually cavilled at and abused, and the effects of this will be, that the thoughts of many hearts will be revealed, v. 35, i. e. upon this occasion men will shew themselves, will discover, and so distinguish themselves.

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36 ¶ And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

The secret good affections, and dispositions in the minds of some, will be revealed by their embracing Christ, and closing with him; the secret corruptions and vicious dispositions of others, that otherwise would never have appeared so bad, will be revealed by their enmity to Christ, and their rage against him. It is true Christ shall be a comfort to his mother, but be not thou too proud of it, for a sword shall pass through thine own soul. He shall be a suffering Jesus; and, first, Thou shalt suffer with him, by sympathy, more than other of his friends, because of the nearness of thy relation, and strength of affection to him. Second, Thou shalt suffer for him; many understand it as a prediction of her martyrdom, and some of the ancients say it had its accomplishment in that.

Anna was a constant resident in, or at least an attendant on the temple; some think she had lodgings in the courts of the temple, either in an alms-house, being maintained by the temple charities, or, as a prophetess she was lodged there, as in a proper place to be consulted and advised with by those that desired to know the mind of God. Others think her not departing from the temple means no more but that she was constantly there at the time of divine service: when any good work was to be done, she was ready to join with it. It is a pleasant sight to see aged Christians abounding in acts of devotion, as those that are not weary of well-doing, that do not think themselves above these exercises, or past them, but that take more and more pleasure in them, and see more and more need of them, till they come to heaven.

Some there were in Jerusalem that looked for redemption, yet but a few; for Anna, it should seem, had acquaintance with them all that were joint expectants with her of the Messiah, she knew where to find them, or they where to find her, and she told them all the good news, that she had seen the Lord, and it was great

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

news; this of his birth now, as afterwards that of his resurrection. Those that have got an acquaintance with Christ themselves should do all they can to bring others acquainted with him.

41..52. Now Christ shewed forth some rays of his glory, which were presently drawn in again: he gave them a taste (saith Calvin) of his divine wisdom and knowledge. He gently reproved the inordinate solicitude of Joseph and Mary about him, v. 49, *How is it that ye sought me?* You might have depended upon it, I would follow you home when I had done the business I have to do here, I could not be lost in Jerusalem; wist ye not that I ought to be in my Father's house, so some read it; where else should the Son be, who abideth in the house for ever. I ought to be, first, *Under my Father's care and protection*, and therefore you should have cast the care of me upon him, and not have burthened yourselves with it: second, *At my Father's work*; so we take it, I must be about my Father's business, and therefore could not go home so soon as you might. Herein he hath left us an example, for it becomes the children of God in conformity to Christ, to attend their heavenly Father's business, and to make all other business give way to it.

He increased in wisdom and stature: in the perfections of his divine nature there could be no increase, but this is meant of his human nature, his body increased in stature and bulk, he grew in the growing age; and his soul increased in wisdom, and in all the endowments of a human soul. Though the eternal word was united to the human soul from his conception, yet the divinity that dwelt in him manifested itself to his humanity by degrees; as the faculties of his human soul grew more and more capable, the gifts it received from the divine nature were more and more communicated. And he increased in *favour with God and man*, i. e. in all those graces that rendered him acceptable both to God and man.

CHAP. III.

I. The beginning of John's baptism, v. 1..14. II. The notice he gave of the approach of the Messiah, v. 15..20. III. Christ coming to be baptized of John, v. 21, 22. IV. His genealogy recorded up to Adam, v. 23..38.

NOW. in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, fruits worthy of repentance: and begin not to say within yourselves, We have Abraham to *our* father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree, therefore, which

bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth, and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 ¶ And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things, in *his* exhortation, preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

CHAP. III. 1..14. Annas and Caiaphas were the high priests; God had appointed that there should be but one high priest at a time, but here were two to serve some ill turn or other, one served one year and the other another, so some; one was the high priest, and the other the sagan, as the Jews called him, to officiate for him when he was disabled; or, as others say, one was high priest, and represented Aaron, and that was Caiaphas; Annas, the other, was Nasi, or head of the sanhedrin, and represented Moses. But to us there is but one high priest, one Lord of all, to whom all judgment is committed.

Some think these soldiers were of the Jewish nation and religion, others think they were Romans, for it was not likely, either that the Jews would serve the Romans, or the Romans trust the Jews in their garrisons, in their own nation; and then it is an early instance of Gentiles embracing the gospel, and submitting to it. Military men seldom seem inclined to religion, yet these submitted even to the Baptist's strict profession, and desired to

receive the word of command from him, *What must we do?* Those who more than other men have their lives in their hands, and are in death's often, are concerned to enquire what they shall do, that they may be found in peace. In answer to this enquiry, John doth not bid them lay down their arms, and desert the service; but cautions them against the sins that soldiers were commonly guilty of; for this is fruit meet for repentance, to *keep ourselves from our iniquity.*

15..20. John must be Christ's forerunner in suffering as well as preaching, and thus having been for about a year and a half preparing people for Christ, he must now give way to him, and the sun being risen, the morning star must of course disappear.

See notes on Matt. iii. 11, 12.

21..38. Matthew draws the pedigree from Solomon, whose natural line ending in Jechonias, the legal right was transferred to Salathiel, who was of the house of Nathan, another Son of David, which line Luke here pursues, and so leaves out all the kings of Ju-

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20 Added yet this above all, that he shut up John in prison.

21 ¶ Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove, upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

24 Which was *the son of Matthat*, which was *the son of Levi*, which was *the son of Melchi*, which was *the son of Janna*, which was *the son of Joseph*,

25 Which was *the son of Matthias*, which was *the son of Amos*, which was *the son of Naum*, which was *the son of Esli*, which was *the son of Nagge*,

26 Which was *the son of Maath*, which was *the son of Matthias*, which was *the son of Semei*, which was *the son of Joseph*, which was *the son of Juda*,

27 Which was *the son of Joanna*, which was *the son of Rhesa*, which was *the son of Zorobabel*, which was *the son of Salathiel*, which was *the son of Neri*,

28 Which was *the son of Melchi*, which was *the son of Addi*, which was *the son of Cosam*, which was *the son of Elmodam*, which was *the son of Er*,

29 Which was *the son of Jose*, which was *the son of Eliezer*, which was *the son of Jorim*, which was *the son of Matthat*, which was *the son of Levi*.

30 Which was *the son of Simeon*, which was *the son of Juda*, which was *the son of Joseph*, which was *the son of Jonan*, which was *the son of Eliakim*,

31 Which was *the son of Melea*, which was *the son of Menan*, which was *the son of Mattatha*, which was *the son of Nathan*, which was *the son of David*,

32 Which was *the son of Jesse*, which was *the son of Obed*, which was *the son of Booz*, which was *the son of Salmon*, which was *the son of Naasson*,

33 Which was *the son of Aminadab*, which was *the son of Aram*, which was *the son of Esrom*, which was *the son of Pharez*, which was *the son of Juda*,

34 Which was *the son of Jacob*, which was *the son of Isaac*, which was *the son of Abraham*, which was *the son of Thara*, which was *the son of Nachor*,

35 Which was *the son of Saruch*, which was *the son of Ragan*, which was *the son of Phalec*, which was *the son of Heber*, which was *the son of Sala*,

36 Which was *the son of Cainan*, which was *the son of Arphaxad*, which was *the son of Sem*, which was *the son of Noe*, which was *the son of Lamech*,

37 Which was *the son of Mathusala*, which was *the son of Enoch*, which was *the son of Jared*, which was *the son of Maleleel*, which was *the son of Cainan*,

38 Which was *the son of Enos*, which was *the son of Seth*, which was *the son of Adam*, which was *the son of God*.

CHAP. IV.

I. Christ tempted in the wilderness, v. 1..14. II. His entrance upon his public work in Galilee, v. 14, 15, particularly, first, at Nazareth, v. 16..30: second, at Capernaum, v. 31..41, and in other cities of Galilee, v. 42..44.

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered.

3 And the devil said unto him, If thou

dah. It is well for us that our salvation doth not depend upon our being able to solve all these difficulties, nor is the divine authority of the gospels at all weakened by them; for the Evangelists are not supposed to write these genealogies either of their own knowledge, or by divine inspiration, but to have copied them out of the authentic records of the genealogies among the Jews, the herald's books, which therefore they were obliged to follow; and in them they found the pedigree of Jacob, the father of Joseph, to be as it is set down in Matthew; and the pedigree of Heli, the father of Mary, to be as it is set down here in Luke.

Here is one difficulty occurs between Abraham and Noah, which gives us some perplexity, v. 35, 36. Sala is said to be the son of Cainan, and he the son of Arphaxad, whereas Sala was the son of Arphaxad, Gen. x. 24. xi. 12, and there is no such man as Cainan found there. But as to that, it is sufficient to say that the seventy interpreters who, before our Saviour's time, translated the Old Testament into Greek, for reasons best known to themselves, inserted that Cainan, and St. Luke, writing among the Hellenist Jews, was obliged to make use of that translation, and therefore to take it as he found it.

be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me, all shall be thine.

8 And Jesus answered, and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence;

10 For it is written, He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his cus-

tom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias: and, when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised;

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is the scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepeta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of

any disparagement to him to be employed in it. The Book of the Prophet Esaias was delivered to him, either by the ruler of the synagogue, or by the minister mentioned, v. 20, so that he was no intruder, but duly authorized. The second lesson for that day being in the prophecy of Esaias, they gave him that volume to read in. Now his text was taken out of Isa. lxi. 1, 2, which is here quoted at large, v. 18, 19. There was a providence in it, that that portion of scripture should be read that day, which speaks so very plainly of the Messiah, that they might be left inexcusable, who knew him not, though they heard the voices of the prophets read every sabbath day, which bare witness of him, Acts xiii. 27. This text gives us a full account of Christ's undertaking, and the work

CHAP. IV. 1-13. See notes on Matt. iv. 1-11.

14-30. After Christ had vanquished the evil spirit, he made it appear how much he was under the influence of the good spirit; and having defended himself against the devil's assaults, he now begins to act offensively, and to make those attacks upon him by his preaching and miracles, which he could not resist or repel.

We often find Christ preaching in other synagogues, but never reading, but only in this synagogue at Nazareth, of which he had been many years a member; now he offered his service, as he had perhaps often done, he read one of the lessons out of the prophets, Acts xiii. 15. Reading the scriptures is very proper work to be done in religious assemblies; and Christ himself did not think it

them was cleansed saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, passing through the midst of them, went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her: and immediately she arose and ministered unto them.

he came into the world to do. First, How he was qualified for the work: second, How he was commissioned: third, What his work was; he was qualified and commissioned to be a prophet, a great physician, and a great Redeemer.

See how he was persecuted at Nazareth. This added to the reproach of his being Jesus of Nazareth, that not only it was a place whence no good was expected, but that it was such a wicked, rude place, and so unkind to him. Yet there was a providence in it, that he should not be much respected by the men of Nazareth. for that would have looked like a collusion between him and his old acquaintance; but now, though they received him not, there were those that did.

40 ¶ Now, when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not to speak! for they knew that he was Christ.

42 ¶ And when it was day he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

I. Christ's preaching out of Peter's ship, v. 1-3. II. The miraculous draught of fishes, v. 4-11. III. His cleansing the leper, v. 12-15. IV. His private devotion, and public ministry, v. 16, 17. V. His cure of the man sick of the palsy, v. 18-26. VI. His calling Levi, v. 27-32. VII. His justifying his disciples, v. 33, ad fin.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled all the night, and

31-44. See notes on Mark i. 21-39; also on Mat. viii. 14-17.

CHAP. V. 1-11. This passage of story fell in order of time before the two miracles we had in the close of the foregoing chapter, and is the same with that which was more briefly related by Matthew and Mark, of Christ's calling Peter and Andrew to be fishers of men, Mat. iv. 18, and Mark i. 16. They had not related this miraculous draught of fishes at that time, having only in view the calling of his disciples, but Luke gives us that story as one of the many signs which Jesus did in the presence of his disciples, which had not been written in the foregoing books, Job. xx. 30, 31.

We must not presently quit the callings wherewith we are called

have taken nothing: nevertheless at thy word I will let down the net.

6 And, when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it* he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And, when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him; and great multitudes came together to hear, and to be healed by him of their infirmities.

because we have not the success in them we expected: the ministers of the gospel must continue to let down that net, though they have perhaps toiled long and caught nothing; and this is thank-worthy, to continue unwearied in our labours, though we see not the success of them. In this they have an eye to the word of Christ, and a dependance upon that; *at thy word I will let down the net*, because thou dost enjoin it, and thou dost encourage it. We are then likely to speed well, when we follow the conduct of Christ's word.

Peter above all the rest was astonished to such a degree, that he fell down at Jesus' knees as he sat in the stern of his boat, and said, as one in an extasy or transport, that knew not where he was, or what he said, *Depart from me, for I am a sinful man, O Lord*, v. 8, not that he feared the weight of the fish would sink him, because he was a sinful man, but that he thought himself

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling, with *his* couch, into the midst before Jesus.

20 And when he saw their faith he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they

unworthy of the favour of Christ's presence in his boat, and worthy that it should be to him a matter rather of terror than of comfort. Those whom Christ designs to admit to the most intimate acquaintance with him, he first makes sensible that they deserve to be set at the greatest distance from him. We must all own ourselves sinful men, and that therefore Jesus Christ might justly depart from us, but we must therefore fall down at his knees, to pray him that he would not depart; for woe unto us if he leave us, if the Saviour depart from the sinful man.

12-16. Though never any did so much good in public, yet Christ found time for pious and devout retirements, v. 16, he *withdrew himself into the wilderness and prayed*, not that he needed to avoid either distraction, or ostentation, but he would set us an example, who need to order the circumstances of our devotion, so as to guard against both. It is likewise our wisdom, so to order

glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus, answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles: and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, The old is better.

CHAP. VI.

I. Christ's exposition of the law of the sabbath, v. 1..11. II. His

our affairs as that our public work, and our secret work may not intrench upon, or interfere with one another.

See note on Mark i. 40..45.

calling his apostles, v. 12..16. III. His curing the multitude, v. 17..19. IV. The sermon that he preached to his disciples and the multitude, v. 25..49.

AND it came to pass, on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it*?

10 And, looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God.

17..39. See notes on Matt. ix. 6..8, and 14..17.

CHAP. VI. 1..11. See notes on Matt. xii. 1..13.

12..19. *The whole multitude sought to touch him*, those that were

13 And when it was day he called unto him his disciples; and of them he chose twelve, whom also he named Apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich: for ye have received your consolation.

25 Woe unto you that are full! for ye

shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you;

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye; for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil.

36 Be ye, therefore, merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you:

in health as well as those that were sick, and they were all one way or other the better for him, he healed them all; and who is there that doth not need, upon some account or other, to be healed? There is a fulness of grace in Christ, and healing virtue in him, and ready to go out from him, that is enough for all, enough for each.

See notes on Matt. xviii. 1-4.

20-26. Here begins a practical discourse of Christ, which is continued to the end of the chapter, most of which is found in the sermon upon the mount, Matt. v. and vii. Some think this was preached at some other time and place, and there are other instances of Christ's preaching the same things, or to the same purpose at different times: but it is probable, that this is only the Evangelist's abridgement of that sermon, and perhaps that in Mat-

thew too is but an abridgment; the beginning and the conclusion is much the same; and the story of the cure of the centurion's servant follows presently upon it, both here and there; but it is not material.

27-36. These verses agree pretty much with Matt. v. 38, to the end of that chapter; I say unto you which hear, v. 27, to all you that hear, and not to disciples only, for these are lessons of universal concern, He that has an ear let him hear. Those that diligently hearken to Christ, shall find he has something to say to them well worth their hearing.

37-49. All these sayings of Christ we had before in Matthew, some of them, chap. vii. others in other places. They were sayings Christ often used, they needed only to be mentioned, it was

good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAP. VII.

I. Christ cures the centurion's servant, v. 1-10, and raises the widow's son at Naim, v. 11-18. II. Christ confirms the faith of John, v. 19-23. III. An honourable testimony concerning John, v. 24-35. IV. Christ comforting a poor penitent, v. 36-50.

NOW, when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And, when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And, when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagoge.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

easy to apply them. Grotius thinks we need not be critical here in seeking for the coherence: they are golden sentences, like Solomon's Proverbs or parables.

CHAP. VII. 1-10. Some difference there is between this story of the cure of the centurion's servant, as it is related here, and as

we had it, Matt. viii. 5, &c. for there it was said, that the centurion came to Christ, here it is said, that he sent to him, first some of the elders of the Jews, v. 3, and afterwards some other friends, v. 6. But it is a rule, that we are said to do that, which we do by another. The centurion might be said to do that which he did by

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And John, calling unto him two of his disciples, sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

his proxies. But it is probable the centurion himself came at last, when Christ said to him, Matt. viii. 13, *as thou hast believed, so be it done unto thee.*

11-18. We have here the story of Christ's raising to life a widow's son at Nain, that was dead, and in the carrying out to be buried; which Matthew and Mark had made no mention of; only in the general, Matthew had recorded it in Christ's answer to the disciples of John, that the dead were raised up, Matt. xi. 5.

Christ has a concern for the mourners, for the miserable, and often prevents them with the blessings of his goodness. He under-

22 Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And, when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in king's courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

took the work of our redemption and salvation, in his love and in his pity, Isa. lxiii. 9. What a pleasing idea doth this give us of the compassions of the Lord Jesus, and the multitude of his tender mercies, which may be very comfortable to us, when at any time we are in sorrow. Let poor widows comfort themselves in their sorrows with this, that Christ pities them, and knows their souls in adversity; and if others despise their grief, he does not.

19-35. All this discourse concerning John Baptist, occasioned by his sending to ask whether he was the Messiah or no, we had, much as it is here related, Matt. xi. 2-19.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine bibber, a friend of publicans and sinners!

35 But Wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus, answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed him five hundred pence, and the other fifty.

42 And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and

said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

Here is, I. A general account of Christ's preaching, v. 1-3. II. The parable of the sower, v. 4-18. III. The preference which Christ gave to his obedient disciples, before his nearest relations, v. 19-21. IV. His stilling a storm at sea, v. 22-25. V. His casting out a legion of devils, v. 26-40. VI. His healing the woman that had the bloody issue, and raising Jairus's daughter to life, v. 41-56.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God; and the twelve *were* with him,

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

36-50. When and where this passage of story happened, doth not appear, this Evangelist doth not observe order of time in his narratives, so much as the other Evangelists do; but it comes in here upon occasion of Christ's being reproached as a friend to publicans and sinners, to shew that it was only for their good, and to bring them to repentance, that he conversed with them; and that those he admitted near him were reformed, or in a hopeful way to be so. Who this woman was, that here testified so great an affection to Christ, doth not appear; it is commonly said to be Mary Magdalene, but I find no ground in scripture for it, she is described, chap. viii. 2. and Mark xvi. 9. to be one, out of whom Christ had cast seven devils; but that is not mentioned here; and

therefore it is probable it was not she. The greater sinners any have been before their conversion, the greater saints they should be after; the more they should study to do for God, and the more their hearts should be enlarged in obedience. When a persecuting Saul becomes a preaching Paul, he laboured more abundantly.

CHAP. VIII. 1-3. Some think Mary Magdalene was one that had been very wicked, and then we may suppose her to be the woman that was a sinner, mentioned just before chap. vii. The greatest of sinners must not despair of pardon; and the worse any have been before their conversion, the more they should study to do for Christ after. Or rather, she was one that had been very melancholy, and then probably it was Mary, the sister of Lazarus,

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and, as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And, when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this; The seed is the word of God.

12 Those by the way-side are those that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they which, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered, and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish? Then he arose, and rebuked the wind, and the raging of the water; and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And, when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean

who was a woman of a sorrowful spirit; might be originally of Magdala, but removed to Bethany.

4..21. See notes on Matt. xiii. 3..23. and xii. 46..50.
22..39. We have here two illustrious proofs of the power of our

spirit to come out of the man. For oftentimes it had caught him; and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake and were choked.

34 When they that fed *them* saw what was done they fled, and went and told *it* in the city, and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ And, behold, there came a man

named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ (And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it* he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

CHAP. IX.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway; and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

Christ sends forth his disciples, and afterward gives them several discourses. He feeds five thousand, and is transfigured.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and

spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And, when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and, looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They, answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he

CHAP. IX. 1..9. See notes on Matt. x. 8. xiv. 1, 2.

10..17. See notes on Matt. xiv. 13..21.

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18..27. See notes on Matt. xvi. 28.

gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his Father's*, and of the holy angels.

27 But I tell you of a truth, There be some standing here which shall not taste of death till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And, as he prayed, the fashion of his countenance was altered, and his raiment *was* white, and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias;

31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son; hear him.

36 And when the voice was past Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that, on the

next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus, answering, said, O faithless and perverse generation! how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

28..36. See notes on Matt. xvii. 1..13.

37..42. This passage of story in Matthew and Mark follows immediately upon that of Christ's transfiguration, and his discourse with his disciples after it; but here it is said to be *on the next day*, as they were coming down from the hill; which confirms the conjecture, that Christ was transfigured in the night, and it should seem, though they did not make tabernacles as Peter proposed, yet they found some shelter to repose themselves in all night, for

it was not till next day, that they *came down from the hill*; and and then he found things in some disorder among his disciples, though not so bad as Moses did when he came down from the mount. When wise and good men are in their beloved retirements, they would do well to consider whether they are not wanted in their public stations.

43..50. See notes on Matt. xviii. 1..6, and on Mark ix. 38, 39.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this* they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

51..56. This passage of story we have not in any other of the Evangelists, and it seems to come in here, for the sake of its affinity with that next before, for in this also Christ rebuked his disciples, because they envied for his sake; there, under colour of zeal for Christ, they were for silencing and restraining separatists, here under the same colour they were for putting infidels to death, and as for that, so for this also, Christ reprimanded them; for a spirit of bigotry and persecution, is directly contrary to the spirit of Christ and Christianity.

57..62. We have here an account of three several persons that offered themselves to follow Christ, and the answers that Christ gave to each of them: the two former we had an account of, Matt. xix. 21.

Here is another that is willing to follow Christ, but he must have a *little time* to talk with his friends about it. Observe his request for a dispensation, v. 61. He said, *Lord, I will follow thee*, I design no other, I am determined to do it, but *let me first go and bid them farewell that are at home*. This seemed reasonable, it was what Elisha desired when Elijah called him, *Let me kiss my father and my mother*; and it was allowed him: but the ministry of the gospel is preferable, and the service of it more urgent than that of the prophets, and therefore here it would not be allowed. Now that which was amiss in this is, first, That he looked upon his fol-

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

I. Seventy disciples sent forth, v. 1..24. II. Christ's discourse with a lawyer, v. 25..37. III. Christ's entertainment at Martha's house, v. 38..42.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers *are* few: pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you;

following Christ as a melancholy, troublesome, dangerous thing, it was to him as if he was going to die, and therefore he must take dear leave of all his friends, never to see them again, or never with any comfort; whereas in following Christ he might be more a comfort and blessing to them, than if he had continued with them: second, That he seemed to have his worldly concerns more upon his heart than he ought to have, and than would consist with a close attendance to his duty as a follower of Christ: third, That he was willing to enter into a temptation, from his purpose of following Christ. To go bid them farewell that were at home at his house, would be to expose himself to the strongest solicitations imaginable, to alter his resolution, for they would all be against it, and would beg and pray that he would not leave them. Those who begin with the work of God, must resolve to go on with it, or they will make nothing of it. Looking back inclines to drawing back, and drawing back is to perdition. Those are not fit for heaven, who having set their faces heavenward, face about. But he, and he only that *endures to the end shall be saved*.

CHAP. X. 1..16. We have here the sending forth of seventy disciples, two and two, into divers parts of the country to preach the gospel, and to work miracles in those places which Christ himself designed to visit, to make way for his entertainment. This is not taken notice of by the other Evangelists; but the instruc-

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9 And heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.

13 ¶ Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right; this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a

tions here given them, are much the same with those given to the twelve.

The particular doom of those cities wherein most of Christ's mighty works were done, which we had Matt. xi. 21.

17-24. Satan and his kingdom fell before the preaching of the gospel: I see how it is, saith Christ, as you get ground the devil loseth ground; he falls as lightning falls from heaven, so suddenly, so irrecoverably, so visibly, that all may perceive it, and say, see how Satan's kingdom totters, see how it tumbles. They triumphed in the casting of devils out of the bodies of people, but Christ sees and rejoiceth in the fall of the devil, from the interest he has in the souls of men, which is called his power in high places, Eph. vi. 12. He foresees this to be but an earnest of what should now be shortly done, and was already begun, the destroying of Satan's kingdom in the world, by the extirpating of idolatry,

and the turning of the nations to the faith of Christ. Satan falls from heaven when he falls from the throne in mens hearts, Acts xxvi. 18, and Christ foresaw that the preaching of the gospel, which would fly like lightning through the world, would, wherever it went, pull down Satan's kingdom. *Now is the prince of this world cast out.* Some have given another sense to this, as looking back to the fall of the angels, and designed for a caution to these disciples, lest their success should puff them up with pride: I saw angels turned into devils by pride, that was the sin for which Satan was cast down from heaven, where he had been an angel of light; I saw it, and give you an intimation of it, lest you being lifted up with pride should fall into that condemnation of the devil, who fell by pride, 1 Tim. iii. 6.

25-37. This lawyer valued himself much upon his learning and his knowledge of the laws, and in that he thought to have puzzled

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The good Samaritan

Barlow sculp.

CHAP. XI.

certain priest that way; and, when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me.

Christ himself, but Christ sends him to school to a Samaritan to learn his duty; go and do like him. It is the duty of every one of us, in our places, and according to our ability, to succour, help, and relieve all that are in distress and necessity, and of lawyers particularly, and herein we must study to excel many that are proud of their being priests and Levites.

38-42. Worldly business is then a snare to us, when it hinders us from serving God, and getting good to our souls.

The reproof which Christ gave to Martha, for her inordinate care, v. 41, she appealed to him, and he gives judgment against her. First, He reproveth her, though he was at this time her guest, and her fault was her over solicitude to entertain him, and she expected he should justify her in it, yet he publicly checked her for it: second, When he reproveth her, he called her by her name, Martha: for reproofs are then most likely to do good when they are particular, applied to particular persons and cases, as Nathan's to David, *Thou art the man*. He repeated her name, Martha, Martha, he speaks as one in earnest, and deeply concerned for her welfare: third, That which he reproveth her for, was her being *careful and troubled about many things*. He was not pleased that she should think to please him with a rich and splendid entertainment, and with perplexing herself to prepare it for him; whereas he would

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

I. Christ teacheth his disciples to pray, v. 1-13. II. He fully answereth the blasphemous imputation of the Pharisees, v. 14-26. III. He shews the honour of obedient disciples, v. 27, 28. IV. He upbraids the men of that generation, v. 29-36. V. He severely reproveth the Pharisees and lawyers, v. 37-54.

AND it came to pass, that, as he was praying, in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut,

teach us as not to be sensual in using such things, so not to be selfish in being willing others should be troubled, no matter who or how many, so we may be gratified: fourth, That which aggravated the sin and folly of her care was, that *but one thing is needful*. It is a low construction which some put upon this, that whereas Martha was in care to provide many dishes of meat, there was occasion but for one; one would be enough. The *one thing needful* is certainly meant of that which Mary made her choice, sitting at Christ's feet to hear his word. Martha was troubled about many things, when she should have applied herself to one; godliness unites the heart which the world had divided. The many things she was troubled about were needless, while the one thing she neglected was needful. Martha's care and work was good in its proper season and place, but now she had something else to do, which was unspeakably more needful, and therefore should be done first, and most minded. She expected Christ to have blamed Mary for not doing as she did, but he blamed her for not doing as Mary did, and we are sure the *judgment of Christ is according to truth*.

CHAP. XI. 1-13. Christ stirs up and encourageth importunity, fervency, and constancy in prayer, by shewing that importunity will go far in our dealings with men, v. 5, 6, 7, 8. He speaks this parable with the same intent that he speaks that, Luke xviii.

and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend; yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if *he ask* a fish, will he for a fish give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man he walketh through dry places seeking rest; and, finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh he findeth it swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God, and keep it.

29 ¶ And, when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

1, *That men ought always to pray and not to faint.* Not that God can be wrought upon by importunity, we cannot be troublesome to him, nor by being so change his counsels: we prevail with men by importunity, because they are displeased with it, but with God, because he is pleased with it.

See notes on Matt. vi. 9-13. and vii. 7-12.

14-26. The substance of these verses we had, Matt. xii. 22, and Christ is here giving a general proof of his divine mission, by a particular proof of his power over Satan; his conquest of whom was an indication of his great design in coming into the world, which was to *destroy the works of the devil*; and an earnest of the

success of that undertaking. He is here casting out a devil that made the poor possessed man dumb; in Matthew we are told that he was blind and dumb; and when the devil was forced out by the word of Christ, the dumb spake immediately, echoed to Christ's word, and the lips were opened to shew forth his praise.

27-28. To all that believe the word of Christ, the person of Christ is precious, and he is an honour, 1 Pet. ii. 7. Yet we must be careful lest, as this good woman, we too much magnify the honour of his natural kindred, and so *know him after the flesh*, whereas we must now henceforth know him so no more.

29-36. See notes on Matt. xii. 38-45.

CHAP. XII.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

33 No man when he hath lighted a candle putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single thy whole body also is full of light; but when *thine eye* is evil thy body also is full of darkness.

35 Take heed, therefore, that the light which is in thee be not darkness.

36 If thy whole body, therefore, *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And, as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravining and wickedness.

40 Ye fools! did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which ap-

pear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of his generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And, as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

In this chapter we have divers excellent discourses of our Saviour's upon various occasions; many of which are to the same purpose with what we had in Matthew upon other the like occasions.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his dis-

37..54. Christ here saith many of those things to a Pharisee and his guests, in a private conversation at table, which he afterwards said in a public discourse in the temple, Matt. xxiii, for what he said in public and private was of a piece. He would not say that in a corner which he durst not repeat and stand to in the

great congregation; nor would he give those reproofs to any sort of sinners in general, which he durst not apply to them in particular as he met with them, for he was and is the faithful witness.

CHAP. XII. 1..12. See notes on Matt. xvi. 6. Also on Matt. x.

ciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do:

5 But I will forewarn you whom ye shall fear; Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou fool!* this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?

25 And which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

13..21. Now this shews us what is the nature and constitution of Christ's kingdom; it is a spiritual kingdom, and not of this world. It doth not interfere with civil powers, nor take the authority of princes out of their hands: Christianity leaves the matter as it found it, as to civil power. It doth not encourage our expectations of worldly advantages by our religion. If this man will be a disciple of Christ, and expects that in consideration of that Christ should give him his brother's estate, he is mistaken; the rewards of Christ's disciples are of another nature. It doth not encourage our contests with our brethren, and our being rigorous and high in our demands, but rather for peace sake to recede from our right. It doth not allow ministers to entangle

themselves in the affairs of this life, 2 Tim. iii. 4. to leave the word of God to serve tables. There are those whose business it is, let it be left to them. The necessary caution which Christ took occasion from hence to give to his hearers, the sum of which is illustrated to shew the folly of carnal worldlings while they live, and their misery when they die, which is intended, not only for a check to that man who came to Christ, with an address about his estate, while he was in no care about his soul and another world; but for the enforcing of that necessary caution to us all, to take heed of covetousness. The parable gives us the life and death of a rich man, and leaves us to judge whether he was a happy man.

22..39. See notes on Matt. vi. 19..34.

27 Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more *will he clothe* you ? O ye of little faith !

29 And seek not ye what ye shall eat, or what ye shall drink ; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God ; and all these things shall be added unto you.

32 Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about, and *your* lights burning ;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord, when he cometh, shall find watching : verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief

would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye, therefore, ready also : for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season ?

43 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth ; and what will I if it be already kindled ?

50 But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

51 Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

41..53. That servant that knew his Lord's will, and yet did his own will, shall be beaten with many stripes : God will justly inflict more upon him, for abusing the means of knowledge he afforded him, which others would have made a better use of, and because it argues a great degree of wilfulness and contempt to sin against knowledge, of how much sorer punishment then shall they

be thought worthy, besides the many stripes that their own consciences will give them ? Son, remember. Here is a good reason for this added, to whomsoever much is given, of him shall be much required, especially when it is committed as a trust he is to account for. Those that have greater capacities of mind than others, more knowledge and learning, more acquaintance and

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

converse with the scriptures, to them much is given, and their account will be accordingly.

See notes on Matt. xx. 22.

54-59. Having given his disciples their lesson in the foregoing verses, here Christ turns to the people, and gives them theirs, v. 54.

See notes on Matt. viii. 26.

CHAP. XIII. 1-5. This tragical story is briefly related here, and is not met with in any of the historians of those times. Josephus indeed mentions Pilate's killing of some Samaritans, who under the conduct of a factious leader, were going in a tumultuous manner to Mount Gerizzim, where the Samaritans temple was; but we can by no means allow that story to be the same with this. Some think these Galileans were of the faction of Judas Gaulonita, who is called Judas of Galilee, Acts v. 37. who disowned Caesar's authority, and refused to pay tribute to him: or, perhaps, these being Galileans, were only suspected by Pilate to be of that faction, and barbarously murdered, because those who were in with that pretender, were out of his reach. Dr. Lightfoot thinks it probable that they were themselves killing their sacrifices, which was allowed; for the priest's work (they said) began with the sprinkling of the blood: and Pilate's officers came upon them by surprise, just at that time, when they were off their guard, (for otherwise the Galileans were mettled men, and generally went well armed) and mingled the blood of the sacrifices with the blood of the sacrifices, as if it had been equally acceptable to God. Neither the holiness of the place, nor of the work, would be a protection to them from the fury of an unjust judge, that neither feared God, nor regarded man. The altar that used to be a sanctuary, and place of shelter, is now become a snare and a trap, a place of danger, of slaughter. Christ seconded it with another story, which like it gave an instance of peoples being taken away by sudden death: it is not long since the tower in Siloam fell, and there were eighteen persons killed and buried in

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAP. XIII.

I. Christ preacheth repentance by the calamity upon the Galileans and others. II. The fig-tree cursed, v. 6. III. The strait gate, v. 24.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come

the ruins of it. Dr. Lightfoot's conjecture is, that this tower adjoined to the Pool of Siloam, which was the same with the Pool of Bethesda, and that it belonged to those porches which were by the pool, in which the impotent folk lay that waited for the stirring of the water, John v. 3. and they who were killed were some of them, or some of those who in this pool used to purify themselves for the temple service, for it was near the temple. On these stories he founded a call to repentance, adding to each of them this awakening word, *except ye repent, ye shall all likewise perish*, v. 3, 4. This intimates that we all deserve to perish as much as they did, and had we been dealt with according to our sins, according to the iniquity of our holy things, our blood had been long ere this mingled with our sacrifices, by the justice of God. It must moderate our censures not only that we are sinners, but that we are as great sinners as they, have as much sin to repent of, as they had to suffer for.

6-9. This parable primarily refers to the nation and people of the Jews: God chose them for his own, made them a people near to him, gave them advantages for knowing and serving him above any other people, and expected answerable returns of duty and obedience from them, which turning to his praise and honour he would have accounted fruit; but they disappointed his expectations, they did not do their duty, they were a reproach instead of being a credit to their profession; upon this he justly determined to abandon them, and cut them off, to deprive them of their privileges, to unchurch and unpeople them; but upon Christ's, as of old upon Moses's intercession, he graciously gave them further time, and further mercy; tried them as it were another year, by sending his apostles among them to call them to repentance, and in Christ's name to offer them pardon upon repentance; and some of them were wrought upon to repent, and bring forth fruit, and with them all was well; but the body of the nation continued impenitent and unfruitful, and ruin without remedy came upon them about forty years after they were cut down and cast into the

CHAP. XIII.

seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said *Thou* hypocrite! doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering;

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he; Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which

a man took and cast into his garden: and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, *I* know you not whence ye are;

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

fire, as John Baptist had told them, Matt. iii. 10. which saying of his this parable enlargeth upon. Yet it has without doubt a further reference, and is designed for the awakening of all that enjoy the means of grace, and the privileges of the visible church, to see to it, that the temper of their minds, and the tenor of their lives be answerable to their professions and opportunities, for that is the fruit required.

10-17. This woman in the synagogue had a spirit of infirmity eighteen years, v. 11. *i. e.* she had an infirmity, which an evil spirit by divine permission had brought upon her, which was such as that she was bowed together by strong convulsions, and could in no wise lift up herself; and having been so long thus, the dis-

ease was incurable, she could not stand erect, which is reckoned man's honour above the beasts. Observe, though she was under this infirmity, by which she was much deformed and made to look mean, and not only so, but as is supposed, motion was very painful to her, yet she went to the synagogue on the Sabbath day. Even bodily infirmities, unless they be very grievous indeed, should not keep us from public worship on sabbath days; for God can help us beyond our expectation.

18-22. See notes on Matt. xiii. 31-33.

23-39. Many that stood fair for Heaven, came short, and others that seemed cast behind, and thrown quite out of the way, will win and wear this prize, and therefore it concerns us to strive

ST. LUKE.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, depart hence; for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

I. The cure of the dropsy, v. 1..6. II. A lesson of humility, v. 7..11. III. A lesson of charity, v. 12..14. IV. The parable of the guests, v. 15. V. The great law of discipleship, v. 25..35.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him:

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But, when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But, when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt

to enter. Let us be provoked, as Paul desired the Jews might be, to a holy emulation, by the zeal and forwardness of the Gentiles, Rom. xi. 14.

31..35. See notes on Matt. xxiii. 27.

CHAP. XIV. 1..6. Good men have often been persecuted for doing that which even their persecutors, if they would but give their consciences leave to speak out, could not but own to be lawful and good. Many a good work Christ did, for which they cast stones at him and his name.

7..14. Our Lord Jesus here sets us an example of profitable edifying discourse at our tables, when we are in company with our friends. We find him when he had none but his disciples, that were his own family, with him at his table, his discourse with them was good, and to the use of edifying; and not only so, but when he was in company with strangers, nay, with enemies that watched him, he took occasion to reprove what he saw amiss in them, and to instruct them; though the wicked were before him,

he did not keep silence from good (as David did) Psal. xxxix. 1, 2. for notwithstanding the provocation given him, he had not his heart hot within him; nor was his spirit stirred. We must not only not allow any corrupt communication at our tables, such as that of the hypocritical mockers at feasts, but we must not content ourselves with common, harmless talk, but we should take occasion from God's goodness to us at our tables, to speak well of him, and learn to spiritualize common things. The lips of the righteous should then feed many. Our Lord Jesus takes occasion to reprove the guests for striving to sit uppermost, and from thence gives us a lesson of humility. Because pride and ambition are disgraceful before men, for whosoever exalteth himself, shall be abased; but humility and self-denial are really honourable, he that humbleth himself, shall be exalted, v. 11. We see it in other instances, that a man's pride will bring him low, but honour shall uphold the humble in spirit; and before honour is humility. For he takes occasion to reprove the master of the feast, for invit-

be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, a certain man made a great supper, and bade many :

17 And sent his servant at supper-time to say to them that were bidden, Come ; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

ing so many rich people, who had wherewithal to dine very well at home, when he should rather have invited the poor, or which was all one, have sent portions to them for whom nothing is prepared, and who could not afford themselves a good meal's meat. See Neh. viii. 10. And our Saviour here teacheth us, that the using of what we have in works of charity, is better, and will turn to a better account, than using it in works of generosity, and in magnificent house-keeping. Works of charity perhaps may not be rewarded in this world, for the things of this world are not the best things, and therefore God doth not pay the best men in those things; but they shall in no wise lose their reward; they shall be recompensed in the resurrection. And it will be found that the longest voyages make the richest returns, and the charitable will be no losers, but unspeakable gainers, by having their recompence adjourned till the resurrection.

15..24. This thought will be very seasonable when we are partaking of bodily refreshments, Blessed are they that shall eat bread in the kingdom of God. In the kingdom of grace, in the kingdom of the Messiah, which was expected now shortly to be set up. Christ promised his disciples that they should eat and drink with him in his kingdom. They that partake of the Lord's supper, eat bread in the kingdom of God. In the kingdom of glory, at the resurrection. The happiness of heaven is an everlasting feast; blessed are they that shall sit down at that table, whence they shall rise no more. Now in the parable which Christ put forth, we may observe the free grace and mercy of God, shining in the Gospel of Christ; it appears in the rich provision he has made for poor souls, for their refreshment and entertainment, v. 16. There is that in Christ and the grace of the Gospel, which will be food and a feast for the soul of man, that knows its own capacities; for the soul of a sinner, that knows its own necessities and miseries. It is called a supper, because in those countries supper-time was the chief feasting-time, when the business of the day was over. The manifestation of the gospel-grace to the world, was the evening of the world's day. And the fruition of the fulness of that grace in heaven is reserved for the evening of our day. Here is a general invitation given, he bade many. Christ invited the whole nation and people of the Jews to partake of the benefits of his gospel. There is provision enough for as many as come, it was prophesied of, as a feast for all people, Isa. xxv. 6. Christ in the Gospel, as he keeps a good house, so he keeps an open house. The cold entertainment which the grace of the Gospel meets with. The invited guests declined coming, they did not say flat and plain they would not come, but they all with one consent began to make excuse, v. 18. These things that were the matter of the excuses, were little things, and of small concern. It had better become

20 And another said, I have married a wife; and therefore I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes

them to have said, I am invited to eat bread in the kingdom of God, and therefore must be excused from going to see the ground or the oxen. Lawful things: Things lawful in themselves, when the heart is too much set upon them, prove fatal hindrances in religion. It is a hard matter so to manage our worldly affairs, that they may not divert us from spiritual pursuits; and this ought to be our great care. The account which was brought to the master of the feast, of the affront put upon him by his friends whom he had invited, who now shewed how little they valued him, v. 21. Ministers must give an account of the success of their ministry. The master's just resentment of this affront; he was angry, v. 21. The ingratitude of those that slight Gospel offers, and the contempt they put upon the God of heaven thereby, is a very great provocation to him, and justly so. Abused mercy turns into the greatest wrath. The doom he past upon them was, none of the men that were bidden shall taste of my supper. This was like the doom past upon ungrateful Israel, when they despised the pleasant land. God swore in his wrath that they should not enter into his rest. Grace despised, is grace forfeited, like Esau's birth right. They that will not have Christ when they may, shall not have him when they would. Even those that were bidden, if they slight the invitation, shall be forbidden; when the door is shut, the foolish virgins will be denied entrance. The care that was taken to furnish the table with guests, as well as meat. Now observe here, 1, That the provision made for precious souls in the Gospel of Christ shall appear not to have been made in vain; for if some reject it, yet others will thankfully accept the offer of it. 2, Those that are very poor and low in the world, shall be as welcome to Christ as the rich and great, nay, and many times the Gospel has greatest success among those that labour under worldly disadvantages, as the poor, and bodily infirmities, as the maimed and the halt, and the blind. 3, Many times the Gospel hath the greatest success among those that are least likely to have the benefit of it, and whose submission to it was least expected. 4, Christ's ministers must be both very expeditious and very importunate in inviting to the Gospel-feast. 5, Though many have been brought in to partake of the benefits of the Gospel, yet still there is room for more; for the riches of Christ are unsearchable, and inexhaustible; there is in him enough for all, and enough for each; and the Gospel excludes none that do not exclude themselves. 6, Christ's house, though it be large, it shall at last be filled, it will be so when the number of the elect is completed, and as many as were given him, are brought to him.

25..35. See how Christ in his doctrine suited himself to those to whom he spake, and gave every one their portion of meat. To Pharisees he preached humility and charity: He is in these verses

with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill: *but* men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

I. The offence which the Pharisees took at Christ, v. 1..2. II. His justifying himself in the parable, (1) Of the lost sheep that

directing his discourse to the multitudes that crowded after him, and seemed zealous in following him, and his exhortation to them is to understand the terms of discipleship before they undertook the profession of it, and to consider what they did. Those that undertake to follow Christ, must count upon the worst, and prepare accordingly. He tells them what the worst is they must count upon; much the same with what he had gone through before them, and for them. That they must be willing to quit that which was very dear, and therefore must come to him thoroughly weaned from all their creature comforts, and dead to them, so as cheerfully to part with them, rather than quit their interest in Christ, v. 26. A man cannot be Christ's disciple, but he must hate father and mother, and his own life. He is not sincere, he will not be constant and persevering, unless he love Christ better than any thing in this world, and be willing to part with that which he may and must leave, either as a sacrifice, when Christ may be glorified by our parting with it; so the martyrs, who loved not their lives to death; or as a temptation, when by our parting with it we are put into a better capacity of serving Christ: Thus Abraham parted with his own country, and Moses with Pharaoh's court.

was brought home with joy, v. 4..7. (2.) Of the lost silver that was found with joy, v. 8..10. (3.) Of the lost son that had been a prodigal, v. 11..32.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders rejoicing.

6 And when he cometh home he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

CHAP. XV. 1..10. This is very applicable to the great work of our redemption; mankind was gone astray, Isa. liii. 6. The value of the whole race to God was not so much as that of one sheep to him that had a hundred: what loss would it have been to God if they had all been left to perish? There is a world of holy angels that are as the ninety-nine sheep, a noble flock, yet God sends his Son to *seek and save that which was lost*, Luke xix. 10. Christ is said to gather the lambs in his arms, and carry them in his bosom, noting his pity and tenderness towards poor sinners; here he is said to bear them upon his shoulder, noting the power wherewith he supports and bears them up: those can never perish whom he carries upon his shoulders.

The conversion of sinners is the joy of angels, and they gladly become ministering spirits to them for their good, upon their conversion. The redemption of mankind was matter of joy in the presence of the angels, for they sung *glory to God in the highest*, Luke xii. 14. It is best not to go astray; but the grace of God, both the power and the pity of that grace is most manifested in the reducing of great sinners, more than in the conducting of those that never went astray; and many times those that have

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And, when he had spent all, there arose a mighty famine in that land: and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And, when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off his

father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he, answering, said to his father, Lo, these many years do I serve thee; neither transgressed I at any time thy com-

been great sinners before their conversion prove more eminently and zealously good after; of which Paul is an instance, and therefore in him God was greatly glorified, Gal. i. 24. They to whom much is forgiven will love much.

11-32. We have here the parable of the prodigal son, the scope of which is the same with those before, to shew how pleasing to God the conversion of sinners is, of great sinners, and how ready he is to receive and entertain such upon their repentance; but the circumstances of the parable do much more largely and fully set forth the riches of gospel grace than those did, and it has been and will be while the world stands, of unspeakable use to poor sinners, both to direct and to encourage them in repenting and returning to God. Now, first, The parable represents God as a common father to all mankind; to the whole family of Adam; we are all his offspring, have all one father, and one God created us, Mal. ii. 10. Second, it represents the children of men as of different characters, though all related to God as their common father: he had two sons, one of them a solid grave youth, reserved and austere, sober himself, but not at all good-humoured to those about him; such a one would adhere to his education, and not be easily drawn from it; but the other volatile and mercurial, and impatient of restraint, roving, and willing to try his fortune, and if he fall into ill hands likely to be a rake, notwithstanding his virtuous education. Now this latter represents the publicans and sinners whom Christ is endeavouring to bring to repentance, and the Gentiles whom the apostles were to be sent forth to preach repentance to: The former, the Jews in general, and particularly the Pharisees, whom he was endeavouring to reconcile to that grace of God which was offered to, and bestowed upon sinners. The younger son is the prodigal, whose character and case is here designed to represent that of a sinner, that of every one of us in

our natural state, but especially of some. Now we are to observe concerning him, his riot and ramble, when he was a prodigal, and the extravagancies and miseries he fell into. The great folly of sinners, and that which ruins them is, being content to have their portion in hand; now in this life-time to receive their good things. They look only at the things that are seen, that are temporal, and covet only a present gratification, but have no care for a future felicity, when that is spent and gone. How kind his father was to him: He divided unto them his living. God is a kind father to all his children, and gives to them all life and breath, and all things, even to the evil and unthankful. He divided to them life; God's giving us life is putting us in a capacity to serve and glorify him. How he managed himself when he had got his portion in his own hands: he set himself to spend it as fast as he could; and as prodigals use to do, in a little time he made himself a beggar, not many days after, v. xiii. If God leaves us never so little to ourselves, it will not be long ere we depart from him.

Now the condition of the prodigal in this ramble of his, represents to us a sinful state, that miserable state into which man is fallen. First, a sinful state is a state of departure and distance from God: second, A sinful state is a spending state. There he wasted his substance with riotous living, v. 13, devoured it with harlots, v. 30, and in a little time he had spent all, v. 14: third, A sinful state is a wanting state. When he had spent all upon his harlots they left him, to seek such another prey, and there arose a mighty famine in that land, every thing was scarce and dear, and he began to be in want, v. 14. This represents the misery of sinners, who have thrown away their own mercies, the favour of God, their interest in Christ, the strivings of the spirit, the admonitions of conscience, these they gave away for the pleasure of sense, and the wealth of the world, and then are ready to perish for want of

mandment; and yet thou never gavest me a kid, that I might make merry with my friends.

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

The scope of Christ's discourse in this chapter is, to awaken and quicken us all, so to use this world as not to abuse it.

AND he said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an

them. Sinners want necessities for their souls, they have neither food nor raiment for them, nor any provision hereafter: fourth, A sinful state is a servile state. When this young man's riot had brought him to want, his want brought him to servitude, v. 15, *He went and joined himself to a citizen of that country.* The devil is the citizen of that country, for he is both in city and country; sinners join themselves to him, hire themselves into his service, to do his work, to be at his beck, and to depend upon him for maintenance and a portion. They that commit sin are the servants of sin, John viii. 34: fifth, A sinful state is a state of perpetual dissatisfaction. That which sinners, when they depart from God, promise themselves satisfaction in, will certainly disappoint them; they are *labouring for that which satisfies not*, Isa. lv. 2. Husks are food for swine, but not for men: the wealth of the world, and the entertainments of sense will serve for bodies, but what are those to precious souls? Sixth, A sinful state is a state which cannot expect relief from any creature. This prodigal, when he could not earn his bread by working, took to begging, but no man gave unto him, because they knew he had brought all this misery upon himself, and because he was rakish and provoking to every body, such poor are least pitied: this in the application of the parable intimated that those who depart from God cannot be helped by any creature; seventh, A sinful state is a state of death, v. 24, 32. *This my son was dead.* A sinner is not only dead in law, as he is under a sentence of death, but dead in trespasses and sins; destitute of spiritual life; no union with Christ; no spiritual senses exercised; no living to God, and therefore dead: eighth, A sinful state is a lost state. Souls that are separated from God are lost souls; lost as a traveller that is out of his way, and if infinite mercy prevent not, will soon be lost, as a ship that is sunk at sea, lost irrecoverably: ninth, A sinful state is a state of madness and frenzy. This is intimated in that expression, v. 17, *when he came to himself*, which intimates that he had been beside himself, sure he was so when he left his father's house, and much more so, when he joined himself to the citizen of that country.

We have here his return. The occasion of his return and repentance was his affliction, when he was in want then he came to himself. When we see what miserable comforters, what physicians of no value, all but Christ are, for a soul that groans under the guilt and power of sin, and no man gives unto us what we need, then sure we will apply ourselves to Jesus Christ. He considered how much better it might be made, if he would but return. Even the hired servants in God's family are well provided for; the meanest

account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for

that will but hire themselves into his family, to do his work, and depend upon his rewards shall be well provided for.

Let us observe what he purposed to say. He would confess his fault and folly; *I have sinned*. If we plead guilty with a contrite, penitent and obedient heart, we refer ourselves to the covenant of grace, which offers forgiveness to those that confess their sins.

We have here his reception and entertainment with his father. *He came to his father*; but was he welcome? Yes heartily welcome. This is an example to parents whose children have been foolish and disobedient, if they repent and submit themselves, not to be harsh and severe with them, but to be governed in such a case, by the wisdom that is from above, which is gentle and easy to be intreated; herein let them be followers of God, and merciful as he is: but it is chiefly designed to set forth the grace and mercy of God to poor sinners, that repent, and return to him, and his readiness to forgive them.

The prodigal came home between hope and fear, fear of being rejected, and hope of being received; but his father was not only better to him than his fears, but better to him than his hopes, not only received him, but received him with respect. The grace of God provides for true penitents. The righteousness of Christ is the robe, that principal robe with which they are clothed. The earnest of the spirit, by whom we are sealed to the day of redemption, is the ring on the hand. The preparation of the gospel of peace, is shoes for our feet, Eph. vi. 13. so that compared with this here, signifies (saith Grotius) that God when he receives true penitents into his favour, makes use of them for the convincing and converting of others, by their instructions, at least by their examples. He came home hungry, and his father not only fed him, but feasted him, v. 23. We have here the repining and envying of the elder brother, which is described by way of reproof to the Scribes and Pharisees. By the elder brother here, we may understand those that are really good, and have been so from their youth up, and never went astray into any vicious course of living; who comparatively need no repentance: and to such these words in the close, Son, thou art ever with me, are applicable without any difficulty, but not to the Scribes and Pharisees.

CHAR. XVI. 1-18. We mistake if we imagine that the design of Christ's doctrine and holy religion was either to amuse us with notions of divine mysteries, or to entertain us with notions of divine mercies: no, the divine revelation of both these in the gospel is intended to engage and quicken us to the practice of Christian duties, and as much as any one thing to the duty of beneficence,

CHAP. XVI.

the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.

11 If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things; and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John; since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass than one tittle of the law to fail.

and doing good to those who stand in need of any thing that either we have, or can do for them. This our Saviour is here pressing us to do, by minding us that we are but *stewards of the manifold grace of God*, and since we have in divers instances been unfaithful, and have forfeited the favour of our Lord, it is our wisdom to think how we may some other way make what we have in the world turn to a good account. Parables must not be forced beyond their primary intention, and therefore we must not hence infer that any one can befriend us if we lay under the displeasure of our Lord, but that in the general we must so lay out what we have in works of piety and charity, as that we may meet it again with comfort on the other side death and the grave. If we would act wisely, we must be as diligent and industrious to employ our riches in the acts of piety and charity, in order to promote our future and eternal welfare, as worldly men are in laying them out to the greatest temporal profit, in making to themselves friends with them, and securing other secular interests. So Dr. Clark.

19-31. As the parable of the prodigal son set before us the grace of the gospel, which is encouraging to us all, so this sets before us the wrath to come, and is designed for our awaking; and very fast asleep those are in sin that will not be awakened by it. The Pharisees made a jest of Christ's sermon against worldliness; now this parable was intended to make those mockers serious. The tendency of the gospel of Christ is both to reconcile us to poverty and affliction, and to arm us against temptations to worldli-

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot;

ness and sensuality. Now this parable, by drawing the curtain, and letting us see what will be the end of both in the other world, goes very far in prosecuting those two great intentions.

It is often the lot of some of the dearest of God's saints and servants to be greatly afflicted in this world, while wicked people prosper and have abundance; see Psalm lxxiii. 7, 10, 14. Here is a child of wrath, and an heir of hell, sitting in the house, faring sumptuously, and a child of love, and an heir of heaven, lying at the gate, perishing for hunger. *The dogs came and licked his sores.* Those will have a great deal to answer for hereafter that feed their dogs, but neglect the poor; and it is a great aggravation of the uncharitableness of many rich people, that they bestow that upon their fancies and follies which would supply the necessity, and rejoice the heart of many a good Christian in distress. Those offend God, nay, and they put a contempt upon the human nature, that pamper their dogs and horses, and let the families of their poor neighbours starve. The beggar died, and was carried by angels into Abraham's bosom. How much did the honour done to his soul, by this convoy of it to its rest, exceed the honour done to the rich man, by the carrying of his body with so much magnificence to its grave. Observe, first, His soul existed in a state of separation from its body. Second, His soul removed to another world, to the world of spirits; it returned to God who gave it, to its native country; this is implied in its being carried. Third, Angels took care of it, it was carried by angels. They are minis-

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neither can they pass to us that *would come* from thence.

27 Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house :

28 For I have five brethren ; that he may testify unto him, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets : let them hear them.

30 And he said, Nay, father Abraham : but if one went unto them from the dead they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

I. Some particular discourses Christ had with his disciples, v. 1..10. II. His cleansing of ten lepers, v. 11..19. III. His discourse with his disciples concerning when the kingdom of God should appear, v. 20..37.

THEN said he unto his disciples, It is impossible but that offences will come ; but woe *unto him* through whom they come !

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a

grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat :

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ?

9 Doth he thank that servant because he did the things that were commanded him ? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And, as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And, when he saw *them*, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

17 And Jesus, answering, said, Were there not ten cleansed ? but where *are* the nine ?

tering spirits to the heirs of salvation, not only while they live but when they die, and have a charge concerning them to bear them up in their hands, not only in their journeys to and fro on earth, but in their great journey to their long home in heaven, to be both their guide and their guard through regions unknown and unsafe.

Here is an account of what passed between the rich man and Abraham in the separate state, a state of separation one from another, and of both from this world ; and though it is probable there will not be, nor are any such dialogues or discourses between glorified saints and damned sinners, yet it is very proper, and what is usually done in descriptions, especially such as are designed to be pathetical and moving, by such dialogues to represent what will be the mind and sentiments both of the one and of the other. And since we find damned sinners tormented in the

presence of the Lamb, Rev. xiv. 10, and the faithful servants of God looking upon them that have transgressed the covenant, there where their *worm dies not, and their fire is not quenched*, Isa. lxvi. 23, 24. Such a discourse as this is not incongruous to be supposed. What our Saviour said, v. 31, was soon after verified in the unbelieving Jews, who would not hear Moses and the prophets, Christ and the apostles. and then would not be persuaded, though Lazarus rose from the dead.

CHAP. XVII. 1..10. Christ's servants do not so much as merit his thanks for any service they do him. We expect God's favour, not because we have by our services made him a debtor to us, but because he has by his promises made himself a debtor to his own honour, and that we may plead with him.

11..19. A Samaritan gives thanks, and a Jew doth not. Thus

CHAP. XVIII.

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here; or, lo there! for, behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here; or, see there! go not after *them*, nor follow *them*.

24 For as the lightning that lighteneth out of the one *part* under heaven shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he

that is in the field, let him not likewise return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, In that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered, and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAP. XVIII.

I. The parable of the importunate widow, v. 1-8. II. The parable of the Pharisee and publican, v. 9-14. III. Christ's favour to little children, v. 15-17. IV. The trial of a rich man that had a mind to follow Christ, v. 18-30. V. Christ foretells his own death, v. 31-34. VI. His restoring sight to a blind man, v. 35-42.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

many who profess revealed religion are out-done, and quite shamed, by some that are governed only by natural religion, not only in moral virtue, but in piety and devotion. This serves here to aggravate the ingratitude of those Jews of whom Christ speaks, as taking it very ill that his kindness was so slighted.

20-37. See notes on Matt. xxiv.

CHAP. XVIII. 1-8. This parable supposeth that all God's people are praying people, all God's children keep up both a constant and an occasional correspondence with him; send to him statedly, and upon every emergency. It is our privilege and ho-

nour that we may pray, it is our duty, we ought to pray, we sin if we neglect it. It is to be our constant work, we ought always to pray, it is that which the duty of every day requires; we must pray and never grow weary of praying, nor think of giving it off, till it comes to be swallowed up in everlasting praise. But that which seems particularly designed here is to teach us constancy and perseverance in our requests for some spiritual mercies that we are in pursuit of, relating either to our selves or to the church of God; when we are praying for strength against our spiritual enemies, our lusts and corruptions, which are our worst enemies,

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8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, This man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

23 And when he heard this he was very sorrowful; for he was very rich.

24 And when Jesus saw that he was very sorrowful he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again.

34 And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

we must continue instant in prayer, must pray and not faint, for we shall not seek God's face in vain. So we must likewise in our prayers for the deliverance of the people of God out of the hands of their persecutors and oppressors.

9..14. Proud men that exalt themselves are rivals with God, and therefore they shall certainly be abased. God in his discourse with Job appeals to this proof, that he is God, that he *looks upon*

every one that is proud, and brings him low, Job. xl. 12. Humble men that abase themselves are subjects to God, and they shall be exalted. God has preferment in store for those that will take it as a favour, not for those that demand it as a debt.

15..17. See notes on Matt. xix. 13..15.

18..30. See notes on Matt. xix. 16..30.

31..43. See notes on Matt. xx. 29..34.

CHAP. XIX.

35 ¶ And it came to pass, that, as he was come nigh unto Jericho, a certain blind man sat by the way-side begging :

36 And, hearing the multitude pass by, he asked what it meant.

37 And they told him, That Jesus of Nazareth passed by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him that he should hold his peace : but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him : and when he was come near he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight ; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

CHAP. XIX.

I. The conversion of Zaccheus, v. 1..10. II. The parable of the pounds, v. 11..27. III. Christ's riding into Jerusalem, v. 28..44. IV. His teaching in the temple, v. 45..48.

AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus, who he was ; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him ; for he was to pass that *way*.

5 And when Jesus came to the place he looked up and saw him, and said unto him,

Zaccheus, make haste, and come down ; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it* they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the son of man is come to seek and to save that which was lost.

11 ¶ And, as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant ; because thou hast been faithful in a very little, have thou authority over ten cities.

CHAP. XIX. 1..10. When Zaccheus is brought to Christ himself, his family also became related to Christ, and his children are admitted members of his church, and so salvation comes to his house, for that he is a son of Abraham, and therefore interested in God's covenant with Abraham, that blessing of Abraham which comes upon the publicans, upon the Gentiles through faith, that God will be a God to them and to their children, and therefore when he believes salvation comes to his house, as to the jailor's, to whom it was said, Believe in the Lord Jesus Christ, *and thou shalt be saved and thine house*, Acts xvi. 31. Zaccheus is by birth

a son of Abraham, but being a publican he was deemed a heathen, they being put upon a level, Matt. xviii. 17, and as such the Jews were shy of conversing with him, and expected Christ should be so, but he shews, that being a true penitent, he is become as good a son of Abraham as if he had never been a publican, which therefore ought not to be mentioned against him.

11..27. Those that will not have Christ to reign over them shall be reputed and dealt with as his enemies. We are ready to think none are Christ's enemies, but persecutors of christianity, or scoffers at least ; but you see those will be accounted so that dislike

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man; thou takest up that thou laidest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples.

30 Saying, Go ye into the village over against *you*; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought:

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple.

the terms of salvation, will not submit to Christ's yoke, but will be their own masters. Whoever will not be ruled by the grace of Christ, will inevitably be ruled by the wrath of Christ.

See notes on Matt. xxy. 14-30.

28-40. See notes on Matt. xxi. 1-9.

41-48. Jerusalem cannot escape the day of her desolation, and therefore they are marked for ruin, which Christ here foresees and foretels, as the certain consequence of their rejecting Christ. Ne-

CHAP. XX.

But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

In this chapter we have, I. Christ's answer to the chief priests' question concerning his authority, v. 1..8. II. The parable of the vineyard, v. 9..19. III. Of paying tribute to Cesar, v. 20..26. IV. His vindication of the resurrection of the dead, v. 27..38. V. His puzzling the scribes, v. 39..44. VI. The caution he gave his disciples to take heed of the scribes, v. 45..47.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or, who is he that gave thee this authority?

3 And he answered, and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What, therefore, shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it* they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the person of *any*, but teachest the way of God truly;

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render, there-

glecting the great salvation often brings temporal judgments upon a people; it did so upon Jerusalem in less than forty years after this; when all that Christ here foretold was exactly fulfilled.

CHAP. XX. 1..8. See notes on Matt. xxi. 23..27.

9..19. See notes on Matt. xxi. 33..46.

20..26. See notes on Matt. xxii. 15..22.

fore, unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were, therefore, seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus, answering, said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes, answering, said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The Lord said unto my lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David, therefore, calleth him Lord, how is he then his son?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

In this chapter we have a prediction of future events.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, That this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not, therefore, after them.

9 But when ye shall hear of wars and commotions be not terrified: for these things

27..38. See notes on Matt. xxii. 23..33.

39..47. See notes on Matt. xxii. 42..46.

CHAP. XXI. 1..4. See notes on Mark xii. 41..44.

5..19. See notes on Matt. xxiv.

CHAP. XXII.

must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom;

11 And great earthquakes shall be in diverse places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it*, therefore, in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity: the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.

33 Heaven and earth shall pass away; but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple for to hear him.

CHAP. XXII.

I. The plot to take Jesus, v. 1-6. II. Christ eating the passover, v. 7-18. III. The instituting of the Lord's Supper, v. 19, 20. IV. Christ's discourse with his disciples, v. 21-38. V. His agony in the garden, v. 39-46. VI. The apprehending of him, v. 47-53. VII. Peter's denying him, v. 54-62. VIII. The indignities done to Christ, v. 63-71.

ST. LUKE.

NOW the feast of unleavened bread drew nigh, which is called The passover.

2 And the chief priests and scribes sought how they might kill him.; for they feared the people.

3 ¶ Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples:

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called Benefactors.

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.

33 And he said unto him, Lord, I am

CHAP. XXII.

ready to go with thee, both into prison and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment and buy one.

37 For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And, when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And, while he yet spake, behold a multitude, and he that was called Judas,

one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword:

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And, about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

39..46. See notes on Matt. xx. 36..46.
47..53. See notes on Matt. xx. 47..56.

54..62. See notes on Matt. xxvi. 67..74.
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63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him they struck him on the face, and asked him, saying, Prophecy: who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAP. XXIII.

Christ's arraignment, death, and burial.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him:

63..71. See notes on Matt. xxvi. 67..74.

CHAP. XXIII. 1..12. Our Lord Jesus was condemned as a blasphemer in the spiritual court, but it was the most impotent malice that could be that that court was acted by, for when they had condemned him they knew they could not put him to death, and therefore take another course. First, They accuse him before Pilate; not as a blasphemer, that was no crime that he took cognizance of, but as one disaffected to the Roman government, which they in their hearts did not look upon as any crime at all, or if it were one, they themselves were much more chargeable with it than he was, only it would serve the turn and answer the purpose of their malice; and it is observable, that that which was the pretended crime, for which they employed the Roman powers to destroy Christ, was the real crime, for which the Roman powers not long after destroyed them. Secondly, They accuse him before Herod. Pilate removed him and his cause to Herod's court: Pilate was already sick of the cause, and desirous to rid

his hands of it, and that seems to be the true reason of sending him to Herod. But God ordered it so for the more evident fulfilling of the scriptures, as appears Acts iv. 26, 27, where that of David, Psal. ii. 2, *the kings of the earth and the rulers set themselves against the Lord and his anointed*, is expressly said to be fulfilled in Herod and Pontius Pilate.

They had been at enmity between themselves, probably upon Pilate's killing the Galileans, who were Herod's subjects, Luke xiii. 1, or some other such matter of controversy as uses to be among princes and great men. Observe how those that quarrelled with one another, yet could unite against Christ, as Gebal and Amnon and Amalek, though divided among themselves, were confederate against the Israel of God, Psal. lxxxviii. 7.

13..25. Pilate proposeth to release him, if they will but consent to it. He ought to have done it without asking leave of them. But the fear of man brings many into this snare, that whereas justice should take place, though heaven and earth come together,

CHAP. XXIII.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate, therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests, prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God:

36 And the soldiers also mocked him, coming to him, and offering him vinegar:

37 And saying, If thou be the king of the Jews, save thyself.

they will do an unjust thing against their consciences rather than bring trouble on themselves.

20..31. Though there were many that reproached and reviled him, yet there were that valued him, and pitied him, and were sorry for him, and were partakers with him in his sufferings. The dying of the Lord Jesus, may perhaps move natural affections in many that are strangers to devout affections; many bewail Christ that do not believe in him, and lament him that do not love him above all. Now here we are told what Christ said to these mourners, though one would think he should be wholly taken up with his own concern, yet he found time and heart to take cognizance of their tears. Christ died lamented, and has a bottle for the tears of those that lamented him. He turned to them, though they were strangers to him, and bid them *not weep for him, but for themselves*; he diverts their lamentation into another channel, v. 28. Now the destruction of Jerusalem is here foretold by two proverbial sayings that might then fitly be used, which both speak it very terrible, that what people commonly dread they would then desire, to be written childless, and to be buried alive. He shews how natural it was for them to infer that desolation from his sufferings, v. 31, *If they do these things in a green tree, what shall be done in the dry?* Some think this is borrowed from Ezek. xx. 47, *The fire shall devour every green tree in thee, and every dry tree.* These words may be applied, first, more particularly to the destruction of Jerusalem, which Christ here foretold, and

which the Jews, by putting him to death, brought upon themselves. If they, i. e. the Jews, and the inhabitants of Jerusalem, do these things upon the green tree, if they do thus abuse an innocent and excellent person for his good works, how may they expect God to deal with them for their so doing, who have made themselves a dry tree, a corrupt and wicked generation, and good for nothing. If this be their sin, what do you think will be their punishment? Or take it thus: If they, i. e. the Romans, their judges, and their soldiers, abuse me thus, who have given them no provocation, who am to them as a green tree, which you seem to be as much enraged at, what will they do by Jerusalem, and the Jewish nation, who will be so very provoking to them, and make themselves as a dry tree, as fuel to the fire of their resentments. If God suffer those things to be done to me, what will he appoint to be done to those barren trees of whom it had been often said, that they should be *hewn down and cast into the fire*, Matt. iii. 10, and vii. 19. Second, It may be applied more generally, to all the revelations of God's wrath against sin and sinners. If God deliver me up to such sufferings as these, because I am made a sacrifice for sin, what will he do with sinners themselves?

32..43. Here are two passages which we had not before, and they are very remarkable ones. First, Christ's prayer for his enemies, v. 34, *Father forgive them*. Seven remarkable words Christ spoke after he was nailed to the cross and before he died, and this is the first. One reason why he died the death of the cross was,

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 ¶ And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit; and, having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ And, behold, *there was* a man named

that he might have liberty of speech to the last, and so might glorify his Father, and edify those about him. Second, The conversion of the thief upon the cross, which is an illustrious instance of Christ's triumphing over principalities and powers then when he seemed to be triumphed over by them. Christ was crucified between two thieves, and in them was represented the different effects which the cross of Christ would have upon the children of men to whom it would be brought near in the preaching of the gospel. They are all malefactors, all guilty before God. Now the cross of Christ is to some a savor of life unto life, to others of death unto death. To them that perish it is foolishness, but to them that are saved it is the wisdom of God, and the power of God.

It was said in Matthew and Mark, that the thieves, even they that were crucified with him, reviled him, which some think is by a figure put for one of them, but others think they both reviled him at first, till the heart of one of them was wonderfully changed, and with it his language on a sudden. This malefactor, when just ready to fall into the hands of Satan, was snatched as a brand out of the burning, and made a monument of divine mercy and grace,

Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them :) *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAP. XXIV.

Christ's resurrection, and conference with the disciples going to Emmaus.

NOW, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And, as they were afraid, and bowed

and Satan was left to roar as a lion disappointed of his prey. This gives no encouragement to any to put off their repentance to their death-bed, or to hope that then they shall find mercy; for though it is certain that true repentance is never too late, it is as certain that late repentance is seldom true. None can be sure that they shall have time to repent at death, but every man may be sure he cannot have the advantages that this penitent thief had, whose case was altogether extraordinary.

44..49. *Father, into thy hands I commend my spirit.* Christ made use of these words in a sense peculiar to himself as Mediator. He was now to *make his soul an offering for our sin*, Isa. liii. 10, to *give his life a ransom for many*, Matt. xx. 28, *by the eternal spirit to offer himself*, Heb. ix. 14. He was himself both the priest and the sacrifice: our souls were forfeited, and his must go to redeem the forfeiture.

50..56. See notes on Matt. xxvii. 55..60.

CHAP. XXIV. 1..12. One would be amazed at the stupidity of these disciples, who had so often professed that they believed Christ to be the Son of God and the true Messiah, had been so



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Chap. XXIV. V. 13.



Christ at Emmaus.

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down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 ¶ Then arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner

often told he must die and rise again, and then enter into his glory, had seen him more than once raise the dead, that they should be so backward to believe his raising himself, surely it would seem the less strange to them, when hereafter this complaint would justly be taken up by them, to remember, that when time was it might justly have been taken up against them, who hath believed our report?

13..25. This appearance of Christ, to the two disciples, going to Emmaus was mentioned, and but just mentioned before, Mark xvi. 12. here it is largely related; it happened the same day, that Christ rose, the first day of the new world, that rose with him. One of these two disciples was Cleophas, or Alpheus, said by the ancients to be the brother of Joseph, Christ's supposed father, who the other was, is not certain. We may observe it for our encouragement to keep up Christian conference, and edifying discourse among us, That where but two together are well employed in work of that kind, Christ will come to them and make a third. When they that fear the Lord, speak one to another, the Lord hearkens and hears, and is with them of a truth; so that two thus twisted in faith and love become a three-fold cord, not easily bro-

of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and, besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And, when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the

ken, Eccl. iv. 12. They in their communings and reasonings together were searching for Christ, comparing notes concerning him, that they might come to more knowledge of him, and now Christ comes to them. They who seek Christ shall find him: he will manifest himself to those that enquire after him; and give knowledge to those who use the helps for knowledge, which they have. But though they had Christ with them, they were not at first aware of it, v. 16. their eyes were held that they should not know him. It should seem there was both an alteration of the object, for it is said in Mark, that now he appeared in another form; and a restraint upon the organ, for here it is said that their eyes were held by a divine power; or as some think, there was a confusion in the medium; the air was so disposed that they could not discern who it was. No matter how it was, but so it was, they did not know him; Christ so ordering it that they might the more freely discourse with him, and be with them; and that it might appear, that his word and the influence of it did not depend upon his bodily presence, which the disciples had too much doted upon, and must be weaned from; but he could teach them and warm their hearts by others, who should have his spiritual presence with them; and

prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon,

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

should have his grace going along with them unseen. He shews them that the sufferings of Christ, which were such a stumbling block to them, and made them unapt to believe his glory, were really the appointed way to his glory, and he could not go to it any other way, v. 26. ought not the Christ, (the Messiah) to have suffered these things, and to enter into his glory? was it not decreed, and was not that decree declared, that the promised Messiah must first suffer and then reign? that he must go by his cross to his crown? Had they never read the fifty-third of Isaiah, and the ninth of Daniel, where the prophets speak so very plainly of the sufferings of Christ and the glory that should follow, 1 Pet. i. 11. The cross of Christ, was it, that they could not reconcile themselves to? Now here he shews them two things, which take off the offence of the cross. That the Messiah ought to suffer these things; and therefore his sufferings were not only no objection against his being the Messiah, but really a proof of it, as the afflictions of the saints are an evidence of their sonship. He could not have been a Saviour, if he had not been a sufferer. Christ's

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany: and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them he was parted from them, and carried up into heaven,

undertaking our salvation was voluntary, but having undertaken it, it was necessary he should suffer and die. That when he had suffered these things, he should enter into his glory; which he did at his resurrection, that was his first step upwards.

36-48. Five times Christ was seen the same day that he rose; by Mary Magdalen alone in the garden; John xx. 14. by the women, as they were going to tell the disciples, Matt. xxviii. 9. by Peter alone; by the two disciples going to Emmaus, and now at night by the eleven: which we have an account of in these verses, as also John xx. 19.

50-53. This Evangelist omits the solemn meeting between Christ and his disciples in Galilee; but what he said to them there, and at other interviews, he tacks to what he said to them at the first visit he made them, on the evening of the day he rose; and has now nothing more to account for, but his ascension into heaven, which we have a very brief narrative of, in these verses. The Amen that concludes seems to be added by the church, and every believer to the reading of the Gospel; signifying an assent to

CHAP. I.

52 And they worshipped him, and returned to Jerusalem with great joy:

the truths of the Gospel, and a hearty concurrence with all the disciples of Christ in praising and blessing God. Amen, Let him

53 And they were continually in the temple, praising and blessing God. Amen.

be continually praised and blessed.

THE GOSPEL ACCORDING TO ST. JOHN.

IT is not material to enquire when and where this Gospel was written; we are sure it was given by inspiration of God to John, the brother of James, one of the twelve Apostles, distinguished by the honourable character of that disciple whom Jesus loved; one of the first three of the worthies of the Son of David, whom he took to be the witnesses of his retirements, particularly of his transfiguration and agony. The ancients tell us, that John lived longest of all the twelve Apostles, and was the only one of them that died a natural death, all the rest suffering martyrdom. However, it is clear he wrote last of the four Evangelists, for he relates what the other Evangelists had omitted, and gives us more of the mystery of that, which the other Evangelists gave us only the history of. It is observed, that the other Evangelists wrote more of the bodily things of Christ; but John writes of the spiritual things of the Gospel, the life and soul of it; therefore some have called this Gospel the Key of the Evangelists.

CHAP. I.

I. An account given of Jesus, 1..18. II. The testimony of John Baptist concerning him, 6..37. III. His own manifestation of himself to Andrew and Peter, v. 38..42. to Philip and Nathanael, v. 43..51.

IN the beginning was the Word, and the Word was with God, and the Word was God:

2 The same was in the beginning with God.

CHAP. I. 1..5. The Chaldee paraphrase very frequently calls the *Messiah* Old Testament, said to be done by the Lord, as done by that word of the Lord; even the vulgar Jews were taught, that the word of God was the same with God. The Evangelist, in the close of his discourse, v. 18. plainly tells us why he calls Christ the word, because he is the only begotten Son, which is in the bosom of the Father, and has declared him. Word is two-fold; word conceived, and word uttered. This proves the excellency of the Christian religion; the author and founder of it is the same who was the author and founder of the world. How excellent must that constitution needs be, which derives its institution from him who is the fountain of all excellency. When we worship Christ we worship him, to whom the Patriarchs gave honour, as the Creator of the world, and on whom all creatures depend. How well qualified he was for the work of our redemption and salvation; help was laid upon one that was mighty indeed, for it was laid upon him that made all things; and he is appointed the author of our bliss, that was the author of our being. He has life in himself; not only the true God, but the living God. God is life, he swears by himself, when he saith, *as I live*. All living crea-

3 All things were made by him; and without him was not any thing made that was made.

4 In him *was* life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

tures have their life in him; not only all the matter of the creation was made by him, but all the life too that is in the creation is derived from him, and supported by him. Reasonable creatures have their light from him; that life, which is the light of men, comes from him. Life in man is something greater and nobler than it is in other creatures, it is rational, and not merely animal; when man became a living soul his life was light, his capacities such as distinguished him from, and dignified him above the beasts that perish. The eternal word, as God, shines in the darkness of natural conscience. Though men by the fall are become darkness, yet that which may be known of God is manifested in them; see Rom. i. 19, 20. As mediator, he shone, in the darkness of the Old Testament types and figures, and the prophecies and promises which were of the Messiah, from the beginning. The world of mankind comprehended not the natural light that was in their understandings, but became vain in their imaginations concerning the eternal God, and the eternal word, Rom. i. 21. The Jews that had the light of the Old Testament, yet comprehended not Christ in it.

6..14. The legal institutions had been long a testimony for God
6 F

ST. JOHN.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

in the Jewish church, by them revealed religion was kept up ; hence we read of the tabernacle of the testimony, the ark of the testimony, the law and the testimony ; but now divine revelation is to be turned into another channel ; now the testimony of Christ is the testimony of God, 1 Cor. i. vi. and ii. 1. Among the Gentiles God, indeed, had not left himself without witness, Acts xiv. 17. but the Redeemer had no testimonies borne him among them. There was a profound silence concerning him, till John Baptist came for a witness to him. He prepared men for the reception and entertainment of Christ and his Gospel, by awakening them to a sight and sense of sin, and their eyes being thereby opened, they might be ready to admit those beams of divine light which in the person and doctrine of the Messiah were now ready to shine in their faces. It was designed that all men through him might believe, excluding none from the kind and beneficial influences of his ministry that did not exclude themselves, as multitudes did who rejected the counsel of God against themselves, and so received the grace of God in vain. By his creating power he lightens every man with the light of reason ; that life which is the light of men is from him ; all the discoveries and directions of reason, all the comfort it gives us, and all the beauty it puts upon us, is from Christ. By the publication of his Gospel to all nations he doth in effect lighten every man. John Baptist was a light, but he enlightened only Jerusalem and Judea, and the region round about Jordan, like a candle that enlightens one room ; but Christ is the true light, for he is a light to lighten the Gentiles. His everlasting Gospel is to be preached to every nation and language, Rev. xiv. 6. By the operation of his spirit and grace he lighteth all those that are enlightened to salvation : and those that are not enlightened by him perish in darkness. Whatever light any man has, he is indebted to Christ for it, whether it be natural or supernatural. Christ was in the world. v. 10. He was in the world as the essential word before his incarnation, upholding all things ; but this speaks of his being in the world when he took our nature upon him, and dwelt among us ; see John xvi. 28. I am come into the world. The Son of the Highest was here in this lower world : that light in this dark world ; that holy thing in this sinful polluted world. The world knew him not. The ox knows his owner, but the more brutish world did not ; they did not own him, did not bid him welcome, because they did not know him ; and they did not know him, because he did not make himself known in that way that they expected, in external glory and majesty. He came to his own, v. 11. not only to the world, which was his own, but to the people of Israel, that were peculiarly his own above all people ; to them he came, among them he lived, and to them he was first sent. His own received him not ; did not receive his doctrine. Though his own received him not, yet there were those that received him, v. 12. But as many as received him : though

14 ¶ And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me ; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou ?

Israel were not gathered, yet Christ was glorious. Though the body of that nation persisted and perished in unbelief, yet there were many of them that were wrought upon to submit to Christ, and many more that were not of that fold. The true Christians' description and property : and that is, that he receives Christ, and believes on his name ; the latter explains the former. The true Christian's dignity and privilege are two-fold. The privilege of adoption, which takes them into the number of God's children. The privilege of regeneration : All the children of God are born again ; all that are adopted, are regenerated : this real change evermore attends that relative one. Wherever God confers the dignity of children, he creates the nature and disposition of children : men cannot do so when they adopt. The human nature of Christ with which he was veiled, is expressed two ways. The word was made flesh. Forasmuch as the children who were to become the Sons of God were partakers of flesh and blood, he also himself likewise took part of the same, Heb. ii. 14. He dwelt among us, here in this lower world. Having taken upon him the nature of man, he put himself into the place and condition of other men. He was in the world not as a way-faring man that tarries but for a night, but he dwelt among us, made a long residence ; the original word is observable, he dwelt among us, he dwelt as in a tabernacle, which intimates, that he dwelt here in very mean circumstances, as shepherds that dwell in tents. That his stay among us was not to be perpetual. He dwelt here as in a tent, not as at home. That as of old God dwelt in the tabernacle of Moses, by the Shechinah between the cherubim, so now he dwells in the human nature of Christ, that is now the true Shechinah, the symbol of God's peculiar presence : and we are to make all our addresses to God through Christ, and from him to receive divine oracles.

15-18. The Evangelist begins again to give us John Baptist's testimony concerning Christ, v. 15. He had said, v. 8. that he came for a witness, now here he tells us that he did accordingly bear witness. Here is the substitution of New Testament grace, in the room and stead of Old Testament grace ; so Beza. And this sense is confirmed by what follows, v. 17. for the Old Testament had grace in type ; the New Testament has grace in truth. There was a grace under the Old Testament, the gospel was preached then, Gal. iii. 8. but that grace is superseded, and we have gospel grace instead of it, a glory which excelleth, 2 Cor. iii. 10. Discoveries of grace are now more clear, distributions of grace far more plentiful ; this is grace instead of grace. Another thing we receive from Christ is a clear revelation of God to us, v. 18. He hath declared God to us, whom no man hath seen at any time. This was the grace and truth which came by Christ, the knowledge of God and an acquaintance with him. None of the Old Testament prophets were so well qualified to make known the mind

CHAP. I.

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us; what sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw

the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ.

42 And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following Jesus would go

and will of God to the children of men as our Lord Jesus was, for none of them had seen God at any time; Moses beheld the similitude of the Lord, Numb. xii. 8. but was told he could not see his face, Exod. xxxiii. 20. But this recommends Christ's holy religion to us, that it was founded by one that had seen God, and knew more of his mind than any one else ever did, for he had seen him, which they never did.

19..28. The Jews expected the person of Elias to return from Heaven, and to live among them, and promised themselves great matters from it; and hearing of John's character, doctrine, and Baptism, and observing that he appeared as one dropt from Heaven, in the same part of the country from which Elijah was carried to Heaven, it is no wonder that they were ready to take him for this Elijah; but he disowned this honour too. He was indeed prophesied of under the name of Elijah, Mal. iv. 5. and he came in the spirit and power of Elias, Luke i. 17. and was the Elias that was to come, Matt. xi. 14. but he was not the person of Elias; not that Elias that went to Heaven in the fiery chariot, as he was that met Christ in his transfiguration: he was the Elias

that God had promised, not the Elias that they foolishly dreamed of. Elias did come, and they knew him not, Matt. xvii. 12: nor did he make himself known to them as the Elias, because they had promised themselves such an Elias as God never promised them. He was not that prophet which Moses said, the Lord would raise up to them, of their brethren, like unto him. He was not one of the old prophets raised from the dead, as they expected one to come before Elias, as Elias before the Messiah.

29..36. We have in these verses an account of John's testimony concerning Jesus Christ, which he witnessed to his own disciples that followed him. As soon as ever Christ was baptized, he was immediately hurried into the Wilderness to be tempted; there he was forty days; during his absence, John had continued to bear testimony to him, and to tell the people of him; but now at last he sees Jesus coming to him, returning from the Wilderness of temptation.

37..42. The best evidence of our profiting by the means of grace, is the piety and usefulness of our conversation afterwards: hereby it appeared that Andrew had been with Jesus, that he was

ST. JOHN.

forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael saith unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered, and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered, and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

I. Water turned into wine, v. 1-12. II. The first passover kept at Jerusalem, v. 13-25.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

so full of him, that he had been in the Mount, for his face shone. He knew there was enough in Christ for all; and having tasted that he is gracious, could not rest till those he loved had tasted it too.

43-51. It is most probable, Nathanael under the fig-tree, was employed as Isaac in the field, in meditation and prayer, and communion with God. Perhaps, then, and there it was, that he solemnly joined himself to the Lord in an inviolable covenant: Christ saw in secret, and by this public notice of it, did in part reward him openly.

CHAP. II. 1-11. Christ in providing thus plentifully for the guests, though he allows a sober, cheerful use of wine, especially in times of rejoicing, Neh. viii. 10, yet he doth not invalidate his own caution, nor invade it in the least, which is, that our hearts be not at any time, no not at a marriage feast, *overcharged with surfeiting and drunkenness*, Luke xxi. 34. When Christ provided so much good wine for them that had well drunk, he intended to try their sobriety, and to teach them how to abound, as well as how to want. Temperance per force is a thankless virtue, but if

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

Divine Providence give us abundance of the delights of sense, and divine grace enable us to use them moderately, this is self-denial, that is praise-worthy. He also intended that some should be left for the confirmation of the truth of the miracle to the faith of others. And we have reason to think that the guests at this table were so well taught, or at least were now so well awed by the presence of Christ, that none of them abused this wine to excess; and those two considerations drawn from this story may be sufficient at any time to fortify us against temptations to intemperance. First, That our meat and drink are the gifts of God's bounty to us, and we owe our liberty to use them, and our comfort in the use of them, to the mediation of Christ: it is therefore ungrateful and impious to abuse them. Second, That wherever we are, Christ has his eye upon us; we should *eat bread before God*, Exod. xviii. 12, and then we should not *feed ourselves without fear*.

12-22. The disciples were somewhat surprized at first to see Christ, whom they were directed to as the Lamb of God, in such a heat; and him whom they believed to be the King of Israel, take so little state upon him as to do this himself; but one scrip-

CHAP. III.

13 ¶ And the Jews' passover was at hand ; and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting :

15 And, when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables ;

16 And said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things ?

19 Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ?

21 But he spake of the temple of his body.

22 When, therefore, he was risen from the dead his disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.

ture came to their thoughts, which taught them to reconcile this action both with the meekness of the Lamb of God and with the majesty of the King of Israel, for David, speaking of the Messiah, takes notice of his zeal for God's house as so great, that it even *eat him up*, it made him forget himself, Psal. lxi. 9.

Christ foretels his death and resurrection not in plain terms, as he often did to his disciples, but in figurative expressions ; as afterwards, when he gave this for a sign, he called it the sign of the prophet Jonas ; so here, *Destroy this temple, and in three days I will raise it up*. Thus spake he to them who were willingly ignorant, in parables, that *they might not perceive*, Matt. xiii. 13. They that will not see shall not see. Nay, this figurative speech used here proved such a stumbling block to them, that it was produced in evidence against him at his trial, to prove him a blasphemer, Matt. xx. 60, 61. Had they humbly asked him the meaning of what he said, he would have told them, and it would have been a savor of life unto life to them, but they were resolved to cavil, and it proved a savor of death unto death. They that would not be convinced were hardened ; and the manner of the expression of this prediction occasioned the accomplishment of the prediction itself.

23..25. Now this is all the success of Christ's preaching and miracles at Jerusalem, in this journey. The Lord comes to his temple, and none comes to him, but a parcel of weak, simple people, that he can neither have credit from, nor put confidence in ; yet he shall at length see of the travel of his soul,

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men* ;

25 And needed not that any should testify of man ; for he knew what was in man.

CHAP. III.

I. Christ's discourse with Nicodemus, v. 1..21. II. John Baptist's discourse with his disciples concerning Christ, v. 22..36.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews ;

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.

CHAP. III. 1..21. When religion is out of fashion, there are many Nicodemites, especially among the rulers, who have a better affection to Christ and his religion than they would be known to have. But observe, first, Though he came by night Christ bid him welcome, accepted his integrity, and pardoned his infirmity ; considered his temper, which perhaps was timorous, and the temptation he was in from his place and office ; and hereby taught his ministers to become all things to all men, and to encourage good beginnings though they are weak. *Paul preached privately to them of reputation*, Gal. ii. 2. Second, Though now he came by night, yet afterwards, when there was occasion, he owned Christ *publicly*, Joh. vii. 50, and xix. 39. The grace which is at first but a grain of mustard-seed may grow to be a great tree.

We are here directed what inference to draw from Christ's miracles ; therefore we are to receive him as a teacher come from God : his miracles were his credentials. The course of nature could not be altered but by the power of the God of nature, who we are sure is the God of truth and goodness, and would never set his seal to a lie or a cheat.

Four things our Saviour here discourseth of ; First, Concerning the necessity and nature of regeneration, and the new birth, v. 3..8. Observe what it is that is required to be born again, that is, first, We must live a new life. Birth is the beginning of life ; to be born again is to begin anew, as those that have hitherto lived either much amiss, or to little purpose. We must not think to patch up the old building, but begin from the foundation. Se-

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Jesus answered, and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the

world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness,

cond, We must have a new nature, new principles, new affections, new aims. We must be born anew, so the word is taken, Gal. iv. 9, and Luke i. 3. By our first birth we were corrupt, shapen in sin and iniquity, we must therefore undergo a second birth; our souls must be fashioned and enlivened anew. We must be born from above, so the word is used by the evangelist, chap. iii. 31, and xix. 11, and I take it to be especially intended here, not excluding the other, for to be born from above supposeth being born again. But this new birth has its rise from heaven, chap. i. 13, and its tendency to heaven; it is to be born to a divine and heavenly life, a life of communion with God and the upper world, and in order to this it is to partake of a divine nature, and bear the image of the heavenly.

¶ Secondly, Here is a discourse concerning the certainty and sublimity of gospel truths, which Christ takes occasion for from the weakness of Nicodemus. The truths Christ taught, though communicated in language and expressions borrowed from common and earthly things, yet in their own nature were most sublime and heavenly. Now we may learn hence, first, To admire the height and depth of the doctrine of Christ. Second, To acknowledge with thankfulness the condescension of Christ, that he is pleased to suit the manner of the gospel revelation to our capacities; *to speak to us as to children*. Third, To lament the corruptions of our nature, and our great unaptness to receive and entertain the truths of Christ. Our Lord Jesus, and none but he, was fit to reveal to us a doctrine thus certain, thus sublime.

Thirdly, Christ here discourseth of the great design of his own coming into the world, and the happiness of those that believe in

him, v. 14..18. Here we have the very marrow and quintessence of the whole gospel; that faithful saying, 1 Tim. i. 15, that Jesus Christ came to seek and to save the children of men from death, and recover them to life. Now sinners are dead men upon a two-fold account: first, As one that is mortally wounded, or sick of an incurable disease, is said to be a dead man, for he is dying, and so Christ came to save us, by healing us as the brazen serpent healed the Israelites, v. 14, 15. Second, As one that is justly condemned to die for an unpardonable crime is a dead man, he is dead in law; and in reference to this part of our danger, Christ came to save as a prince or judge, publishing an act of indemnity, or general pardon, under certain proviso's; this saving here is opposed to condemning, v. 16, 17, 18.

Fourthly, Christ in the close discourseth concerning the deplorable condition of those that persist in unbelief, and wilful ignorance, v. 18..21. Wilful ignorance is so far from excusing sin, that it will be found at the great day to aggravate the condemnation. This is the condemnation, this is it that ruins souls, that they shut their eyes against the light, and will not so much as admit a parley with Christ and his gospel; they set God so much at defiance that they desire not the knowledge of his ways, Job. xxi. 14. We must account in the judgment, not only for the knowledge we had and used not, but for the knowledge we might have had and would not; not only for the knowledge we sinned against, but for the knowledge we sinned away.

22..36. Faithful ministers are friends of the bridegroom, to recommend him to the affections and choice of the children of men. The espousing of souls to Jesus Christ in faith and love is

CHAP. IV.

behold the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh

the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAP. IV.

Christ converses with a woman of Samaria, and cures a nobleman's son.

WHEN, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

the fulfilling of the joy of every good minister. If the day of Christ's espousals be the day of the gladness of his heart, Cant. iii. ult. it cannot but be theirs too who love him, and wish well to his honour and kingdom. Surely they have no greater joy. John owns it highly fit and necessary that the reputation and interest of Christ should be advanced, and his own diminished, v. 30, *He must increase, but I must decrease*. If they grieve at the growing greatness of the Lord Jesus, they will have more and more occasion to grieve, as they have that indulge themselves in envy and emulation. John speaks of Christ's increase and his own decrease, not only as necessary and unavoidable, which could not be helped, and therefore must be borne, but as highly just and agreeable, and is entirely satisfied in it.

CHAP. IV. 1-3. Hereby Jesus gave an example to his own rule; *When they persecute you in one city flee to another*. We are not called to suffer, while we may avoid it without sin; and therefore, though we may not for our own preservation change our religion, yet we may change our place. Christ secured himself not by miracle, but in a way common to men, for the direction and encouragement of his suffering people.

4-26. The city of Samaria was called Sychar; probably the same with Sichem, or Shechem, a place which we read much of in the Old Testament. Thus are the names of places commonly corrupted by tract of time. Shechem yielded the first proselytes that ever came into the church of Israel, Gen. xxxiv. 29. and xxxv. 2. and now it is the first place where the gospel is preached out of the commonwealth of Israel.

The Jews were extremely malicious against the Samaritans, "looked upon them as having no part in the resurrection; excommunicated and cursed them by the sacred name of God; by the glorious writing of the tables, and by the curse of the upper and lower house of judgment; with this law, That no Israelite eat of any thing that is a Samaritan's, for it is as if he eat swines flesh." So Dr. Lightfoot, out of Rabbi Tanchum. Quarrels about religion are usually the most implacable of all other. Men were made to have dealings one with another; but if men, because one worships at one temple, and another at another, will be morose and unnatural, scornful and censorious, and this under colour of zeal

for religion, they plainly shew, that however their religion may be true, they are not truly religious; but pretending to stickle for religion, subvert the design of it.

It is an unspeakable privilege to have this gift of God proposed and offered to us; to have an opportunity of embracing it. He who is the gift of God is now set before thee, and addresseth himself to thee; it is he that saith, give me to drink; this gift comes a begging to thee. Though Christ is set before us, and sues to us in and by his gospel, yet there are multitudes that know him not. They know not who it is that speaks to them in the gospel, that saith, *give me to drink*; they perceive not that it is the Lord that calls them. Christ's gifts appear most valuable, when they come to be compared with the things of this world; for there will appear no comparison between them. Whoever partakes of the spirit of grace, and the comforts of the everlasting gospel, he shall never thirst, he shall never want that which will abundantly satisfy his soul's desires; they are longing, but not languishing. A desiring thirst he has, nothing more than God, but still more and more of God; but not a despairing thirst. This water that Christ gives *shall be in him a well of water*. He can never be reduced to extremity, that has in himself a fountain of supply and satisfaction. The next subject of discourse with this woman, is concerning her husband, v. 16, 17, 18.

How discreetly and decently Christ introduceth this discourse, v. 16, *Go call thy husband and come hither*. *Call thy husband*, that he may teach thee, and help thee to understand these things, which thou art so ignorant of. The wives that will learn, must ask their husbands, 1 Cor. xiv. 35, who must dwell with them, *as men of knowledge*, 1 Pet. iii. 7. *Call thy husband*, that he may learn with thee; that then ye may be *heirs together of the grace of life*. *Call thy husband*, that he may be witness to what passeth between us; Christ would thus teach us to *provide things honest in the sight of all men*, and to study that which is of good report. As it had a good colour, so it had a good design, for from hence he would take occasion to call her sin to remembrance. There is need of art and prudence in giving reproofs to fetch a compass, as the woman of Tekoa, 2 Sam. xiv. 20. How industriously the woman seeks to evade the conviction, and yet insensibly convicts her-

ST. JOHN.

6 Now Jacob's well was there, Jesus, therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria! (for the Jews have no dealings with the Samaritans.)

10 Jesus answered, and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered, and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered, and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit; and they that worship him, must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples,

self, and ere she is aware, owns her fault; she said, *I have no husband*. How closely our Lord Jesus brings home the conviction to her conscience.

The next subject of discourse with this woman is concerning the place of worship, v. 19-24, where we may observe a case of conscience proposed to Christ, by the woman, concerning the place of worship, v. 19, 20. And there the inducement she had to put this case; *Sir, I perceive that thou art a prophet*. She doth not deny the truth of what he had charged her with, but by her silence owns the justice of the reproof; nor is she put into a passion by it, as many are when they are touched in a sore place; doth not impute his censure to the general disgust the Jews had to the Samaritans; but (which is a rare thing) can bear to be told of a fault. But that is not all, she goes further, first, She speaks respectfully to him, calls him Sir. Thus should we honour those that deal faithfully with us: second, She acknowledges him to be a prophet, one that had a correspondence with heaven. The power of the word of Christ in searching the heart, and convincing the conscience of secret sins, is a great proof of its divine authority, 1 Cor. xiv. 24, 25: third, She desires some further instruction from him. Many that are not angry at their reprovers, nor fly in their faces, yet are

afraid of them, and keep out of their way; but this woman was willing to have some discourse with him that told her of her faults.

It was agreed between the Jews and the Samaritans, that God is to be worshipped; those who were such fools as to worship false gods, yet were not such brutes as to worship none; and that religious worship is an affair of great importance: men would not contend about it if they were not concerned about it. But the matter in variance was, where they should worship God. The approaching dissolution of the Jewish œconomy, and the erecting of the evangelical state, shall set this matter at large, and lay all in common, so that it shall be a thing perfectly indifferent, whether in either of these places, or any other, men worship God, for they shall not be tied to any place; neither here nor there, but both, and any where, and every where. The worship of God is not now under the gospel appropriated to any place, as it was under the law, but it is God's will that men pray every where. It is required of all that worship God, that they worship him *in spirit and in truth*. First, We must worship God *in spirit*, Phil. iii. 3. We must depend upon God's spirit for strength and assistance, laying our souls under his influences and operations; we must devote our own spirits to, and employ them in the service of God, Rom. i.

S^T JOHN.
Chap. IV. V. 7.



Christ with the Woman of Samaria

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and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

9, must worship him with fixedness of thought, and a flame of affection; with *all that is within us*. Spirit is sometimes put for the new nature, in opposition to the flesh, which is the corrupt nature, and so to worship God *with our spirit*, is to worship him *with our graces*, Heb. xii. 28: second, *In truth*, that is, in *sincerity*; God requires not only the inward part in our worship, but *truth in the inward part*, Psal. li. 6. We must mind the power more than the form; must aim at God's glory, and not to be seen of men; draw near with a *true heart*, Heb. x. 22.

The last subject of discourse with this woman, is concerning the Messiah, v. 25, 26. The Samaritans received the writings of Moses, and were no strangers to the prophets, nor to the hopes of the Jewish nation; those who knew least, knew this, that Messiah was to come; so general and uncontested was the expectation of him; and at this time more raised than ever, for the sceptre was departed from Judah, Daniel's weeks were near expiring, so that she concludes, not only he will come, but that he is just at hand, Messiah which is called Christ. Christ did never make himself known so expressly to any, as he did here to this poor Samaritan, and to the blind man, John ix. 37. no not to John Baptist, when he sent to him, Matt. xi. 4, 5. no not to the Jews, when they challenged him to tell them whether he was the Christ, John x. 24. But Christ would thus put an honour upon such as were poor and despised.

27..42. The salvation of sinners is the will of God, and the instruction of them in order thereunto, is his work: see 1 Tim. ii. 4. There is a chosen remnant, whose salvation is in a particular manner his will. Christ was sent into the world on this errand, to bring people to God; to know him, and to be happy in him. He made this work his business and delight. When his body needed food, his mind was so taken up with this, that he forgot both hunger and thirst, both meat and drink. Nothing could be more

37 And herein is that saying true, One soweth; and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So, when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

grateful to him than doing good; when he was invited to meat, he went, that he might do good, for that was his meat always. He was not only ready upon all occasions to go to his work, but he was earnest, and in care to go through it, and to finish his work, in all the parts of it. He resolved never to quit it, or lay it down till he could say, it is finished. Many have zeal to carry them out at first, but not zeal to carry them on to the last; but our Lord Jesus was intent upon finishing his work. Our master has herein left us an example, that we may learn to do the will of God as he did. With diligence and close application, as those that make a business of it. With delight and pleasure in it as in our element. With constancy and perseverance; not only minding to do, but aiming to finish our work. John Baptist, and those that assisted him, had laboured, and the disciples of Christ entered into their labours, built upon their foundation, and reaped the fruit of what they sowed. See what reason we have to bless God for those that are gone before us, for their preaching and their writing; for what they did, and suffered in their day, for we are entered into their labours; their studies and services have made our work the easier. And when the ancient and modern labourers, those that came into the vineyard at the third hour, and those that came in at the eleventh meet in the day of account, they will be so far from envying one another the honour of their respective services, that both they that sowed, and they that reaped shall rejoice together; and the great Lord of the harvest shall have the glory of all. The seed of the Gospel was now sown in Samaria; what effect there was of this afterward, doth not appear, but we find that four or five years after, when Philip preached the Gospel in Samaria, he found such blessed remains of this good work now wrought, that the people with one accord gave heed to those things which Philip spoke, Acts viii. 5, 6, 8.

43..54. Christ first shews the nobleman his sin and weakness,

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee he went unto him, and besought him that he would come down and heal his son; for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down his servants met him, and told him, saying, Thy son liveth!

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

I. Cure of an impotent man, v. 1..16. II. Christ's vindication of himself before the Sanhedrin, v. 17..47.

AFTER this there was a feast of the Jews: and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

to prepare him for mercy, and then grants him his request. Christ humbles those first with his frowns, whom he intends to honour with his favours. The comforter shall first convince. Herod longed to see some miracle, Luke xxiii. 8. and this courtier was of the same mind, and the generality of the people too. Now that which is blamed, is, that whereas they had heard by credible and uncontestable report of the miracles he had wrought in other places, they would not believe except they saw them with their own eyes, Luke iv. 23. they must be honoured, and they must be humoured, or they will not be convinced. That whereas they had seen divers miracles which they could not gainsay the evidence of, but which sufficiently prove Christ a teacher come from God, and should now have applied themselves to him for instruction in his doctrine, which by its native excellency would have gently led them on in believing to a spiritual perfection; instead of this, they

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in *that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

would go no further in believing, than they were driven by signs and wonders. The spiritual power of the word did not affect them, did not attract them, but only the sensible power of miracles, which were for them who believe not, but prophesying for them that believe, 1 Cor. xiv. 22. Those that admire miracles only, and despise prophesying, rank themselves with unbelievers.

CHAP. V. 1..16. This miraculous cure is not recorded by any other of the evangelists, who confine themselves mostly to the miracles wrought in Galilee, but John relates those wrought at Jerusalem. Expositors generally agree, that the virtue the pool of Bethesda had was supernatural. It is true, the Jewish writers, who do not use to be sparing in recounting the praises of Jerusalem, do none of them make the least mention of this healing pool; of which silence in this matter, perhaps this was the reason, that it was taken for a presage of the near approach of the Messiah, and therefor

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raised up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that

they who denied him to be come, industriously concealed such an indication of his coming; so that this here is all the account we have of it.

Christ intimates to the man, that those who are made whole, that are eased of the present sensible punishment of sin, are in danger of returning to sin, when the terror and restraint of that is over, unless divine grace dry up the fountain: when the trouble, which only dammed up the current, is over, the waters will return to their old course; and therefore there is need of great watchfulness, lest after healing mercy, we return again to folly. The misery we were made whole from, warns us to sin no more, having felt the smart of sin; the mercy we were made whole by, is an engagement upon us not to offend him who healed us. This is the voice of every providence, *Go, and sin no more*. This man began his new life very hopefully, *in the temple*, yet Christ saw it necessary to give him this caution; for it is common for people when they are sick, to *promise much*, when newly recovered, to *perform something*, but after a while to *forget all*.

17-30. No man can find out the work of God, but the only begotten Son, who lay in his bosom, sees what he doth, and is intimately acquainted with his purposes, and has the plan of them ever before him. What he did as Mediator throughout his whole undertaking, was the exact transcript or counter-part of what the Father did; that is, what he designed when he formed the plan of our redemption in his eternal counsels, and settled those measures in every thing which never could be broke, nor ever needed to be altered; it was the copy of that great original; it was Christ's faithfulness, as it was Moses's, that he did all according to the pat-

sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

tern shewn him in the mount. This is expressed in the present tense, what he sees the Father do, for the same reason, that when he was here upon earth, it was said he is in heaven, Job iii. 13, and is in the bosom of the Father, Job i. 18, as he was even then by his divine nature present in heaven, so the things done in heaven were present to his knowledge. What the Father did in his counsels, the Son had ever in his view, and still he had his eye upon it, as David in spirit spake of him, *I have set the Lord always before me*, Psalm xvi. 8. Yet he is equal with the Father in working, for what things soever the Father doth, these also doth the Son likewise; he did the same things, not such things, but the same things; and he did them in the same manner, likewise with the same authority and liberty, and wisdom, the same energy and efficacy: doth the Father enact, repeal, and alter positive laws? doth he over-rule the course of nature, know mens hearts? so doth the Son. The power of the Mediator is a divine power.

31-46. There are two things which we are here directed to have in our eye in our searching of the scripture; Heaven our end, and Christ our way.

1. We must search the Scriptures for Heaven as our great end; for in them ye think ye have eternal life. The Scripture assures us of an eternal state set before us, and offers to us an eternal life in that state; it contains the chart that describes it, the charter that conveys it, the direction in the way that leads to it, and the foundation upon which the hope of it is built; and this is worth searching for, there where we are sure to find it. But to the Jews Christ saith only, ye think ye have eternal life in the Scriptures; because, though they did retain the belief and hope of eternal life,

34 But I receive not testimony from man; but these things I say, that ye might be saved.

35 He was a burning and a shining light; and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

I. The miracle of the loaves, v. 1-14. II. Christ walks upon the water, v. 15-21. III. The visit at Capernaum, v. 22.

and grounded their expectations of it upon the Scriptures, yet herein they missed it, that they looked for it by the bare reading and studying of the Scripture. It was a common, but corrupt saying among them, *he that has the words of the law has eternal life*; they thought they were sure of Heaven, if they could say by heart, or rather by rote, such and such passages of Scripture as they were directed to by the tradition of the elders; as they thought all the vulgar cursed, because they did not thus know the law, John vii. 49. so they concluded all the learned blessed.

2. We must search the Scriptures for Christ, as the new and living way that leads to this end. Those are they, the great and principal witnesses that testify of me. Note 1, The Scriptures,

AFTER these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him; for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

even those of the Old Testament, testify of Christ, and by them God bears witness to him. The spirit of Christ in the prophets testified before hand of him, 1 Pet. i. 11. the purposes and promises of God concerning him, and the previous notices of him. The Jews knew very well that the Old Testament testified of the Messiah, and were critical in their remarks upon the passages that looked that way, and yet were careless, and wretchedly overseen in the application of them. 2. Therefore we must search the Scriptures, and may hope to find eternal life in that search, because they testify of Christ, for this is life eternal to know him, see 1 John v. 11.

CHAP. VI. 1-14. See notes on Matt. vi. 13-21.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 ¶ When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, it is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people, therefore, saw that

Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you! for him hath God the Father sealed.

28 Then say they unto him, What shall we do, that we might work the works of God?

29 Jesus answered, and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said, therefore, unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord evermore give us this bread.

35 And Jesus said unto them, I am the

15..21. Here is an instance of the humility and self-denial of the Lord Jesus, that when they would have made him a king, he departed; so far was he from countenancing the design, that he effectually quashed it. Herein he has left a testimony, 1, Against ambition, and affectation of worldly honour, to which he was perfectly mortified, and has taught us to be so. 2, Against faction and sedition, treason and rebellion, and whatever tends to disturb the peace of kings and provinces.

22..27. Shall all the treasures of the world be ransacked, and all the fruits of the earth gathered together to furnish us with provisions that will last to eternity; no, the sea saith it is not in me; among all the treasures hid in the sand, it cannot be gotten for gold; but it is that which the Son of Man shall give; either which meat, or which life the Son of Man shall give. Observe here, 1, Who gives this meat; the Son of Man, trusted with the administration of the kingdom of God among men, and the dispensation of the gifts, graces, and comforts of that kingdom, and has power to give eternal life, with all the means of it, and preparations for it. But when we have laboured never so much for it, we have not merited it as our hire, but the Son of Man gives it. And what

more free than gift? It is an encouragement, that he who has the giving of it is the Son of Man, for then we may hope the sons of men that seek it, and labour for it, shall not fail to have it. 2, What authority he has to give it; for him hath God the Father sealed, (i. e. proved and evidenced) to be God; so some read it; he has declared him to be the Son of God with power. He hath sealed him, i. e. hath given him full authority to deal between God and man, as God's ambassador to man, and man's intercessor with God; and has proved his commission by miracles; having given him authority, he hath given us assurance of it; having entrusted him with unlimited powers, he hath satisfied us with undoubted proofs of them; so that as he might go on with confidence in his undertaking for us, so may we in our resignations to him.

28..59. What is meant by the flesh and blood of Christ? It is called, v. 53. the flesh of the Son of Man, and his blood, his as Messiah and Mediator: the flesh and blood which he assumed in his carnation, Heb. ii. 14. and which he gave up in his death and sufferings; my flesh which I will give to be crucified and slain. It is said to be given for the life of the world, i. e. 1, Instead of the life of the world which was forfeited by sin, Christ gives his own

bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus, therefore, answered, and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me.

46 Not that any man hath seen the Fa-

ther, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews, therefore, strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

flesh as a ransom or counter-price. 2. In order to the life of the world, to purchase a general offer of eternal life to all the world, and the special assurances of it to all believers. So that the flesh and blood of the Son of Man, is the Redeemer incarnate, and dying; it is Christ and him crucified, and the redemption wrought out by him, with all the precious benefits of redemption; pardon of sin, acceptance with God, the adoption of sons, access to the throne of grace, the promises of the covenant, and eternal life; these are called the flesh and blood of Christ.

What is meant by eating this flesh, and drinking this blood? First, It implies an appetite to Christ. This spiritual eating and drinking begins with hungering and thirsting, Matt. v. 6, earnest and importunate desires after Christ, not willing to take up with any thing short of an interest in him: give me Christ or else I die. Second, An application of Christ to ourselves. Meat looked upon will not nourish us, but meat fed upon, and so made our own, and as it were one with us. We must so accept of Christ as to appropriate him to ourselves; *My Lord, and my God*, John xx. 28. Third, A delight in Christ and his salvation. The doctrine of

Christ crucified must be meat and drink to us, most pleasant and delightful. We must feast upon the dainties of the *New Testament in the blood of Christ*, taking as great a complacency in the methods which infinite wisdom has taken to redeem and save us, as ever we did in the most needful supplies, or grateful delights of nature. Fourth, A derivation of nourishment from him, and a dependance upon him for the support and comfort of our spiritual life, and the strength, growth, and vigour of the new man. To feed upon Christ, is to do all in his name, in union with him, and by virtue drawn from him; it is to live upon him as we do upon our meat. How our bodies are nourished by our food we cannot describe, but that they are so we know and find, so it is with this spiritual nourishment. Our Saviour was so well pleased with this metaphor, as very significant and expressive, that when afterward he would institute some outward sensible signs, by which to represent our communicating of the benefits of his death, he chose those of eating and drinking, and made them sacramental actions.

60-71. From that time, from the time that Christ preached this comfortable doctrine, that he is the bread of life, and those

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many, therefore, of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot, *the son of Simon*: for he it was that should betray him, being one of the twelve.

who by faith feed-upon him shall live by him, which one would think should have engaged them to cleave the more closely to him, from that time they withdrew. The wicked heart of man often makes that an occasion of offence, which is indeed matter of the greatest comfort. This discourse was to others a savour of life unto life. Many went back, but thanks be to God all did not; even then the twelve stuck to him. Though the faith of some be overthrown, yet the foundation of God stands sure. The disciples resolve to continue their pursuit of life and happiness, and will have a guide to it, and will adhere to Christ as their guide, for they can never have a better.

CHAP. VII. 1-13. There were those that were a-kin in Christ according to the flesh, who did believe in him, three of the twelve were his brethren; and yet others, as nearly allied to him as they, did not believe on him. Many that have the same external privileges and advantages, do not make the same use of them. What prudence and humility of our Lord Jesus appeared in his answer to the advice his brethren gave him, v. 6, 7, 8. Though there were so many base insinuations in it, he answered them mildly. Even that which is said without reason, yet should be answered without

Christ at the feast of tabernacles.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast; I go not up yet unto this feast; for my time is not yet full come.

6 When he had said these words unto them he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him; for

passion; we should learn of our Master to reply with meekness, even to that which is most impertinent and imperious. They expected Christ's company with them to the feast, perhaps hoping he would bear their charges; but here he shews the difference between himself and them in two things. First, His time was set, so was not theirs. *My time is not yet come, but your time is always ready.* Understand it of the time of his going up to this feast. It was an indifferent thing to them when they went, for they had nothing of moment to do, either where they were to detain them there, or where they were going to hasten them thither; but every minute of Christ's time was precious, and had its own particular business allotted to it. He had some work yet to be done in Galilee, before he left the country; in the harmony of the gospels betwixt this motion made by his kindred, and his going up to the feast, comes in the story of his sending forth the seventy disciples, Luke x. 1, &c. which was an affair of very great consequence; his time is not yet, for that must be done first. Those that live useless lives have their time always ready, they can go and come when they please, but those whose time is filled up with duty will often find themselves straitened, and they have not yet time for that

some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered, and said unto them, I have done one work, and ye all marvel.

22 Moses, therefore, gave unto you circumcision, (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him! for I am from him, and he hath sent me.

30 ¶ Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

which others can do at any time. Or it may be meant of the time of his appearing publicly at Jerusalem; Christ who knows all men, and all things, knew that the best and most proper time for it would be about the middle of the feast. Second, His life was sought, so was not theirs, v. 7. They in shewing themselves to the world did not expose themselves, *The world cannot hate you*, for ye are of the world, its children, its servants; and in with its interests, and no doubt the world will *love its own*; see John xv. 19. But why did the world hate Christ, what evil had he done it? Had he, like Alexander, under colour of conquering it, laid it waste? no, but because (saith he) *I testify of it, that the works of it are evil*. Note, first, The works of an evil world are evil works; as the tree is, so are the fruits: it is a dark world, and an apostate world, and its works works of darkness and rebellion. Second, Our Lord Jesus, both by himself and by his ministers, did, and will both discover and testify against the evil works of this wicked world. Third, It is a great uneasiness and provocation to the world to be convicted of the evil of its works. It is for the honour of virtue and piety that those who are impious and vicious do not care for the hearing of it, for their own consciences make them ashamed of the turpitude there is in sin, and afraid of the punishment that follows after sin. Fourth, Whatever is pretended, the real cause of the world's enmity to the gospel is the testimony it

bears against sin and sinners. Christ's witnesses by their doctrine and conversation torment them that dwell on the earth, and therefore are treated so barbarously, Rev. xi. 10. But it is better to incur the world's hatred by our testifying against its wickedness, than gain its good will by going down the stream with it.

13-36. The most competent judges of the truth and divine authority of Christ's doctrine, are those that with a sincere and upright heart, desire and endeavour to do the will of God, v. 17. If any man be willing to do the will of God, hath his will melted into the will of God, he shall know of the doctrine, whether it be of God, or, whether I speak of myself. Christ has promised to give knowledge to such; he hath said, he shall know, and he can give an understanding. Those who improve the light they have, and carefully live up to it, shall be secured by divine grace from destructive mistakes. They are disposed and prepared to receive that knowledge. He that is inclined to submit to the rules of the divine law, is disposed to admit the rays of divine light. To him that has shall be given; those have the good understanding, that do his commandments, Psal. cxi. 10. Those who resemble God, are most likely to understand him. The crime that was laid to his charge for curing the impotent man, and bidding him carry his bed on the sabbath day, was that for which they had formerly persecuted him, and which was still the pretence of their enmity!

35 Then said the Jews among themselves, Whither will he go that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find me? and, Where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 ¶ Many of the people, therefore, when they heard this saying, said, Of a truth this is the prophet.

Whence he came, v. 25-31. In the account of this, observe the objection concerning this, started by some of the inhabitants of Jerusalem, who seem to have been of all other most prejudiced against him, v. 25. We know this man whence he is, but when Christ comes, no man knows whence he is. If they speak of his divine nature, it is true, that when Christ comes, *no man knows whence he is*, for he is a priest after the order of Melchizedek, who was without descent, and his goings forth have been of old from everlasting, Mic. v. ii. But then it was not true, that as for this man, they knew whence he was, for they knew not his divine nature, nor how the word was made flesh. If they speak of his human nature, it was true that they knew whence he was, who was his mother, and where he was bred up; but then it was false, that ever it was said of the Messiah, that none should know whence he was, for it was known before where he should be born, Matt. ii. 4, 5. Now Christ's answer to their cavil is, 1, By way of concession, granting that they did, or might, know his original as to the flesh, *ye both know me, and whence I am*. You know I am of your own nation, and one of yourselves. 2, By way of negation, denying that that which they did see in him, and know of him, was all that was to be known, and therefore if they looked no further than that they judged by the outward appearance only. They knew whence he came perhaps, and where he had his birth, but he will tell them what they knew not, from whom he came. That he did not come of himself; that he did not run without sending, nor come as a private person, but with a public character. 3, That he was sent of his Father; this is twice mentioned, he hath sent me. And again, he hath sent me, to say what I say, and do what I do. This he was himself well assured of, and therefore knew that his Father would bear him out; and it is well for us that we are assured of it too, that we may with holy confidence go to God by him. 4, That he was from his Father, not only sent from him as a servant, from his master, but from him by eternal generation, as a Son from his father by essential emanation, as the beams from the sun. 5, That the Father who sent him is true; he had promised to give the Messiah; and though the Jews had forfeited the promise, yet he that made the promise is true, and has performed it; he had promised that the Messiah should see his seed, and be successful in his undertaking; and though the generality of the Jews reject him and his Gospel, yet he is true, and will fulfil the promise in the calling of the Gentiles. 6, That these unbelieving Jews did not know the Father. He that sent me, whom ye know not. There is much ignorance of God, even with many that have a form of knowledge;

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

and the true reason why people reject Christ, is because they do not know God; for there is such a harmony of the divine attributes in the work of redemption, and such an admirable agreement between natural and revealed religion, that the right knowledge of the former would not only admit, but introduce the latter. 6, Our Lord Jesus was intimately acquainted with the Father that sent him; but I know him. He knew him so well, that he was not at all in doubt concerning his mission from him, but perfectly assured of that, nor at all in the dark concerning the work he had to do, but perfectly apprized of that, Mal. xi. 27.

37-44. The persons invited are such as thirst, which may be understood, either, 1, Of the indigence of their cases; their outward condition. If any man be destitute of the comforts of this life, or fatigued with the crosses of it, let his poverty and affliction draw him to Christ, for that peace which the world can neither give nor take away: or, as to their inward state, if any man want spiritual blessings, he may be supplied with me. Or, 2, Of the inclination of their souls and their desires towards a spiritual happiness. If any man hunger and thirst after righteousness, that is, truly desire the good will of God towards him, and the good work of God in him. Let him come to me. Let him not go to the ceremonial law, which would neither pacify the conscience, nor purify it, and therefore could not make the comers thereunto perfect, Heb. x. 1. Nor let him go to the heathen philosophy, that doth but beguile men, lead them into a wood, and leave them there; but let him go to Christ, admit his doctrine, submit to his discipline, believe in him; come to him as the fountain of living waters, the giver of all comfort. Let him come and drink, he shall have what he comes for, and abundantly more; shall have that which will not only refresh, but replenish a soul that desires to be happy. A gracious promise is annexed to this gracious call, v. 38. he that believes on me, out of his belly shall flow rivers of living water. There are springs of grace and comfort in the soul, they will send forth streams. Out of his belly shall flow rivers. First, That grace and comfort will evidence itself. Good affections will produce good actions, and a holy heart will be seen in a holy life; the tree is known by its fruits, and the fountain by its streams. Second, It will communicate itself for the benefit of others; a good man is a common good. His *mouth is a well of life*, Prov. x. 11. It is not enough that we *drink waters out of our own cistern*, that we ourselves take the comfort of the grace given us, but we must let our fountains be *dispersed abroad*, Prov. v. 45-53. Nicodemus, though he had been with Jesus, and taken

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge *any* man before it hear him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

Christ dismisses the woman taken in adultery, and has several conferences with the Jews.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.

7 So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

him for his teacher, yet he retained his place in the council, and his vote among them; some impute this to his weakness and cowardice, and think it was his fault that he did not quit his place; but Christ had never said to him follow me, else he would have done as others, that left all to follow him; therefore it seems rather to have been his wisdom not presently to throw up his place, because there he might have an opportunity of serving Christ and his interest, and stemming the tide of the Jewish rage, which perhaps he did more than we are aware of. He might there be as Hushai among Absalom's counsellors, instrumental to turn their counsels into foolishness. Though we must in no case deny our Master, yet we may wait for an opportunity of confessing him to the best advantage. God has his remnant among all sorts, and many times finds, or puts, or makes some good in the worst places and societies: there was Daniel in Nebuchadnezzar's court, and Nehemiah in Artaxerxes'. Let none justify the disguising of their faith by the example of Nicodemus, unless, like him, they be ready upon the first occasion openly to appear in the cause of Christ, though they stand alone in it, for so Nicodemus did here, and John xix. 39.

CHAP. VIII. 1-11. Here Christ avoided the snare which they laid for him, and effectually saved his own reputation. He neither reflected upon the law, nor excused the prisoner's guilt; nor did he on the other hand encourage the prosecution, or countenance their heat; see the good effect of consideration. When we cannot

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees, therefore, said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered, and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; but I judge no man.

16 And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 It is also written in your law, That the testimony of two men is true.

make our point by steering a direct course, it is good to fetch a compass. *In the net which they spread is their own foot taken.* They came with design to accuse him, but were forced to accuse themselves. Christ owns it was fit the prisoner should be prosecuted, but appeals to their consciences whether they were fit to be the prosecutors. They are truly happy whom Christ doth not condemn, for his discharge is a sufficient answer to all other challenges, they are all *coram non judice*. Christ will not condemn those who, though they have sinned, will *go and sin no more*, Psal. lxxxv. viii. Isa. lv. 7. He will not take the advantage he has against us for our former rebellions, if we will but lay down our arms and return to our allegiance. Christ's favour to us in the remission of the sins that are past should be a prevailing argument with us to *go and sin no more*, Rom. vi. 1, 2. Will not Christ condemn thee? Go then and sin no more.

12-20. Jesus Christ is the light of the world. One of the Rabbies saith, Light is the name of the Messiah, as it is written Dan. ii. 22, *And light dwelleth with him.* God is light, and Christ is the image of the invisible God: God of Gods, Light of Lights. He was expected to be a *light to lighten the Gentiles*, Luke ii. 22, and so the light of the world, and not of the Jewish church only. The visible light of the world is the sun, and Christ is the Sun of Righteousness; one sun enlightens the whole world, so doth one Christ, and there needs no more. Christ's being the light speaks, first, What he is in himself, most excellent and glorious. Second,

CHAP. VIII.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way; and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said, therefore, unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye

have lifted up the Son of man, then shall ye know that I am *he*; and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever; *but* the son abideth ever.

36 If the Son, therefore, shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father, and ye do that which ye have seen with your Father.

39 They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

What he is to the world, the Fountain of Light, enlightning every man. What a dungeon would the world be without the sun, so would it be without Christ, by whom *light came into the world*, John iii. 19.

He urgeth three things to prove that his testimony, though of himself, was true and cogent. First, That he was conscious to himself of his own authority, and abundantly satisfied in himself concerning it. Second, That they were very incompetent judges of him and of his doctrine, and not to be regarded. Third, That his testimony of himself was sufficiently supported and corroborated by the testimony of his father with him, and for him, v. 16, *And yet if I judge my judgment is true*. He did in his doctrine judge, John ix. 39, though not politically.

21..37. We have here two things which Christ saith to all that should at any time believe. First, The character of a true disciple of Christ, *If ye continue in my word, then ye are my disciples indeed*. It is implied that there are many who profess themselves Christ's disciples that are not his disciples indeed, but only in shew and name. It highly concerns those that are not strong in faith, yet to see to it that they be sound in the faith; that though they be not disciples of the highest form, yet that they be disciples indeed. Second, The privilege of a true disciple of Christ. Here

are two precious promises made to those who thus approve themselves disciples indeed, v. 32. 1, *Ye shall know the truth*, shall know all that truth which it is needful and profitable for you to know, and shall be more confirmed in the belief of it, shall know the certainty of it. 2, *The truth shall make you free*, that is, the truth which Christ teacheth tends to make men free, Isa. lxi. 1. Justification makes us free from the guilt of sin, by which we were bound over to the judgment of God, and bound under amazing fears. Sanctification makes us free from the bondage of corruption, by which we were restrained from that service which is perfect freedom, and constrained to that which is perfect slavery. Gospel truth frees us from the yoke of the ceremonial law, and the more grievous burthens of the traditions of the elders.

38..47. This is a high charge, and sounds very harsh and horrid, that any of the children of men, especially the church's children, should be called children of the devil, and there our Saviour fully proves it; first, By a general argument, *The lusts of your father you will do*. The peculiar lusts of the devil are spiritual wickednesses, the lusts of the intellectual powers, and their corrupt reasonings; pride and envy, and wrath, and malice: enmity to that which is good, and enticing others to that which is evil: these are lusts which the devil fulfils, and those who are under the

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40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye, therefore, hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory; there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a

man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, That he is your God.

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar, like unto you; but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

I. The miraculous cure of a man that was born blind, v. 1-7. II Various discourses of Christ, v. 8-41.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying,

dominion of these lusts resemble the devil, as the child doth the parent. Second, By two particular instances, wherein they manifestly resembled the devil, murder and lying. The devil is an enemy to life, because God is the God of life, and life is the happiness of man; and an enemy to truth, because God is the God of truth, and truth is the bond of human society.

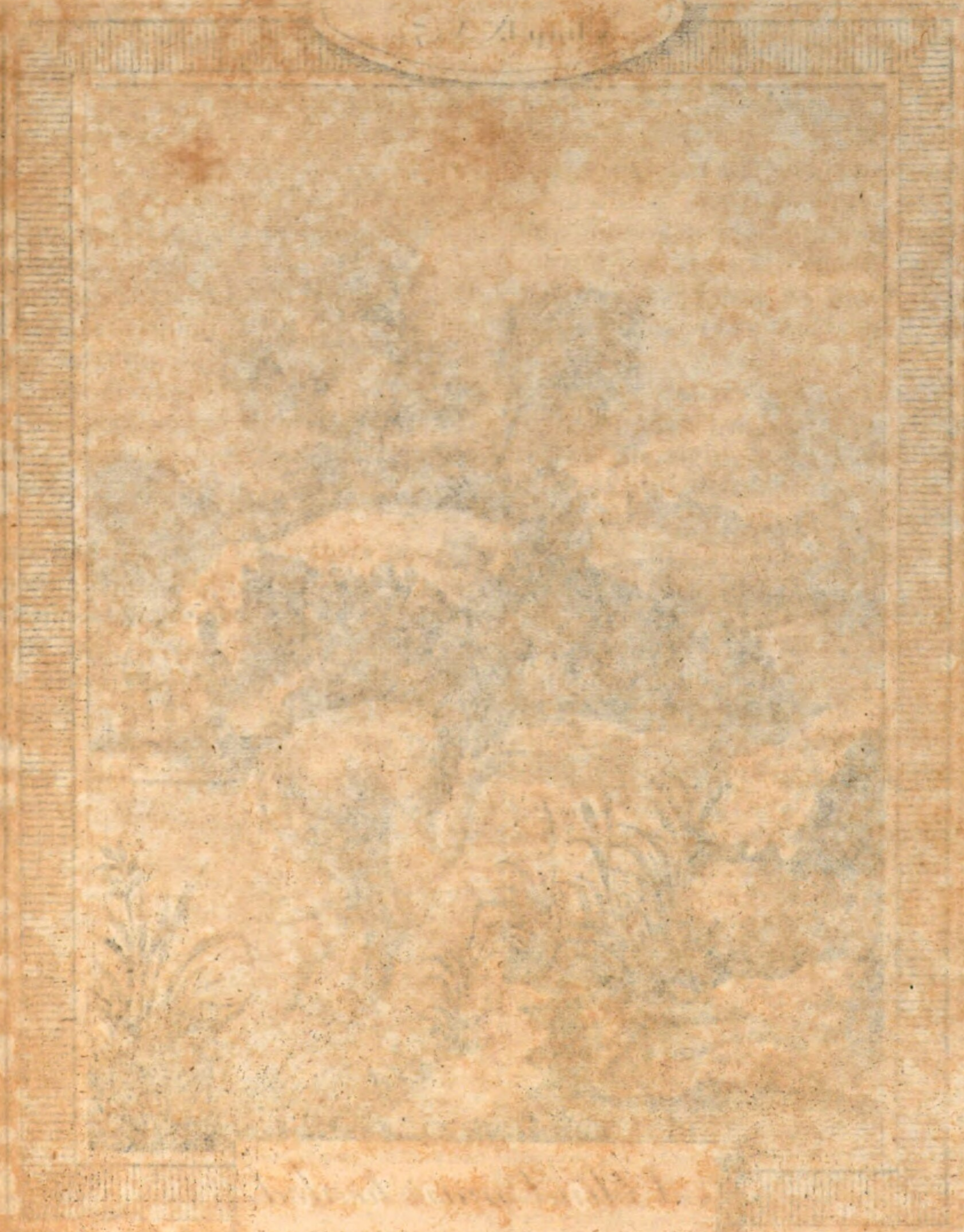
48-50. The Jews to this day call the Christians in reproach *Cuthai*, Samaritans. Great endeavours have in all ages been used to make good people odious, by putting them under black characters, and it is easy to run that down with a crowd and a cry which it once put into an ill name. Perhaps because Christ justly inveighed against the pride and tyranny of the priests and elders, they hereby suggest that he aimed at the ruin of their church in aiming at its reformation, and was falling away to the Samaritans.

51-59. *He shall by no means see death for ever*; so it is in the original. Not as if the bodies of believers were secured from the stroke of death, no, even the children of the Most High must die like men, and the followers of Christ have been more than other men in deaths often, and killed all the day long; how then is this promise made good, that they shall not see death? Answer, first,

The property of death is so altered to them that they do not see *it* as death, they do not see the terror of death, it is quite taken off; their sight doth not terminate in death as theirs doth who live by sense, no, they look so clearly, so comfortably through death, and beyond death, and are so taken up with their state on the other side death, that they overlook death, and see it not. Second, The power of death is so broken, as that though there is no remedy, but they must see death, yet they shall not see death for ever, shall not be always shut up under its arrests, the day will come when death shall be swallowed up in victory. Third, They are perfectly delivered from eternal death, shall not be hurt of the second death. That is the death especially meant here, that death which is for ever, which is opposed to everlasting life, this they shall never see, for they shall never come into condemnation; they shall have their everlasting lot, where there will be no more death, where they cannot die any more, Luke xx. 36. Though now they cannot avoid seeing death, yet they shall shortly be there where it will be *seen no more for ever*, Exod. xiv. 13.

CHAP. IX. 1-7. We have here sight given to a poor beggar that had been blind from his birth.

NOTES
S. A. M. 1811



S^T JOHN.
Chap. IX. V. 7.



A blind man healed.

Barlow sculp.

Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me while it is day: the night cometh, when no man can work.

5 As long as I am in the world I am the light of the world.

6 When he had thus spoken he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

8 ¶ The neighbours, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he; others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him? that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not: or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had

The disciples enquire, first, Whether this man was punished thus for some sin of his own, either committed, or foreseen before his birth. Some think the disciples were tainted with the Pythagorean notion of the pre-existence of souls, and their transmigration from one body to another. Was this man's soul condemned to the dungeon of this blind body, to punish it for some great sin committed in another body which it had before animated? The Pharisees seem to have had the same opinion of his case, when they said, *thou wast altogether born in sin*, v. 34, as if all those, and those only, were born in sin, whom nature has stigmatized. Or, second, Whether he was punished for the wickedness of his parents, which God sometimes visits upon the children? It is a good reason why parents should take heed of sin, lest their children smart for them when they are gone.

The consideration of our death approaching should quicken us to improve all the opportunities of life, both for doing and getting good. The night comes, it will come certainly, may come suddenly, is coming nearer and nearer. We cannot compute how high our sun is, it may go down at noon; nor can we promise ourselves a twilight, between the day of life and the night of death. Christ useth this as an argument with himself to be diligent, though he had no opposition from within to struggle with, much more need have we to work upon our hearts these and the like considerations to quicken us. His business in the world was to enlighten

it, v. 5, *As long as I am in the world*, and that will not be long, *I am the Light of the World*. He had said this before, chap. viii. 12. He is the Sun of Righteousness, that has not only light in his wings for those that can see, but healing in his wings, or beams, for those that are blind, and therein far exceeding in virtue that great light which rules by day. Christ would therefore cure this blind man, the representative of a blind world, because he came to be the Light of the world, not only to give light, but to give sight.

8..12. The man had never seen Jesus, for by that time he had gained his sight he had lost his physician; and he asked, it is probable, where is he? None of all the new and surprising objects that presented themselves could be so grateful to him as one sight of Christ, but as yet he knew no more of him but that he was called, and rightly called, Jesus, a Saviour. Thus in the work of grace wrought upon the soul we see the change, but see not the hand that makes it; for the way of the Spirit is like that of the wind, which thou hearest the sound of, but canst not tell whence it comes, or whither it goes.

13..34. The poor man argues here, first, With great knowledge. Though he could not read a letter on the book, he was well acquainted with the scripture, and the things of God; had wanted the sense of seeing, yet had well improved that of hearing, by which faith cometh: yet that would not have served him, if

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agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no I know not; one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered, and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now, we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God he could do nothing.

34 ¶ They answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

he had not had an extraordinary presence of God with him, and special aids of his Spirit upon this occasion. Second, With great zeal for the honour of Christ, whom he could not endure to hear run down, and evil spoken of. Third, With great boldness and courage, and undauntedness, not terrified by the proudest of his adversaries. They that are ambitious of the favours of God must not be afraid of the frowns of men. "See here (saith Dr. Whitby) a blind man and unlearned, judging more rightly of divine things than the whole learned council of the Pharisees: whence we learn, that we are not always to be led by the authority of councils, popes, or bishops; and that it is not absurd for laymen sometimes to vary from their opinions, these overseers being sometimes guilty of great oversights."

35-38. Though persecutors may exclude good men from their communion, yet they cannot exclude them from communion with Christ, nor put them out of the way of his visits. Happy they who have a friend that men cannot debar them from. Jesus Christ

35 ¶ Jesus heard that they had cast him out; and when he had found him he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees, which were with him, heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth.

CHAP. X.

I. Christ's discourse concerning himself, as the door of the sheep, and the shepherd of the sheep, v. 1-18. II. The various sentiments of people upon it, v. 19-21. III. The dispute Christ had with the Jews in the temple at the feast of dedication, v. 22-39. IV. His departure into the country, v. 40-42.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep he goeth before them, and the sheep follow him: for they know his voice.

will graciously find and take up those who for his sake are unjustly rejected and cast out by men. He will be a hiding place to his out-casts, and appear to the joy of those whom their brethren hated and cast out.

39-41. The sin of those that are self-conceited and self-confident remains, for they reject the gospel of grace, and therefore the guilt of their sin remains unpardoned, and they forfeit the Spirit of grace, and therefore the power of their sin remains unbroken. Seest thou a man wise in his own conceit? Hearest thou the Pharisees say, We see? There is more hopes of a fool, of a publican, and a harlot, than of such.

CHAP. X. 1-18. Christ is the door. This he saith to them who pretended to seek for righteousness, but like the Sodomites, wearied themselves to find the door, where it was not to be found: he saith to the Jews, who would be thought God's only sheep, and to the Pharisees, who would be thought their only shepherds, I am the door of the sheep-fold; the door of the church. First, He

CHAP. X.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd; the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division, therefore, again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly.

is as a door shut to keep out thieves and robbers, and such as are not fit to be admitted. The shutting of the door is the securing of the house; and what greater security has the church of God than the interposal of the Lord Jesus, and his wisdom, power and goodness betwixt it, and all its enemies: second, He is as a door open for passage and communication. First, By Christ as the door, we have our first admission into the flock of God, John xiv. 6: second, We go in and out in a religious conversation, assisted by him, accepted in him; walking up and down in his name, Zech. x. 12: third, By him God comes to his church, visits it, and communicates himself to it: fourth, By him as the door the sheep are at last admitted into the heavenly kingdom, Matt. xxv. 34.

Some stood up in defence of Christ and his discourse, though perhaps they did not believe on him as the Messiah. If they could say no more of him, this they would maintain, that he was a man in his wits, that he had not a devil, that he was neither senseless nor graceless. The absurd, and most unreasonable reproaches, that have sometimes been cast upon Christ and his gospel, have excited those to appear for him and it, who otherwise had no great affection to either. *These are not the words of him that hath a devil*; they are not idle words; distracted men do not use to talk at this rate. These are not the words of one that is either violently possessed with a devil, or voluntarily in league with the devil. Christianity, if it be not the true religion, is certainly the greatest cheat that ever was put upon the world, and if so, it must be of the devil, who is the father of all lies; but it is certain the doctrine of Christ is no doctrine of devils, for it is levelled directly against the devil's kingdom, and Satan is too subtle to be divided against himself. So much of holiness there is in the words of Christ, that we

may conclude, They are *not the words of one that has a devil*, and therefore are the words of one that was sent of God; are not from hell, and therefore must be from heaven. The power of his miracles; *Can a devil open the eyes of the blind?* i. e. a man that has a devil. Neither mad men nor ill men use to work miracles. Devils are not such lords of the power of nature, as to be able to work such miracles; nor are they such friends to mankind, as to be willing to work them if they were able. The devil will sooner put out mens eyes than open them. Therefore Jesus had not a devil.

22-38. It was the effect of their infidelity, and powerful prejudices, that after our Lord Jesus had so fully proved himself to be the Christ, they were still in doubt concerning it. The struggle was between their convictions, which told them he was the Christ; and their corruptions, which said No, because he was not such a Christ as they expected.

Christ condemns them for their obstinate unbelief, notwithstanding all the most plain and powerful arguments used to convince them. First, You are not disposed to be my followers; are not of a tractable, teachable temper, have no inclination to receive the doctrine and law of the Messiah; you will not herd yourselves with my sheep, will not come and see, come nor my voice. Rooted antipathies to the gospel of Christ are the bonds of iniquity and infidelity: second, You are not designed to be my followers; you are not of those that were given me by my Father to be brought to grace and glory. You are not of the number of the elect, and your unbelief, if you persist in it, will be a certain evidence that you are not. Those to whom God never gives the grace of Faith, were never designed for heaven and happiness: third, He takes

ST. JOHN.

25 Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30 I and *my* Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

this occasion to describe both the gracious disposition, and the happy state of those that are his sheep; for such there are though they be not.

He tells them what were the characters of his sheep. First, They *hear his voice*, v. 27: second, They follow him, they submit to his conduct by a cheerful obedience to all his commands, and a pleasant conformity to his spirit and pattern: The word of command hath always been, *Follow me*.

He also here describes the blessed state and case of those that are of his sheep. First, Our Lord Jesus takes cognizance of his sheep, they hear my voice, and I know them: he distinguisheth them from others, 2 Tim. ii. 19, hath a particular regard to every individual, Psal. xxxiy. 6, he knows their wants and desires; knows their souls in adversity, where to find them, and what to do for them: second he has provided a happiness for them, suited to them. *I give unto them eternal life*, v. 28. He gives the assurance of it, the pledge and earnest of it, the first-fruits and foretaste of it. That spiritual life, which is eternal life begun, heaven in the seed, in the bud, in the embryo: third, He hath undertaken for their security, and preservation to this happiness. His own power is engaged for them. A mighty contest is here supposed about these sheep. The shepherd is so careful of their welfare, that he has them not only within his fold, and under his eye, but in his hand, interested in his special love, and taken under his special protection; *all his saints are in thy hand*, Deut. xxxiii. 3, yet their enemies are so daring, that they attempt to pluck them out of his hand; his, whose own they are, whose care they are; but they cannot, they shall not do it. Those are safe who are in the hands of the Lord Jesus. The saints are preserved in Christ Jesus; and their salvation is not in their own keeping, but in the keeping of a Mediator. The Pharisees and rulers did all they could to frighten the disciples of Christ from following him, reproving and threatening them, but Christ saith, they should not prevail. His Father's power is likewise engaged for their preservation, v. 29. He now appeared in weakness, and lest his security should therefore be thought insufficient, he brings in his Father as a farther security.

Further to corroborate the security, that the sheep of Christ may have strong consolation, he asserts the union of these two undertakers, *I and my Father are one*, and have jointly and severally undertaken for the protection of the saints, and their perfection.

This speaks, not only the harmony and consent, and good understanding that was between the Father and the Son in the work of man's redemption, every good man is so far one with God, as to concur with him; therefore it must be meant of the *oneness of the nature* of Father and Son, that they are the same in substance, and equal in power and glory.

Christ proves himself to be no blasphemer, by two arguments: first, By an argument taken from God's word. It is written, Psal. lxxxii. 6, *I have said ye are gods*. Observe how he explains the text, v. 35, *He called them gods to whom the word of God came, and the scripture cannot be broken*. The word of God's commission came to them, appointing them to their offices, as judges, and therefore they are called *gods*, Exod. xxii. 28. To some the word of God came immediately, as to Moses; to others in the way of an instituted ordinance. Magistracy is a divine institution; and magistrates are God's delegates, and therefore the scripture calleth them *Gods*; and we are sure the scripture cannot be broken, or broken in upon, or found fault with. How he applies it. Thus much in general is easily inferred, that they were very rash and unreasonable who condemned Christ as a blasphemer, only for calling himself the Son of God, when yet they themselves called their rulers so, and therein the scripture warranted them. But the argument goes further, v. 36, If magistrates were called gods, because they are commissioned to administer justice in the nation, *Say ye of him whom the Father hath sanctified, Thou blasphemest?* Second, By an argument taken from *his own works*, v. 37, 38. In the former he only answered the charge of blasphemy, but he here makes out his own claims, and proves that he and the Father are one, v. 37, 38, *If I do not the works of my Father believe me not*. As the invisible things of the Creator are clearly seen by his works of creation and common providence, Rom. i. 20, so the invisible things of the Redeemer were seen by his miracles, and by all his works both of power and mercy; so that they who were not convinced by these works were without excuse.

39-42. Where the preaching of the doctrine of repentance has had success as desired, there the preaching of the doctrine of reconciliation and gospel grace is most likely to be prosperous: where John has been acceptable Jesus will not be unacceptable. The jubilee trumpet sounds sweetest in the ears of those who in the day of atonement have afflicted their souls for sin.

CHAP. XI.

The raising of Lazarus to life.

NOW a certain *man* was sick, *named* Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that* he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he heard, therefore, that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve

hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

CHAP. XI. 1-16. One of the sisters is particularly described to be that Mary which anointed the Lord with ointment, v. 2; some think it was that woman that we read of, Luke vii. 37, 38, who had been a sinner, an ill woman. I rather think it refers to that anointing of Christ which this evangelist relates, chap. xii. 3, for the evangelists never refer one to another, but John frequently refers in one place of his gospel to another. Christ prognosticated the event and issue of the sickness, and probably sent it as a message to the sisters of Lazarus by the express, to support them while he delayed to come to them. Two things he prognosticates: first, This sickness is not unto death, it was mortal, proved fatal, and no doubt but Lazarus was truly dead for four days. Second, That was not the final effect of this sickness. The grave was not his long home, his house of eternity. Thus Christ said of the maid, whom he purposed to restore to life, *She is not dead*. But it is for the glory of God, that an opportunity may be given for the manifesting of God's glorious power. The afflictions of the saints are designed for the glory of God, that he may have an opportunity of shewing them favour, for the sweetest mercies, and the most affecting, are those which are occasioned by trouble. Let this reconcile us to the darkest dispensations of providence, they are all for the glory of God; this sickness, this loss, this disappointment is so; and if God be glorified, we ought to be satisfied, Lev. x. 3. It was for the glory of God, for it was that the Son of God might be glorified thereby, as it gave him occasion to work that glorious miracle, the raising him from the dead.

Man's life is as a day, this day is divided into divers ages, states, and opportunities, as into hours, shorter or longer, as God has appointed: the consideration of this should make us not only very busy, as to the work of life, if there were twelve hours in the day, each of them ought to be filled up with duty, and none of them trifled away, but also very easy as to the perils of life; our day shall be lengthened out till our work be done, and our testimony finished. This Christ applies to his case, and shews why he must go to Judea, because he had a clear call to go.

Christ gives plain intelligence of the death of Lazarus, though he had received no advice of it, *Our friend Lazarus sleepeth*. The death of Lazarus was in a peculiar sense a sleep, as that of Jairus's daughter, because they were to be raised again speedily; and since we are sure to rise again, at last, why should that make any great difference? And why should not the believing hope of that resurrection to eternal life, make it upon this matter as easy to us to put off the body and die, as it is to put off our cloaths and go to sleep? A Christian when he dies doth but sleep: he rests from the labours of the day past, and is refreshing himself for the next morning. Nay, herein death has the advantage of sleep, that sleep is only the suspension, but death is the end of our care and toils. The soul doth not sleep, but becomes more active; but the body sleeps without any toss, without any terror; not distempered nor disturbed. The grave to the wicked is a prison, and its grave-cloaths as the shackles of a criminal reserved for execution; but to the godly it is a bed, and all its bands as the soft and downy fetters of an easy quiet sleep. Though the body corrupt, it will rise in the morning as if it had never seen corruption; it is but putting off our cloaths to be mended and trimmed up for the marriage day, the coronation day, to which we must rise. See Isa. lvii. 2. 1 Thess. iv. 14. He gives them notice of the death of Lazarus, what he had before said darkly he now saith plainly, and without a figure, Lazarus is dead, v. 14.

17-32. Martha and Mary were almost swallowed up with sorrow for the death of their brother, which is intimated, where it is said, that many of the Jews came to Martha and Mary to comfort them. It is a duty we owe to those that are in sorrow, to mourn with them, and to comfort them; and our mourning with them will be some comfort to them. When godly relations and friends are taken from us, whatever occasion we have to be afflicted concerning ourselves, who are left behind, and miss them, we have reason to be comforted concerning them who are gone before us to a happiness where they have no miss of us.

This visit which the Jews made to Martha and Mary is an evi-

19 And Many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and believeth in me, shall never die, Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in him-

dence that they were persons of distinction, and made a figure; as also that they carried themselves obligingly to all, so that though they were followers of Christ, yet those that had no respect for him, were civil to them. There was also a providence in it, that so many Jews, Jewish ladies, it is probable, should come together just at this time to comfort the mourners, that they might be unexceptionable witnesses of the miracle; and see what miserable comforters they were in comparison with Christ. Christ did not use to send for witnesses to his miracles, and yet if none were by but relations, it would have been excepted against, therefore God's counsel so ordered it, that these should come together accidentally to bear their testimony to it, that all infidelity should stop her mouth. Comparing this story with that, Luke x. 38, 39, we may observe the different tempers of these two sisters, and the temptations and advantages of each; Martha's natural temper was active and busy. On the other hand, Mary's natural temper was contemplative and reserved: but now in the day of affliction, that same temper proved a snare to her, and made her less able to grapple with her grief, and disposed her to melancholy, but Mary sate still in the house. See here how much it will be our wisdom carefully to watch against the temptations, and improve the advantages of our natural temper.

Martha accounted it a faithful saying, that he shall rise again at the last day. Though the doctrine of the resurrection was to have its full proof from Christ's resurrection, yet as it was already revealed, she firmly believed it, Acts xxiv. 15. Jesus Christ will not quench the smouldering flax, nor break the bruised reed. He said to her, *I am the resurrection and the life*, v. 25, 26. Two things Christ possesseth her with the belief of, in reference to the present distress, and they are the things which our faith should fasten upon in the like cases. First, The power of Christ, his sovereign power; *I am the resurrection and the life*, the fountain of life, and the head

and author of the resurrection: second, the promises of the new covenant, which gives us further ground of hope that we shall live. Observe, first, To whom these promises are made, to them that believe in Jesus Christ, to them that consent to, and confide in Jesus Christ as the only Mediator of reconciliation, and communion between God and man; that receive the record God has given in his word concerning his son, sincerely comply with it, and answer all the great intentions of it: second, What the promises are, v. 25, *Though he die yet shall he live*; nay, v. 26, *He shall never die*. Man consists of body and soul, and provision is made for the happiness of both. First, For the body here is the promise of a blessed resurrection. Though the body be dead because of sin, there is no remedy, but it will die, yet it *shall live again, though he were dead*: second, For the soul here is the promise of a blessed immortality. He that liveth and believeth, who being united to Christ by faith, lives spiritually by virtue of that union, he shall never die: that spiritual life shall never be extinguished, but perfected in eternal life. Christ asks her, *believest thou this?* Canst thou assent to it with application? Canst thou take my word for it? When we have read or heard the word of Christ concerning the great things of the other world, we should seriously put it to ourselves, *Do we believe this?*

We have here Martha's creed, the good confession she witnessed, the same with that for which Peter was commended, Matt. xvi. 16, 17, and it is the conclusion of the whole matter.

33-44. As he was going to the grave, as if he had been following the corps thither, *Jesus wept*, v. 35. a very short verse, but affords many useful instructions. first, That Jesus Christ was really and truly man, and partook with the children, not only of flesh and blood, but of a human soul susceptible of the impressions of joy and grief, and other affections. Christ gave this proof of his humanity, in both senses of the word, that as a man he could weep,

self, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin, Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

and as a merciful man he would weep, before he gave this proof of his divinity: second, that he was a man of sorrows, and acquainted with grief, as was foretold, Isa. liii. 3. We never read that he laughed, but more than once we have him in tears. Thus he shews not only that a mournful state will consist with the love of God, but that they who sow to the spirit, must sow in tears: third, Tears of compassion will become Christians, and make them most to resemble Christ. It is a relief to those who are in sorrow to have their friends sympathize with them, especially such a friend as the Lord Jesus.

Christ groaned as one that would affect himself with the calamitous state of the human nature, as subject to death, from which he was about to redeem Lazarus. Thus he stirred up himself to take hold on God in the prayer he was to make, that he might *offer it up with strong crying*, Heb. v. 7. Our Saviour's thanksgiving here was intended to express the unshaken assurance he had of the effecting of this miracle, which he had in his own power to do in concurrence with his Father. *Father, I thank thee*, that my will and thine are in this matter as always the same. Thus he would teach us in prayer by the lively exercise of faith, to *enter into the holiest*.

He cried with a loud voice, *Lazarus come forth*. He could have raised Lazarus by a silent exertion of his power and will, and the undiscernable operations of the spirit of life, but he did it by a call, a loud call. First, To be significant of the power then put forth for the raising of Lazarus; how he created this thing new, he spake and it was done: second, To be typical of other works of wonder, and particularly other resurrections, which the power of Christ was

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but, being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then, from that day forth, they took counsel together for to put him to death.

54 Jesus, therefore, walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover to purify themselves.

56 Then sought they for Jesus, and spake among themselves as they stood in the temple,

to effect. This loud call was a figure, first, Of the gospel call, by which dead souls were to be brought out of the grave of sin, which resurrection Christ had formerly spoken of, John v. 25, and of his word as the means of it, John vi. 63: second, Of the sound of the archangel's trumpet at the last day, with which they that sleep in the dust shall be awakened, and summoned before the great tribunal.

45..57. The mystery that was in this counsel of Caiaphas, doth not appear at first view, but the evangelist leads us into it, v. 51, 52, *This spake he not of himself*, it was not only the language of his own enmity and policy, but in these words he prophesied, though he himself was not aware of it, *That Jesus should die for that nation*. Here is a precious comment upon a pernicious text: the counsel of cursed Caiaphas so construed, as to fall in with the counsels of the blessed God.

The evangelist explains and enlarges upon Caiaphas's words. First, He explains what he said, and shews how it not only was, but was intended to be accommodated to an excellent purpose. He did not speak it of himself; as it was an artifice to stir up the council against Christ, he spoke it of himself, or of the devil rather; but as it was an oracle, declaring it the purpose and design of God by the death of Christ, to save God's spiritual Israel from sin and wrath, he did not speak it of himself, for he knew nothing of the matter, he meant not so, neither did his heart think so, for nothing was in his heart but to destroy and cut off, Isa. x. 7. God can, and often doth make wicked men instruments to serve his own purposes, even contrary to their own intentions, for he has them not only in a chain to restrain them from doing the mischief they

What think ye? that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were he should shew it, that they might take him.

CHAP. XII.

I. Jesus excuseth Mary anointing his feet, v. 1-10. II. The chief priests consult to kill Lazarus, v. 11-50.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews, therefore, knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the king of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people, therefore, that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast.

21 The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh, and telleth Andrew; and again, Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying,

would, but in a bridle to lead them to do the service they would not. Second, He prophesied, being high priest that year, not that his being high priest did at all dispose or qualify him to be a prophet; we cannot suppose the Pontifical Mitre to have first inspired with prophecy the basest head that ever wore it, but, being high priest, and therefore of note and eminence in the conclave, God was pleased to put this significant word into his mouth, rather than into the mouth of any other, that it might be the more observed, or the non-observance of it the more aggravated.

CHAP. XII. 1-11. It is doubted whether this was the same with that which is recorded, Matt. xxvi. 6, &c. in the house of Simon; most think they were, for the substance of the story and many of the circumstances agree, but that comes in after what was said two days before the passover, whereas this was done six

days before; nor is it likely that Martha should serve in any house but her own, and therefore I incline with Dr. Lightfoot to think them different; but that in Matthew was on the third day of the passover week, but this here the seventh day of the week before, being the Jewish sabbath. That in the house of Simon, this of Lazarus: these two being the most public and solemn entertainments given him in Bethany, Mary graced them both with this token of respect; and what she left of her ointment this first time, when she spent but a pound of it, v. 3, she used that second time, when she poured it all out, Mark xiv. 3.

12-19. This story of Christ's riding in triumph to Jerusalem is recorded by all the evangelists, as worthy of special remark. See notes on Matt. xxi.

20-26. Honour is here done to Christ by certain Greeks that

The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people, therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to him.

30 Jesus answered and said, This voice

enquired for him with respect. Some think they were Jews of the dispersion, some of the twelve tribes that were scattered among the Gentiles, and were called Greeks, Hellenist Jews; but others think they were Gentiles, those whom they called *proselytes of the gate*, such as the eunuch, and Cornelius. Christ foretels and promises an abundant recompence to them who should cordially embrace him and his gospel and interest, and should make it appear they do so by their faithfulness in suffering for him, or in serving of him.

27-36. Christ speaks like one at a loss, as if what he should chuse he wot not. There was a struggle between the work he had taken upon him, which required sufferings, and the nature he had taken upon him, which dreaded them; between these two he here pauseth, with what shall I say? He looked and there was none to help, which put him to a stand. Calvin observes this as a great instance of Christ's humiliation, that he should speak thus like one at a plunge. Thus he was in all points tempted like as we are, to encourage us when we know not what to do to have our eyes to him.

Observe the account which our Saviour himself gives of this voice. First, Why it was sent, v. 30. It came not because of me, not merely for my encouragement and satisfaction, then it might have been whispered in his ear privately, but for your sakes. 1, That all you who heard it may believe that the Father hath sent me. What is said from heaven concerning our Lord Jesus, and the glorifying of the Father in him, is said for our sakes, that we might be brought to submit to him, and rest upon him. 2, That you my disciples, who are to follow me in my sufferings, may therein be comforted with the same comforts that carry me on. Let this encourage them to part with life itself for his sake if they were called to it, that it should redound to the honour of God. Note, The promises and supports granted to our Lord Jesus in his sufferings were intended for our sakes: for our sakes he sanctified himself, and comforted himself. Second, What was the meaning of it. He that lay in the Father's bosom knew his voice, and what was the meaning of it; and two things God intended when he said that he would glorify his own name. 1, That by the death of Christ Satan should be conquered, v. 31, *Now is the judgment*. He speaks with a divine exultation and triumph. Now the year of my redeemed is come, and the time prefixed for the breaking

came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many

of the serpent's head, and giving a total rent to the powers of darkness: now for that glorious achievement; now, now, that great work is to be done which has been so long thought of in the divine counsels, so long talked of in the written word, which has been so much the hope of saints, and the dread of devils. 2, That by the death of Christ souls should be converted, and that would be the casting out of Satan, v. 32, *If I be lifted up from the earth I will draw all men unto me*.

The great design of our Lord Jesus was to draw all men to him, not the Jews only, who had been long in profession a people near, to God, but the Gentiles also, who had been afar off; for he was to be the *desire of all nations*, Hag. ii. 7, and to him must the gathering of the people be. Observe here how Christ himself is all in all in the conversion of a soul. It is Christ that draws; I will draw. It is in Christ that we are drawn; I will draw them to me as the centre of their unity. The people excepted against what he said, and cavilled at it, v. 34. They alledge those scriptures of the Old Testament which speak of the perpetuity of the Messiah, that he should be so far from being cut off in the midst of his days, that he should be a priest for ever, Psal. cx. 4, and a King for ever, Psal. lxxxix. 29, &c. that he should have length of days for ever, and his years as many generations, Psal. xx. 4, and lxi. 6, from all this they inferred that the Messiah should not die. They ask hereupon, Who is this Son of man? This they asked, not with a desire to be instructed, but tauntingly, and insultingly, as if now they had baffled him, and run him down. Thou sayest, The Son of man must die; we have proved the Messiah must not, and where is then thy Messiahship? This Son of man, as thou callest thyself, cannot be the Messiah, thou must therefore think of something else to pretend to. Now that which prejudiced them against Christ was his poverty; they would rather have no Christ than a suffering one. The objection was a perfect cavil, they might if they pleased answer it themselves. Man dies, and yet is immortal, and abideth for ever, so the Son of man; therefore instead of answering these fools according to their folly, Christ gives them a serious caution to take heed of trifling away the day of their opportunities in such vain and fruitless cavils as these, v. 35, 36, *Yet a little while, and but a little while, is the Light with you, therefore be wise for yourselves, and walk while ye have the Light*.

37-41. We have here the honour done to our Lord Jesus by

miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

the Old Testament prophets, who foretold and lamented the infidelity of the many that believed not on him. There is a righteous hand of God sometimes to be acknowledged in the blindness and obstinacy of those who persist in impenitency and unbelief, by which they are justly punished for their former resistance of the Divine light, and rebellion against the Divine law. If God withhold abused grace, and give men over to indulged lusts; if he permit the evil spirit to do his work on them that resisted the good spirit; and if in his providence he lay stumbling-blocks in sinners' way which confirm their prejudices, then he blinds their eyes, and hardens their hearts, and these are spiritual judgments, like the giving up of idolatrous Gentiles to vile affections, and degenerate Christians to strong delusions. See Isaiah lxi. 10.

42, 43. Love of the praise of men is a very great prejudice of the power and practice of religion and godliness. Many come short of the glory of God by having a regard to the applause of men, and a value for that.

44-50. This closing summary of all Christ's discourses is much like that of Moses, Deut. xxx. 15, *See I have set before you life and death*. So Christ here takes leave of the temple, with a solemn declaration of three things. First, The privileges and dignities which they have that believe, v. 44, 45, 46. Second, The peril and danger they are in that believe not, which gives fair warning to take heed of persisting in unbelief, v. 47, 48. Third, A solemn

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

I. Christ washeth his disciples' feet, v. 1-17. II. He foretels who should betray him, v. 18-30. III. He instructs them in the great doctrine of his own death, and the great duty of brotherly love, v. 31-35. IV. He foretels Peter's denying of him, v. 36-38.

NOW, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And, supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poured water into a bason,

declaration of the authority Christ had to demand our faith, and require us to receive his doctrine upon pain of damnation, v. 49, 50.

CHAP. XIII. 1-17. Mary had now newly anointed his head; now lest his acceptance of that should look like taking state, he presently balanceth it with this act of abasement. But why would Christ do this? If the disciples' feet needed washing, they could do it themselves; a wise man will do a thing that looks odd, and unusual but for very good causes and considerations. We are sure it was not in a humour or a frolic that this was done; no, the transaction was very solemn, and carried on with a deal of seriousness; and four reasons are here intimated why Christ did this.

First, That he might give a proof of that great love wherewith he loved them; loved them to the end, v. 1, 2. It is here laid down as an undoubted truth, that our Lord Jesus having loved his own which were in the world, loved them to the end, v. 1. Those whom Christ loves he loves to the end; he is constant in his love to his people; he rests in his love. He loves with an everlasting love, Jer. xxxi. 3, from everlasting in the counsels of it to everlasting in the consequences of it. Nothing can separate a believer from the love of Christ; he loves his own unto perfection, for he will perfect what concerns them, will bring them to that world where love is perfect. Thus he would shew that as his love

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and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet!

7 Jesus answered, and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit; and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, *your* Lord and Master, have

washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus'

to them was constant, so it was condescending, and that in prosecution of the designs of it he was willing to humble himself, and that the glories of his exalted state which he was now entering upon should be no obstruction at all to the favour he bare to his chosen; and thus he would confirm the promise he had made to all the saints, that he would *make them sit down to meat, and would come forth and serve them*, Luke xii. 37, would put honour upon them as great and surprising as for a lord to serve his servants. The disciples had just now betrayed the weakness of their love to him, in grudging the ointment that was poured upon his head, Matt. xxvi. 28, yet he presently gives this proof of his love to them. Our infirmities are foils to Christ's kindnesses, and set them off.

Secondly, Christ washed his disciples' feet that he might give an instance of his own wonderful humility, and shew how lowly and condescending he was, and let all the world know how low he could stoop in love to his own. Here is the rightful advancement of the Lord Jesus. Glorious things are here said of Christ as Mediator. The accommodation and arbitration of all matters in variance between God and man was committed into his hands as the great umpire and referee; and the administration of the kingdom of God among men, in all the branches of it, was committed to him; so that all acts, both of government and judgment, were to pass through his hands; he is heir of all things. As Christ came from God to be an agent for him on earth, so he went to God to be an agent for us in heaven, and it is a comfort to us to think how welcome he was there; he was brought near to the ancient of days, Dan. vii. 13; and it was said to him, *sit thou at my right hand*, Psal. cx. 1. Here is the voluntary abasement of our Lord Jesus notwithstanding this. Jesus knowing his own glory as God, and his own authority and power as Mediator, one would think it should follow, *He riseth from supper*, lays aside his ordinary

garments, calls for robes, bids them keep their distance, and do him homage; no, quite contrary, when he considered this he gave the greatest instance of humility.

Thirdly, Christ washed his disciples' feet that he might signify to them spiritual washing, and the cleansing of the soul from the pollutions of sin. This is plainly intimated in his discourse with Peter upon it, v. 6-11. Whether Christ came first to Peter or no, when he did come to him Peter startled at the proposal; Lord, (saith he) dost thou wash my feet? Christ's condescensions, especially his condescensions to us, wherein we find ourselves taken notice of by his grace, are justly the matter of our admiration, John xiv. 27, *Who am I, Lord God? and what is my Father's house?* Those who truly desire to be sanctified desire to be sanctified throughout, and to have the whole man with all its parts and powers purified, 1 Thes. v. 23. Observe Christ's further explication of this sign, as it represented spiritual washing. First, With reference to his disciples that were faithful to him, v. 10. Second, With reflection upon Judas; *and ye are clean, but not all*, v. 10, 11. He pronounceth his disciples clean, *clean through the word he had spoken to them*, John xv. 3. He washed them himself, and then said, *Ye are clean*; but he excepts Judas, *not all*; they were all baptized, even Judas, yet not all clean; many have the sign that have not the thing signified.

Fourthly, Christ washed his disciples' feet to set before us an example: this explication he gave of what he had done, when he had done it, v. 12-17.

18-30. Peter was generally the leading man, most apt to put himself forth; and where men's natural tempers lead them to be thus bold in answering and asking, if it be kept under the laws of humility and wisdom, it makes men very serviceable. God gives his gifts variously; but that the forward men in the church may not think too well of themselves, nor the modest be discouraged,

bosom one of his disciples, whom Jesus loved.

24 Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And, when he had dipped the sop, he gave *it* to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and, as I said

unto the Jews, Whither I go ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

Christ comforteth his disciples.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were not so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

it must be noted that it was not Peter, but John that was the beloved disciple. Peter was desirous to know, not only that he might be sure it was not he, but that knowing who it was, they might withdraw from him, and guard against him, and, if possible, prevent his design. It were a desirable thing we would think to know who in the church will deceive us; yet let this suffice, Christ knows, though we do not.

31-35. Judas was now gone out, and had proved himself a false brother, but they must not therefore harbour such jealousies and suspicions one of another, as would be the bane of love; though there was one Judas among them, yet they were not all Judas's. Now the enmity of the Jews against Christ and his followers was swelling to the height, and they must expect such treatment as their Master had, it concerned them by brotherly love to strengthen one another's hands.

Three arguments for mutual love are here urged. First, The command of their Master. Second, The example of their Saviour is another argument for brotherly love: *As I have loved you*. This is it that makes it a new commandment; that this rule and reason of love, as I have loved you, is perfectly new, and such as had been hid from ages and generations. Third, The reputation of their profession, v. 35, *By this shall all men know that you are my disciples, if you have love one to another*. Brotherly love is the badge of Christ's disciples: by this he knows them, by this they may know themselves, 1 John iii. 14, and by this others may know them. This is the livery of his family, the distinguishing character of his disciples; this he would have them noted for, as

that wherein they excelled all others, their loving one another. This was it that their Master was famous for; all that ever heard of him have heard of his love, his great love; and therefore if you see any people more than ordinary loving one to another, say certainly these are the followers of Christ, they have been with Jesus.

36-38. We commonly give it as a reason why the prophecies of scripture are expressed darkly and figuratively, because if they did plainly describe the event, the accomplishment would thereby either be defeated, or necessitated by a fatality inconsistent with human liberty; and yet this plain and express prophecy of Peter's denying Christ did neither, nor did in the least make Christ accessory to Peter's sin. But we may well imagine what a mortification it was to Peter's confidence of his own courage to be told this, and to be told it in such a manner as that he durst not contradict it, else he would have said as Hazael, *What? is thy servant a dog?* This could not but fill him with confusion. The most secure are commonly the least safe; and those most shamefully betray their own weakness that most confidently presume upon their own strength, 1 Cor. 10-12.

CHAP. XIV. 1-3. Believing in God through Jesus Christ, is an excellent means of keeping trouble from the heart. The joys of faith are the best remedies against the griefs of sense; it is a remedy with a promise annexed to it; *the just shall live by faith; I had fainted, unless I had believed*.

4-11. Christ is the way, the highway spoken of, Isa. xxxv. 8. He is the truth. He is the life, for we are alive unto God, only in

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5 ¶ Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth and the life; no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me; or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

and through Jesus Christ, Rom. vi. 11. Let us also consider these jointly, and with reference to each other. Christ is the way, the truth, and the life; that is, first, He is the beginning, the middle, and the end. In him we must set out, go on, and finish. As the truth he is the guide of our way, as the life he is the end of it: second, He is the true and living way, Heb. x. 20. There is truth and life in it, as well as at the end of it: third, He is the true way to life; the only true way; other ways may seem right, but the end of them is the way of death.

12..14. I think this refers especially to the gift of tongues, which was the immediate effect of the pouring out of the spirit; which was a constant miracle upon the mind, in which words are framed, and which was made to serve so glorious an intention, as that of spreading the gospel to all nations in their own language. This was a greater *sign to them which believed not*, 1 Cor. xiv. 22, and more powerful for their conviction than any other miracle whatsoever.

15..17. This is the great New Testament promise, Acts i. 4, as that of the Messiah was of the Old Testament; a promise adapted to the present distress of the disciples, who were in sorrow, and needed a Comforter. Christ was expected as the Consolation of Israel. One of the names of the Messiah among the Jews was *Me-nahem*, the Comforter. The Targum calls the days of the Mes-

15 ¶ If ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

siah, the years of consolation. Christ comforted his disciples when he was with them, and now he was leaving them in the greatest need, he promiseth them another.

18..24. The life of Christians is bound up in the life of Christ; as sure and as long as he lives, they that by faith are united to him shall live also; they shall live spiritually, a divine life in communion with God, this life is hid with Christ; if the head and root live, the members and branches live also. They shall live eternally; their bodies shall rise in the virtue of Christ's resurrection: it will be well with him in the world to come, it cannot be but well with all that are his, Isa. xxvi. 19.

25..27. Peace is put for all good, and Christ has left us all the needful good, all that is really and truly good, all the purchased promised good. Peace is put for reconciliation and love; the peace bequeathed is peace with God, peace with one another; peace in our own bosoms, that seems to be especially meant; a tranquility of mind arising from a sense of our justification before God. It is the counter-part of our pardons, and the composure of our minds. This Christ calls his peace, for he is himself our peace, Eph. ii. 14. It is the peace he purchased for us, and preached to us, and which the angels congratulated at his birth, Luke ii. 14. The peace which Christ gives is infinitely more valuable than that which the world gives. The world's peace begins

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so do I. Arise, let us go hence.

CHAP. XV.

The mutual love between Christ and his members illustrated by a parable of the vine.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away; and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

in ignorance, consists with sin, and ends in endless troubles; Christ's peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace. As is the difference between a killing lethargy and a reviving refreshing sleep; such is the difference between Christ's peace and the world's.

28-31. Christ here gives his disciples another reason, why their hearts should not be troubled for his going away; and that is, because his heart was not. And here he tells them what it was that enabled him to endure the cross, and despise the shame, that they might look unto him, and run with patience: first, That though he went away, he should *come again*, *ye have heard how I have said*, and now I say it again, *I go away, and come again*: second, That he went to his Father. *If ye loved me*, as by your sorrow you say you do, *ye would rejoice* instead of mourning, because though I leave you, yet I said, *I go unto the Father*, not only mine, but yours, which will be my advancement and your advantage, for *my Father is greater than I*.

CHAP. XV. 1-8. We must be fruitful. From a vine we look for grapes, Isa. v. 2. And from a Christian we look for Christianity, that is the fruit, a Christian temper and disposition, a Christian life and conversation, Christian devotions, and Christian designs. We must honour God, and do good, and exemplify the purity and power of the religion we profess, and this is bearing fruit. The disciples here must be fruitful as Christians, in all the fruits of righteousness, and as apostles in diffusing the savour of that know-

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

ledge. To persuade them to this, he urgeth, first, *The doom of the unfruitful*, v. 2. They are taken away. It is here intimated that there are many who pass for branches in Christ, who yet do not bear fruit: second, *The promise made to the fruitful*, *he purgeth them, that they may bring forth more fruit*. Further fruitfulness is the blessed reward of former fruitfulness. The first blessing was, *Be fruitful*, and it is still a great blessing: third, *The benefit which believers have by the doctrine of Christ*, the power of which they should labour to exemplify in a fruitful conversation, v. 3, *Now ye are clean*. That faith by which they received the word of Christ, *purified their hearts*, Acts xv. 9. The spirit of grace by the word refined them from the dross of the world and the flesh; and purged out of them the leaven of the Scribes and Pharisees, from which, when they saw their inveterate rage and enmity against their Master, they were now pretty well cleansed. Apply it to all believers.

9-17. Others have laid down their lives, content they should be taken from them, but Christ gave up his; was not merely passive, but made it his own act and deed. The life which others have laid down, has been but of equal value with the life, for which it was laid down, and perhaps less valuable; but Christ is infinitely more worth, *than ten thousand of us*. Others have thus laid down their lives for their friends, but Christ laid down his for us *when we were enemies*, Rom. v. 8.

The disciples were to keep Christ's commandments, not only by

CHAP. XVI.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you,

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it* hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had

not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

Christ comforts his disciples with the promise of the spirit.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come

a constant conformity to them themselves, but by a faithful delivery of them to others; they were to keep them as trustees, in whose hands that great depositum was lodged, for they were to *teach all things that Christ had commanded*, Matt. xxviii. 20. *This commandment*, they must keep *without spot*, 1 Tim. vi. 14, and thus they must shew that they *abide in his love*.

18..25. It has commonly been the lot of those that appear for Christ's name to suffer for so doing; to suffer *many things*, and *hard things*, *all these things*. It is matter of comfort to the greatest sufferers, if they suffer *for Christ's name sake*. If ye be reproached for the name of Christ, *happy are ye*, 1 Pet. iv. 14, happy indeed, considering not only the honour that is imprinted upon those sufferings, Acts v. 41, but the comfort that is infused into them; and especially the crown of glory which those sufferings lead to. If we *suffer with Christ*, and for Christ, *we shall reign with him*.

26..27. Christ having spoken of the great opposition which his gospel was likely to meet with in the world, and the hardships that would be put upon the preachers of it, lest any should fear that they, and it, would be run down by that violent torrent, he here

intimates to all those that were well wishers to his cause and interest, what effectual provision was made for the supporting it, both by the principal testimony of the spirit, v. 26, and the subordinate testimony of the apostles, v. 27, and testimonies are the proper supports of truth. The spirit shall testify of me, and you also under the conduct of the spirit, and in concurrence with the spirit (who will preserve you from mistaking in that which you relate on your own knowledge, and will inform you of that which you cannot know but by revelation) shall bear witness. This might encourage them against the hatred and contempt of the world, that Christ had honoured them, and would own them.

CHAP. XVI. 1..6. Those are very ignorant indeed of God and Christ, that think it an acceptable piece of service to persecute good people. They that know Christ, know that he *came not into the world to destroy men's lives but to save them*; that he rules by the power of truth and love, not of fire and sword. Never was such a persecuting church, as that which makes *ignorance the mother of devotion*.

7..15. As it was usual with the Old Testament prophets to comfort the church in its calamities with the promise of the Messiah,

unto you; but if I depart, I will send him unto you.

8 And when he is come he will reprove the world of sin, and of righteousness, and of judgment.

9 Of sin; because they believe not on me:

10 Of righteousness; because I go to my Father, and ye see me no more:

11 Of judgment; because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak; and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 ¶ A little while, and ye shall not see me; and again, a little while, and ye shall see me; because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, A little while, and ye shall see me; and, Because I go to the Father?

18 They said, therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, A little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Isa. ix. 6. Mic. v. 5. Zech. iii. 8. so the Messiah being come, the promise of the spirit was the great cordial, and is still. The spirit is called the Comforter, v. 7, and here it is said, he shall convince; one would think that were cold comfort, but it is the method the spirit takes, first to convince, and then to comfort; first to lay open the wound, and then apply healing medicines. Or, taking conviction more generally for a demonstration of what is right, it intimates that the spirit's comforts are solid, and grounded upon truth.

16-22. The notion of Christ's secular kingdom was so deeply rooted in them, that they could make no sense at all of those sayings of his which they knew not how to reconcile with that notion. When we think the scripture must be made to agree with the false ideas we have imbibed, no wonder we complain of its difficulty; but when our reasonings are captivated to revelation the matter becomes easy. It should seem that which puzzled them, was *the little while*. If he must go at last, yet they could not conceive how he should leave them quickly, when his stay hitherto had been so short, and so little work comparatively done.

What Christ saith here, and v. 21, 22, of their sorrow and joy, is applicable to all the faithful followers of the Lamb, and describes the common case of Christians. First, Their condition and disposition are both mournful; sorrows are their lot, and seriousness is their temper: they that are acquainted with Christ, must,

as he was, be acquainted with grief: second, The world at the same time goes away with all the mirth; carnal mirth and pleasures are surely none of the best things, for then the worst men would not have so large a share of them, and the favourites of heaven be such strangers to them: third, Spiritual mourning will shortly be turned into eternal rejoicing. Their sorrow will not only be followed with joy, but turned into it, for the most precious comforts take rise from pious griefs. This he illustrates by a similitude taken from a woman in travail, to whose sorrows he compares those of his disciples, for their encouragement; for it is the will of Christ that his people should be a comforted people.

23-27. We must ask the Father in Christ's name; we must have an eye to God as a Father, and come as children to him; and to Christ as Mediator, and come as clients. Asking of the Father includes a sense of spiritual wants, and a desire of spiritual blessings, with a conviction that they are to be had from God only: as also a humility of address to him, with a believing confidence in him, as a Father able and ready to help us. Asking in Christ's name includes an acknowledgment of our own unworthiness to receive any favour from God, and a complacency in the method God has taken of keeping up a correspondence with us by his Son, and an entire dependance upon Christ as *the Lord our Righteousness*.

CHAP. XVII.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAP. XVII.

Christ's prayer for his disciples.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might

know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things, whatsoever thou hast given me, are of thee:

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world I kept them in thy name: those that thou

28..33. Christ overcame the *Prince of this world*, disarmed him, and cast him out; and still treads Satan under our feet. He overcame the *children of this world*, by the conversion of many to the faith and obedience of his gospel, making them the children of his kingdom. He has conquered it for us, as the captain of our salvation; we are interested in his victory; by his cross the world is crucified to us, which speaks it completely conquered, and put into our possession; all is yours, even the world. Christ having overcome the world, believers have nothing to do but to pursue their victory, and *divide the spoil*; and this we do *by faith*, 1 John v. 4, *We are more than conquerors through him that loved us*.

CHAP. XVII. 1..5. Christ desired to be carried triumphantly through his sufferings to his glory, that he might glorify the Father two ways: first, By the death of the cross, which he was now to suffer: second, By the doctrine of the cross, which was now shortly to be published to the world, by which God's kingdom was to be re-established among men. He prays that his Father would so grace his sufferings, and crown them, as not only to take off the offence of the cross, but to make it to them that are saved, the wisdom of God, and the power of God. If God had not glorified Christ crucified, by raising him from the dead, his whole undertaking had been crushed; therefore *glorify me, that I may glorify thee*.

By ver. 5, it appears, first, That Jesus Christ as God had a being *before the world was*, co-eternal with the Father; our religion acquaints us with one that was *before all things*, and *by whom all things consist*: second, That his glory with the Father is from

everlasting, as well as his existence with the Father; for he was from eternity, the *brightness of his Father's glory*, Heb. i. 3: third, That Jesus Christ in his state of humiliation, divested himself of this glory, and drew a veil over it; though he was still God, yet he was God manifested in the flesh, not in his glory: fourth, That in his exalted state he resumed this glory, and clad himself again with his former robes of light. Having performed his undertaking, he did as it were, take up his pawn, by this demand, *glorify thou me*. He prays that even his human nature might be advanced to the highest honour it was capable of; his body a glorious body; and that the glory of the Godhead might now be manifested in the person of the Mediator, *Immanuel*, God-man.

6..10. All that receive Christ's word, and believe in him, are taken into covenant relation to the Father, and are looked upon as his; Christ presents them to him, and they through Christ present themselves to him. Christ has redeemed us not to himself only, but to God by his blood, Rev. v. 9, 10. They are *first fruits unto God*, Rev. xiv. 4. This is a good plea in prayer, Christ here pleads it, *they are thine*; we may plead it for ourselves, *I am thine, save me*; and for others, as Moses, Exod. xxxii. 11, *They are thy people*. They are thine, wilt thou not *provide for thine own*? Wilt thou not secure them, that they may not be run down by the devil and the world? Wilt thou not secure thine interest in them, that they may not depart from thee? They are thine, own them as thine.

11..16. After the general pleas with which Christ recommended his disciples to his Father's care, follow the particular petitions he puts up for them. And they all relate to spiritual blessings in hea-

ST. JOHN.

gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them; because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth; thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

venly things. He is large and full in the petitions, orders them before his Father, and fills his mouth with arguments, to teach us fervency and importunity in prayer; to be large in prayer, and dwell upon our errands at the throne of grace, wrestling as Jacob, *I will not let thee go, except thou bless me.*

Christ desires they may be sanctified, both as Christians and as ministers. The word of truth is the outward and ordinary means of our sanctification; not of itself, for then it would always sanctify, but as the instrument which the spirit commonly useth in beginning and carrying on that good work; it is the seed of the new birth, 1 Pet. i. 23, and the food of the new life, 1 Pet. ii. 1, 2.

20..23. Next to their purity, he prays for their unity, for the wisdom from above, is first pure, then peaceable; and amity is then amiable indeed, when it is like the ointment on Aaron's holy head, and the dew on Sion's holy hill. Observe who are included in this prayer, v. 20, *not these only*, not these only that are now my disciples, the eleven, the seventy, with others, men and women that followed him when he was here on earth, but *for them also which shall believe on me through their word*, either preached by them in their own day, or written by them for the generation to come; I

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

I. Christ arrested in the garden, v. 1..12. II. Abused in the high priest's court, v. 13..27. III. Prosecuted before Pilate, v. 18..40.

WHEN Jesus had spoken these words he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. (And Judas also, which betrayed him, stood with them.)

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

pray for them all, that they all may be one in their interest in this prayer, and may all receive benefit by it.

24..26. The felicity of the redeemed consists very much in the beholding of that glory; they will have the immediate view of his glorious person; *I shall see God in my flesh*, Job xix. 26, 27. They will have a clear insight into his glorious undertaking, as it will be then accomplished; they will see into those springs of love from whence flow all the streams of grace; they shall have an appropriating sight of Christ's glory, and an assimilating sight, they shall be changed into the *same image from glory to glory*.

CHAP. XVIII. 1..12. See how Christ terrified his enemies, and obliged them to retire, v. 6. They went backward, and, like men thunder-struck, fell to the ground. It should seem they did not fall forwards, as humbling themselves before them, and yielding to him, but backwards, as standing it out to the utmost. Thus Christ was declared to be more than a man, even then when he was trampled upon as a worm, and no man. This word, *I am he*, revived his disciples, and raised them up, Matt. xiv. 27, but the same word strikes his enemies down. Hereby he shewed plainly, first, What he could have done with them; when he struck them

CHAP. XVIII.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If, therefore, ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath; the cup which my Father hath given me shall I not drink it?

12 ¶ Then the band, and the captain and officers of the Jews, took Jesus, and bound him,

13 And led him away to Annas first; (for he was father-in-law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciples was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it

was cold;) and they warmed themselves; and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me what I have said unto them: behold, they know what I said.

22 And, when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest.)

25 ¶ And Simon Peter stood and warmed himself. They said, therefore, unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered, and said unto him, If

down he could have struck them dead; when he spoke them to the ground he could have spoke them to hell, and have sent them like Korah's company, the next way thither. Second, What he will do at last with all his implacable enemies that will not repent to give him glory; they shall flee, they shall fall before him. Now the scripture was accomplished, Psal. xxi. 12, *Thou shalt make them turn their back*, and Psal. xx. 8, and it will be accomplished more and more; with the breath of his mouth *he will slay the wicked*, 2 Thes. ii. 8, Rev. xix. 21.

13-27. St. John several times in this gospel speaking of himself as another disciple, many interpreters have been led by that to fancy that this other disciple here was John; and many conjectures they have how he should come to be known to the high

priest. But I see no reason to think that this other disciple was John, or one of the twelve other sheep Christ had which were not of the fold, and this might be, as the Syriac reads it, one of those other disciples that believed in Christ, but resided at Jerusalem, and kept their places there; perhaps Joseph of Arimathea, or Nicodemus, known to the high priest, but not known to him to be disciples of Christ.

See notes on Matt. xxvi.

28-40. Christ is a king, and has a kingdom, but not of this world. First, Its rise is not from this world. Second, Its nature is not worldly. Third, Its guards and supports are not worldly, its weapons spiritual, it needed not, nor used secular force to maintain and advance it. Fourth, Its tendency and design is not

he were not a malefactor we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews, therefore, said unto him, It is not lawful for us to put any man to death :

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom that I should release unto you one at the passover: will ye, therefore, that I release unto you the King of the Jews?

worldly: Christ aimed not, nor would allow his disciples to aim at the pomp and power of the great men of the earth. Fifth, Its subjects, though they are in the world, yet are not of the world; they are called and chosen out of the world, are born from and bound for another world; they are neither the world's pupils nor its darlings, neither governed by its wisdom, nor enriched with its wealth.

Christ came to be a witness, a witness for the God that made the world, and against sin that ruins the world, and by this word of his testimony he sets up and keeps up his kingdom. It was foretold that he should be a witness to the people, and as such a leader and commander to the people, Isa. lv. 4. Christ's kingdom was not of this world, in which truth faileth, Isa. lix. 15, but of that world in which truth reigns eternally. Christ's errand into the world, and his business in the world, was to bear witness to the truth. First, To reveal it, to discover to the world that which

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

The crucifixion of Christ.

THEN Pilate, therefore, took Jesus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, king of the Jews! and they smote him with their hands.

4 ¶ Pilate, therefore, went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests, therefore, and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate, therefore, heard that saying he was the more afraid,

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were

otherwise could not have been known concerning God, and his will, and good-will to men, John i. 8, and xvii. ult. Second, To confirm it, Rom. xv. 18. By his miracles he bare witness to the truth of religion, the truth of divine revelation, and of God's perfections and providence, and the truth of his promise and covenant, that all men through him might believe. Now by doing this he is a king, and sets up a kingdom.

CHAP. XIX. 1-15. Observe here, first, What a plain indication this is, that the time for the Messiah to appear, even the set time, was now come; for if the Jews have no king but Cæsar, then is the sceptre departed from Judah, and the law-giver from between his feet, which should never be till Shiloh come to set up a spiritual kingdom. And, second, What a righteous thing it was with God to bring upon them that ruin by the Romans which followed not long after. 1, They adhere to Cæsar, and to Cæsar they shall go. It is just with God to make that a scourge and

given thee from above; therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13 When Pilate, therefore, heard that saying he brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

16 Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he, bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha;

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews

to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary *the wife* of Cleopas, and Mary Magdalene.

26 When Jesus, therefore, saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus, therefore, had received the vinegar he said, It is finished: and he bowed his head, and gave up the ghost.

31 ¶ The Jews, therefore, because it was the preparation, that the bodies should not

plague to us which we prefer before Christ. 2, They would have no other king but Caesar, and never have they had any other to this day, but have now *abode many days without a king, and without a prince*, Hos. iii. 4, without any of their own, but the kings of the nations have ruled over them; since they will have no king but Caesar, so shall their doom be, themselves have decided it.

16..18. See notes on Matt. xxvii.

19..30. Christ was not so much taken up with a sense of his sufferings as to forget his friends; all whose concerns he bore upon his heart. His mother perhaps was so taken up with his sufferings, that she thought not what would become of her, but he admitted that thought. Silver and gold he had none to leave, no estate, real or personal, his clothes the soldiers had seized, and we hear no more of the bag since Judas that had carried it hanged himself. He had therefore no other way to provide for his mother but by

his interest in a friend, which he doth here. Christ has here taught children to the utmost of their power to provide for the comfort of their aged parents. When David was in distress he took care of his parents, and found out a shelter for them, 1 Sam. xxii. 3: so the Son of David here. Children at their death, according to their ability, should provide for their parents if they survive them, and need their kindness. To John Christ saith, Behold thy mother, i. e. I recommend her to thy care, be thou as a son to her, to guide her, Isa. li. 18, and not to forsake her when she is old, Prov. xxiii. 22. Now this was an honour put upon John, and a testimony both to his prudence and to his fidelity. Those that truly love Christ, and are loved of him, will be glad of an opportunity to do any service to him or his.

31..42. This passage concerning the piercing of Christ's side after his death is recorded only by this evangelist. Pilate was still

remain upon the cross on the sabbath-day, (for that sabbath-day was an high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs;

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again, another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave *him* leave. He came, therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

gratifying the Jews, and gave orders as they desired. And the soldiers came hardened against all impressions of pity, and broke the legs of the two thieves, which no doubt extorted from them hideous out-cries, and made them die according to the bloody disposition of Nero, so as to feel themselves die. One of these thieves was a penitent, and had received from Christ an assurance that he should shortly be with him in paradise, and yet died in the same pain and misery that the other thief did, for all things come alike to all. Many go to heaven that have bands in their death, and die in the bitterness of their soul. The trial was made whether Christ was dead or no. First, They supposed him to be dead, and therefore did not break his legs, v. 33. Second, Because they would be sure he was dead, they made such an experiment as would put it past dispute: one of the soldiers with a spear pierced his side, aiming at his heart, and forthwith came thereout blood and water, v. 34. The blood and water that flowed out of it were significant. First, They signified the two great benefits which all believers partake of through Christ, justification and sanctification. Blood for remission, water for regeneration; blood for atonement, water for purification. Second, They signified the two great ordinances of Baptism and the Lord's Supper, by which those benefits are represented, sealed, and applied to believers; they both owe their institution and efficacy to Christ. It is not

41 Now, in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus, therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand.

CHAP. XX.

The History of Christ's Resurrection.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter, therefore, went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, and looking in, saw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself.

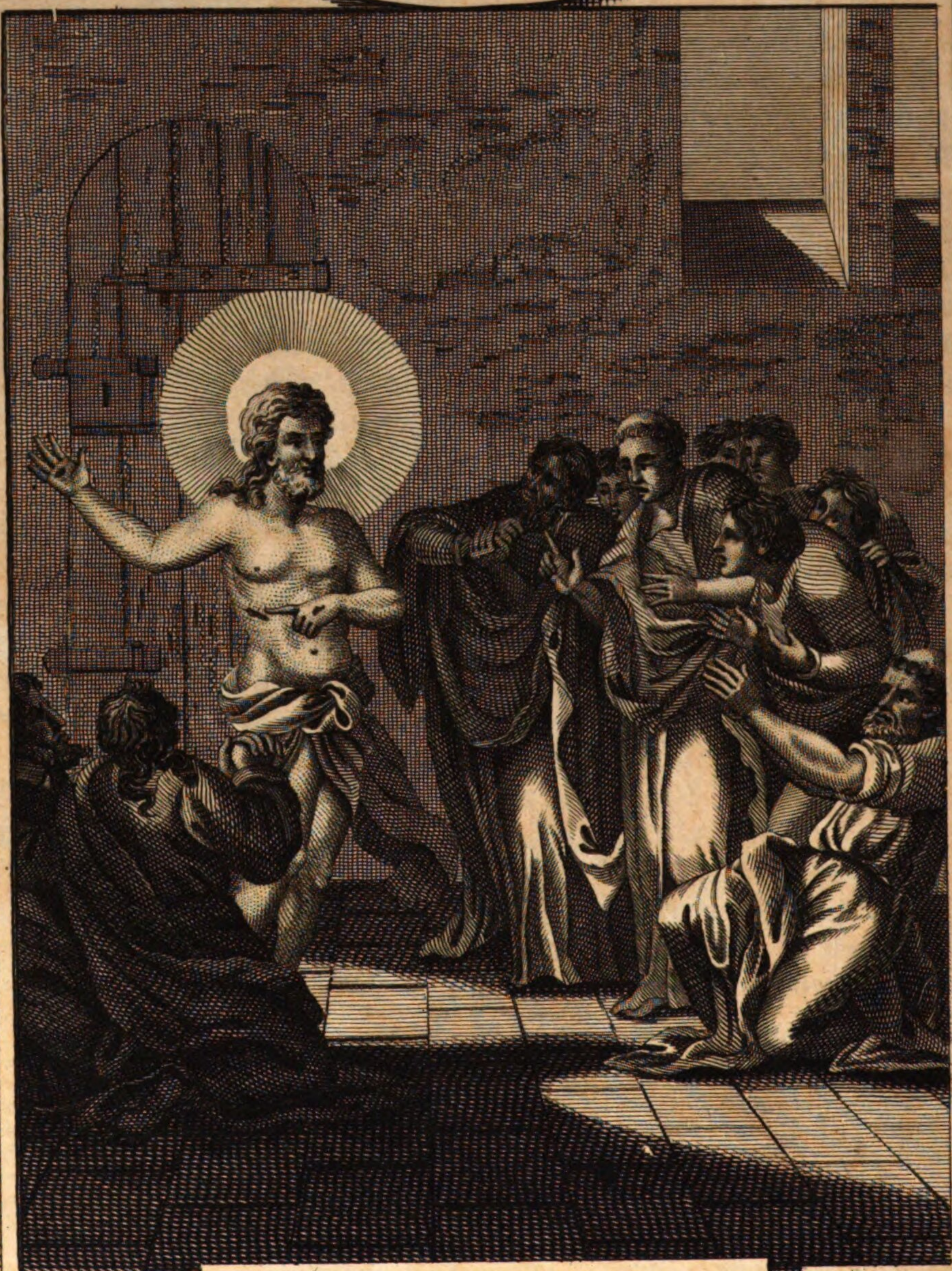
8 Then went in also that other disciple,

the font that will be to us the washing of regeneration, but the water out of the side of Christ; not the blood of the grape that will pacify the conscience, and refresh the soul, but the blood out of the side of Christ. Now was the *rock smitten*, 1 Cor. x. 40: now was the *fountain opened*, Zech. xiii. 1: now were the *wells of salvation digged*, Isa. xii. 3. Here is the river, the streams whereof make glad the city of our God.

38-37. See notes on Matt. xxvii.

CHAP. XX. 1-10. Observe here, 1. How *unapt* the disciples themselves were *at first* to believe the resurrection of Christ, which confirms the testimony they afterwards gave with so much *assurance* concerning it; for by their backwardness to believe it, it appears they were not credulous concerning it, nor of those simple ones that believe every word. If they had had any design to advance their own interest by it, they would greedily have caught at the first spark of its evidence, would have raised and supported one another's expectations of it, and have prepared the minds of those that followed them to receive the notices of it; but we find on the contrary, their hopes were prostrated, it was to them as a strange thing, and one of the furthest things in their thoughts. Peter and John were so shy of believing it at first, that nothing less than the most convincing proof the thing was capable of, could bring them to testify it afterwards with so much assurance. Here-

S.^T J O H N.
Chap. XX.V. 20.



Thomas his incredulity.

Barlow sculp.

which came first to the sepulchre, and he saw, and believed,

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and, as she wept, she stooped down, and looking into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turn-

ed herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said he shewed unto them his hand, and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you.

22 And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are

by it appears they were not only honest men, who would not deceive others, but cautious men, who would not themselves be imposed upon. 2. What was the reason of their slowness to believe; because as yet they knew not the scripture. This seems to be the evangelist's acknowledgment of his own fault among the rest; he doth not say, for as yet Jesus had not appeared to them, had not shewed them his hands and his side, but as yet he had not opened their understandings to understand the scriptures, Luke xxiv. 44, 45. for that is the most sure word of prophecy.

11..18. St. Mark tells us, that Christ appeared first to Mary Magdalene, Mark xvi. 9. that appearance is here largely related; and we may observe, First, The constancy and fervency of Mary Magdalene's affection to the Lord Jesus, v. xi. She staid at the sepulchre, when Peter and John were gone, because there her master had laid, and there she was likeliest to hear some tidings of him. She staid there weeping, and these tears loudly spake her affection to her master. As she wept, she looked into the sepulchre, that her eye might affect her heart. Those are likely to seek and find, that seek with affection; that seek in tears. Secondly, The vision she had of two angels in the sepulchre, v. xii. Mary Magdalene is not diverted from her enquiries by the surprize of the vision, nor satisfied with the honour of it; but still she harps upon the same string; They have taken away my Lord. The angels asked her, Why weepest thou? why, saith she, I have cause enough to weep, for they have taken away my Lord, and like Micah, What have I more? Do you ask, why I weep? My beloved has withdrawn himself, and is gone. Thirdly, Christ's appearing to her, while she was talking with the angels, and telling them her case, before they had given her any answer, Christ steps in himself to satisfy her enquiries, for God now speaketh to us by his Son; none but he himself can direct us to himself. Mary would fain know where her Lord is, and behold he is at her right hand. Note, Those that will be content with nothing short of a sight of Christ, shall be put off with nothing less. He never said to the soul that sought him, seek in vain.

Observe, How Christ discovered himself to this good woman

that was seeking him in tears, v. xvi. Jesus saith unto her, Mary. Christ's sheep know his voice, John x. 4. This one word Mary, was like that to the disciples in the storm, It is I. Then the word of Christ doth us good when we put our own names into the precepts and promises; in this Christ calls to me, and speaks to me. He diverts her from the expectation of familiar society and conversation with him at this time. Touch me not, for I am not yet ascended. As before his death, so now after his resurrection he still dwells upon this, That he was going away, was no more in the world; and therefore they must look higher than his bodily presence, and look further than the present state of things. He directs her what message to carry to his disciples. But go to my brethren, and tell them not only that I am risen, she could have told them that of herself, for she had seen him, but that I ascend. Christ's ascension into heaven, in further prosecution of his undertaking for us, is likewise an unspeakable comfort; tell them I must shortly ascend. He was then ascending, he is now ascended to his Father, and our Father. This was his advancement; he ascended to receive those honours and powers which were to be the recompence of his humiliation; he saith it with triumph, That they who love him may rejoice. This is our advantage; for he ascended as a conqueror leading captivity captive for us, Psalm lxviii. 18. He ascended as our forerunner, to prepare a place for us, and to be ready to receive us. This message was like that which Joseph's brethren brought to Jacob concerning him, Gen. xlv. 26. Joseph is yet alive; and not only so, *vixit imo & in senatū venit, he is governor over all the land of Egypt: All power is his.*

19..25. Christ here seems to refer to the creation of man at first, by the breathing of the breath of life into him, Gen. ii. 7. and to intimate that he himself was the author of that work; and that the spiritual life and strength of ministers and christians is derived from him, and depends upon him as much as the natural life of Adam and his seed. As the breath of the Almighty gave life to man, and began the old world, so the breath of the mighty Saviour gave life to his ministers, and began a new world, Job xxxiii. 4. They now received more of the Holy Ghost than they had yet re-

remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach higher thy finger, and behold my hands; and reach higher thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAP. XXI.

Christ's appearance to some of his disciples at the Sea of Tiberias.

AFTER these things Jesus shewed himself again to the disciples at the sea of

Tiberias; and on this wise shewed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast therefore; and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, it is the Lord. Now, when Simon Peter heard that it was the Lord he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred

ceived. Thus spiritual blessings are given gradually; to him that has shall be given. Now Jesus began to be glorified, more of the spirit began to be given; see John vii. 39. Let us see what is contained in this grant. First, Christ hereby gives them assurance of the spirit's aid in their future work; in the execution of the commission now given them. Second, He hereby gives them experience of the spirit's influences in their present case. One particular branch of the power given them by their commission, instanced in v. 23. Whosoever sins ye remit in the due execution of the powers you are entrusted with, they are remitted to them, and they may take the comfort of it. And whosoever sins ye retain, i. e. pronounce unpardoned, and the guilt of them bound on, they are retained, and the sinner may be sure of it to his sorrow. Whom you admit into communion with you, according to the rules of the Gospel, God will admit into communion with himself; and whom you cast out of communion as impenitent and obstinate in scandalous and infectious sins, shall be bound over to the righteous judgment of God.

26..31. It is an affecting word with which Christ closeth up what he had to say to Thomas, Be not faithless but believing; do not thou become an unbeliever; as if he should have been sealed up under unbelief, had he not yielded now. This warning is given to us all, Be not faithless; for if we are faithless we are Christless and graceless, hopeless, and joyless; let us therefore say, Lord I believe, help thou mine unbelief. Thomas is now ashamed of his incredulity, and cries out, My Lord and my God, v. 28. We are not told whether he did put his finger into the print of the nails; it should seem he did not, for Christ saith, v. 29. Thou hast seen and believed, Seeing sufficed. And now saith comes off a conqueror, after a struggle with unbelief.

CHAP. XXI. 1..14. The evangelist leaves them at dinner, and makes this remark, v. 14. That this is now the third time that Jesus shewed himself alive to his disciples, or the greater part of them. This is the third day, so some. On the day he rose he appeared five times. The second day was that day seven-night; and this was the third. Or, this was his third appearance to any

S.^T J O H N.
Chap.XXI.V.6.



A great draught of fishes

Burton sculp.

ST. JOHN'S

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and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon *son* of Jonas, Lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

considerable number of his disciples together; though he had appeared to Mary, to the women, to the two disciples, to Cephas, yet he had but twice before this appeared to any company of them together. This is taken notice of, for the confirming the truth of his resurrection. As an instance of Christ's continued kindness to his disciples; once and again, and a third time he visited them.

15-19. Lovest thou me more than these? Lovest thou me more than thou lovest these? More than thou lovest these persons? Those do not love Christ aright, that do not love him better than the best friend they have in the world, and make it to appear, whenever they stand in comparison, or in competition. Lovest thou me more than these love me? more than any of the rest of the disciples love me? And then it is either to upbraid him with his vain glorious boast; though all men should deny thee, yet will not I. Art thou still of the same mind? We should all study to excel in our love to Christ. It is no breach of the peace to strive which shall love Christ best; nor any breach of good manners to go before others in this love. Three times Peter returns the same answer to Christ, yea, Lord, thou knowest that I love thee. Observe, Peter doth not pretend to love Christ more than the rest of the disciples did; he is now ashamed of that rash word of his, though all men deny thee, yet will not I, and he had reason to be ashamed of it. He appeals to Christ himself for the proof of it, Thou knowest that I love thee. And the third time yet more emphatically, Thou knowest all things, thou knowest that I love thee. It is a terror to an hypocrite, to think that Christ knows all things; for the divine omniscience will be a witness against him. But it is a comfort to a sincere christian, that he has that to appeal to; my witness is in heaven, my record is on high. Three times Christ committed the care of his flock to Peter. Feed my lambs. Feed my sheep. Feed my sheep. Those whom Christ committed to Peter's care were his lambs, and his sheep.

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18 Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And, when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, if I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

25 And there are also many other things

The church of Christ is his flock, which he hath purchased with his own blood, Acts xx. 28. And he is the chief shepherd of it. In this flock some are lambs, young and tender, and weak; others are sheep, grown to some strength and maturity. The shepherd here takes care of both, and of the lambs first, for upon all occasions he shewed a particular tenderness for them; the lambs he gathers in his arms, and carries in his bosom, Isa. xl. 11. Christ foretels particularly that Peter should die a violent death, by the hands of an executioner. The stretching out his hand, some think points at the manner of his death by crucifying; and the tradition of the ancients, if we may rely upon that, informs us that Peter was crucified at Rome, under Nero, A. D. 68. or as others say 79. No more is implied here in his being carried whither he would not, but that it was a violent death he should be carried to; such a death as even innocent nature could not think of without dread, nor approach without some reluctancy. He that puts on the christian, doth not put off the man; Christ himself prayed against the bitter cup. A natural aversion to pain and death is well reconcilable with a holy submission to the will of God in both. Blessed Paul, though longing to be unloaded, yet owns he cannot desire to be unclothed, 2 Cor. v. 4.

20-35. There seems to be here an intimation of Christ's purpose concerning John, in two things. That he should not die a violent death like Peter; but should tarry till Christ himself came by a natural death to fetch him to himself. The most credible of the ancient historians tell us, That John was the only one of all the twelve that did not actually die a martyr. He was oft in Jeopardy, in bonds and banishments; but at length died in his bed in a good old age. At death Christ comes to us, to call us to account; and it concerns us to be ready for his coming. That he should not die till after Christ's coming to destroy Jerusalem: so some understand his tarrying till Christ comes. All the other

which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

apostles died before that destruction; but John survived many years. God wisely so ordered it, that one of the apostles should live so long to close up the canon of the New Testament; which John did solemnly, Rev. xxii. 18.

ACTS

OF THE APOSTLES.

The History of this Book, (which was always received as a part of the sacred canon) may be considered, First, As looking back to the preceding Gospels, giving light to them, and greatly assisting our faith in them. The promises there made we here find made good; particularly, the great promise of the descent of the Holy Ghost, and his wonderful operations. Second, As looking forwards to the following Epistles, which are an explication of the Gospels, which open the mystery of Christ's death and resurrection, the history whereof we had in the Gospels. This Book introduceth them and is a key to them, as the history of David is to David's Psalms. Two things more are to be observed concerning this Book. First, The penman of it; it was written by Luke, who wrote the third of the four Gospels, which bears his name; and who (as the learned Dr. Whitby shews) was very probably one of the seventy disciples, whose commission (Luke x. 1, &c.) was little inferior to that of the twelve apostles. This Luke was very much a companion of Paul's in his services and sufferings. Second, It is called their Acts, or doings. Their practices of the lessons their master had taught them. The Apostles were active men; and though the wonders they did were by the word, yet they are fitly called their Acts; they spake, or rather the spirit by them spake and it was done. The history is filled with their sermons and their sufferings, yet so much did they labour in their preaching, and so voluntarily did they expose themselves to sufferings, and such were their achievements by both, that they may very well be called their Acts.

CHAP. I.

I A Reference to Luke's Gospel, v. 1,2. II. A Summary of the Proofs of Christ's Resurrection. v. 2..5. III. Christ's Ascension, v. 6..11. IV. State of the church from Christ's Ascension to the Pouring out of the Spirit, v. 12..14. V. The electing of Matthias.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen;

3 To whom also he shewed himself alive

after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

CHAP. I. 1..5. St. Mark's Gospel concludes with the Lord's being received up into heaven, Mark xvi. 19, and so doth St. Luke's Luke xxiv. 51. Christ continued doing and teaching to the last; till he was taken up to the other work he had to do within the veil. The great evidence of his resurrection was, that he shewed himself alive to his apostles; being alive, he shewed himself so, and he was seen of them: they were honest men, and one may depend upon their testimony. Christ's staying upon earth so long after he was entered upon his state of exaltation and glory, to confirm the faith of his disciples, and comfort their hearts, was such an instance of condescension and compassion to believers, as may fully assure us, that we have a high priest that is touched with the feeling of our infirmities.

The gift of the Holy Ghost which was thus promised, thus pro-

phesied of, thus waited for, is that which we find the Apostles received in the next chapter, for in that this promise had its full accomplishment; that was it that should come, and we look for no other; for it is here promised to be given not many days hence: he doth not tell them how many, because they must keep every day in a frame fit to receive it; other scriptures speak of the gift of the Holy Ghost to ordinary believers; this speaks of that particular power which by the Holy Ghost the first preachers of the Gospel, and planters of the church were endued with, enabling them infallibly to relate to that age, and record to posterity the doctrine of Christ, and the proofs of it; so that by virtue of this promise and the performance of it, we receive the New Testament as of divine inspiration, and venture our souls and our everlasting interests upon it.

CHAP. I.

6 When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, it is not for you to know the times, or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnessess unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And, when he had spoken these things, while they beheld he was taken up; and a cloud received him out of their sight.

10 ¶ And, while they looked stedfastly toward heaven as he went up; behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

13 And when they were come in they went up into an upper-room, where abode both

Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and hath obtained part of this ministry.

18 Now, this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms,

6-11. They thought Christ would restore the kingdom to Israel. i. e. that he would make the nation of the Jews as great and considerable among the nations as it was in the days of David and Solomon, of Asa and Jehoshaphat, that as Shiloh he would restore the Sceptre to Judah, and the law-giver; whereas Christ came to set up his own kingdom, and that a kingdom of heaven, not to restore the kingdom to Israel, an earthly kingdom. He cuts them out their work, and with an authority assures them of an ability to go on with it, and of success in it. It is not for you to know the times and the seasons, that will do you no good; but know this, v. 8. that you shall receive a spiritual power by the descent of the Holy Ghost upon you, and shall not receive it in vain, for ye shall be witnesses unto me, and my glory and your testimony shall not be in vain, for it shall be received here in Jerusalem, in the country about, and all the world over, v. 8. If Christ make us serviceable to his honour in our own day and generation, let that be enough for us, and let us not perplex ourselves about times and seasons to come. Having left instructions with them, Christ leaves them, v. 9. when he had spoken these things, and had said all that he had to say, he blessed them; so we were told, Luke xxiv. 50. and while they beheld him, and had their eyes fixed upon him, receiving his blessing, he was gradually taken up, and a cloud received him out of their sight. We have here Christ's ascending on high. Not fetched away as Elijah was, with a chariot of fire, and horses of fire, but rising to heaven, as he rose from the grave, purely by his own power; his body being now, as the bodies of the saints will be at the resurrection, a spiritual body, and raised in power and incorruption. Two angels appeared to them, and delivered them a seasonable message from God. To confirm their faith concerning Christ's second coming. Their master had often told them of that, and the angels are sent at this time seasonably to put them in mind of it. This same Jesus which

is taken up from you into heaven, and whom you are looking thus long after, wishing you had him with you again, is not gone for ever, for there is a day appointed in which he will come in like manner thence as ye have seen him go thither, and you must not expect him back till that appointed day. First, This same Jesus, shall come again in his own person, clothed with this glorious body; this same Jesus, that came once to put away sin by the sacrifice of himself, will *appear the second time without sin*, Heb. ix. 26, 28. that once came in disgrace to be judged, will come again in glory to judge. The same Jesus that has given you your charge, will come again to call you to an account, how you have performed your trust. *He, and not another*, Job xix. 27. Second, He shall come in like manner. He is gone away in a cloud, and attended with angels; and behold, he comes in the clouds, and with him an innumerable company of angels. He is *gone up with a shout*, and *with the sound of a trumpet*, Psal. xlvii. 5. and he will *descend from heaven with a shout*, and *with the trump of God*, 1 Thes. iv. 16. You have now lost the sight of him in the clouds, and in the air, and whither he is gone you cannot follow him now; but shall then, when you shall be caught up in the clouds, to meet the Lord in the air.

12-14. Christ had promised now shortly to send the Holy Ghost, now that promise was not to supersede prayer, but to quicken and encourage it; God will be enquired of for promised mercies, and the nearer the performance seems to be, the more earnest we should be in prayer for it.

15-26. The sin of Judas was not only his shame and ruin, but it made a gap in the college of the Apostles. They were ordained twelve, with an eye to the twelve tribes of Israel, descended from the twelve patriarchs, they were the twelve stars that make up the church's crown, Rev. xii. 1. and for them twelve thrones were designed, Mat. xix. 28. Now being twelve when they were

Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take.

21 Wherefore, of those men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen;

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

The descent of the spirit upon the apostles, and those that were with them, on the day of Pentecost.

AND when the day of Pentecost was fully come, they were all with one accord in one place:

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

learners, if they were but eleven when they were to be teachers, it would occasion every one to enquire what was become of the twelfth; and so revive the remembrance of the scandal of their society; and therefore care was taken before the descent of the spirit to fill up the vacancy, which now we have an account of the doing of; Our Lord Jesus probably having given directions about it, among other things which he spoke pertaining to the kingdom of God. Matthias was not ordained by the imposition of hands, as presbyters were, for he was chosen by lot, which was the act of God; and therefore as he must be baptized, so he must be ordained by the Holy Ghost, as they all were not many days after. Thus the number of the Apostles was made up, as afterwards when James another of the twelve was martyred, Paul was made an Apostle.

CHAP. II. 1-4. The sign given was fire, that John Baptist's saying concerning Christ might be fulfilled, *He shall baptize you with the Holy Ghost and with fire*; with the Holy Ghost, as with fire. They were now in the Feast of Pentecost celebrating the memorial of the giving of the law upon Mount Sinai, and as that was given in fire, and therefore is called a fiery law, so is the gospel. The Spirit like fire melts the heart, separates and burns up the dross, and kindles pious and devout affections in the soul, in which, as in the fire upon the altar, the spiritual sacrifices are offered up. This is that fire which Christ came to send upon the earth, Luke xii. 49. This fire appeared in cloven tongues. The operations of the spirit were many, that of speaking with divers tongues was

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others, mocking, said, These men are full of new wine.

one, and was singled out to be the first indication of the gift of the Holy Ghost, and to that this sign had a reference.

5-13. We may here see what were some of those countries whence those strangers came, v. 9, 10, 11, some from the eastern countries, as the Parthians, Medes, Elamites, and dwellers in Mesopotamia, the posterity of Shem; from thence we come in order to Judea, which ought to be mentioned, because though the language of them in Judea was the same with that which the disciples spoke, yet, before, they spoke it with the North Country tone and dialect, *Thou art a Galilean, and thy speech bewrays thee*, but now they spoke it as fine as the inhabitants of Judea themselves did: next come the inhabitants of Cappadocia, Pontus, and that country about Propontis, which was particularly called Asia, and these were the countries in which those strangers were scattered, to whom St. Peter writes, 1 Peter i. 1. Next come the dwellers in Phrygia, and Pamphylia, which lay westward, the posterity of Japhet, as were also the strangers of Rome; there were some also that dwelt in the southern parts of Egypt, in the parts of Libya, about Cyrene. There were also some from the Island of Crete, and some from the deserts of Arabia; but they were all either Jews originally dispersed into those countries; or proselytes to the Jewish religion, but natives of those countries. Dr. Whitby observes, that the Jewish Writers about this time, as Philo and Josephus, speak of the Jews as *dwelling every where through the whole earth*; and that *there is not a people upon earth among whom some Jews do not inhabit*.

CHAP. II.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke;

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know;

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having

loosed the pains of death; because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne:

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

14..36. We have here the first fruits of the spirit in the sermon which Peter preached immediately, directed not to those of other nations in a strange language, we are not told what answer he gave to those that were amazed, and said *what meaneth this?* but to the Jews in the vulgar language, even to them that mocked, for he begins with the notice of that, v. 15, and addresseth his discourse, v. 14, to the men of Judea, and inhabitants of Jerusalem; but we have reason enough to think that the other disciples continued to speak to those who understood them, and therefore flocked about them, in the languages of their respective countries, the *wonderful works of God*. And it was not by Peter's preaching only, but that of all or most of the rest of the hundred and twenty, that the three thousand souls were that day converted and added to the church; but Peter's sermon only is recorded to be an evidence for him that he was thoroughly recovered from his fall, and thoroughly restored to the divine favour; he that had sneakingly denied Christ, now as

courageously confesseth him. It is observable, that though Peter was filled with the Holy Ghost, and spake with tongues as the spirit gave him utterance, yet he did not set aside the scriptures, nor think himself above them; nay, much of his discourse is quotations out of the Old Testament, to which he appeals, and with which he approves what he saith: Christ's scholars never learn above their bible; and the spirit is given not to supersede the scriptures, but to enable us to understand and improve the scriptures.

The destruction of Jerusalem which was about forty years after Christ's death is here called that *great and notable day of the Lord*, because it put a final period to the Mosaic oeconomy; the Levitical priesthood, and the ceremonial law were thereby for ever abolished and done away. The desolation itself was such as was never brought upon any place or nation either before or since.

From this gift of the Holy Ghost he takes occasion to preach unto them Jesus: and this part of the sermon he introduceth with

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now, when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

another solemn preface, v. 22, *Ye men of Israel, hear these words.* It is a mercy that ye are within hearing of them, and it is your duty to give heed to them: words concerning Christ, should be acceptable words to the men of Israel.

37-41. We have seen the wonderful effect of the pouring out of the spirit in its influence upon the preachers of the gospel; Peter in all his life never spoke at that rate that he had done now, with such fulness, perspicuity and power, we are now to see another blessed fruit of the pouring out of the spirit in its influence upon the hearers of the gospel; from the first delivery of that divine message, it appeared that there was a divine power going along with it, and it was mighty through God to do wonders, thousands were immediately brought by it *to the obedience of faith*, it was the *rod of God's strength* sent out of Zion, Psal. cx. 2, 3. We have here the first fruits of that vast harvest of souls which by it were gathered in to Jesus Christ. Come and see in these verses the exalted Redeemer, riding forth in these chariots of salvation *conquering and to conquer*, Rev. vi. 2.

The promise had long pertained to the Israelites, Rom. ix. 4, but now it is sent to *those that are afar off*, the remotest nations of the Gentiles, and every one of them too, all that are afar off. To this generally the following limitation must refer *even as many of them, as many particular persons in each nation as the Lord our God shall call* effectually into the fellowship of Jesus Christ. God can make his call to reach those that are never so far off, and none come but whom he calls.

42-47. We often speak of the primitive church, and appeal to it, and to the history of it; in these verses we have the history of the *truly primitive church*, of the first days of it, its state of infancy indeed, but, like that, the state of its greatest innocence: first, They kept close to holy ordinances, and abounded in all instances of piety and devotion, for Christianity admitted in the power of it will dispose the soul to communion with God in all those ways wherein he has appointed us to meet him, and promised to meet

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAP. III.

The healing of a man that was lame from his birth.

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

us: second, They were loving one to another, and very kind; their charity was as eminent as their piety, and their joining together in holy ordinances knit their hearts to each other, and very much endeared them to one another. They had all things common; perhaps, they had common tables, as the Spartans of old, for familiarity, temperance, and freedom of conversation; they eat together, that they who had much might have the less, and so be kept from the temptations of abundance; and they who had little might have the more, and so be kept from the temptations of want and poverty. Or, there was such a concern for one another, and such a readiness to help one another as there was occasion, that it might be said, they had all things common, according to the law of friendship; one wanted not what another had; for he might have it for the asking.

They raised a fund for charity, v. 45, *They sold their possessions and goods*, some sold their lands and houses, others their stocks and the furniture of their houses, and parted the money to their brethren, *as every man had need*. They were under no obligation of a divine command to do this, as appears by what Peter said to Ananias, chap. v. 4, *Was it not in thine own power?* But it was a very commendable instance of their raisedness above the world, their contempt of it, their assurance of another world, their love to their brethren, their compassion to the poor, and their great zeal for the encouraging of Christianity, and the nursing of it in its infancy.

CHAP. III. 1-11. When Peter had no silver and gold to give, yet, (saith he) *such as I have I give thee*. Those may and ought to be otherwise charitable and helpful to the poor, that have not wherewithal to give in charity; they that have not silver and gold, have their limbs and senses, and with these they may be serviceable to the blind, and lame, and sick, which if they be not as there is occasion, neither would they give to them if they had silver and gold. *As every one has received the gift, so let him minister it.*

Let us now see how the cure was wrought: first, Christ sent his

CHAP. III.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lifted him up; and immediately his feet and ancle-bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom

God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the LORD;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up

word and healed him, Psal. cvii. 26, for healing grace is given by the word of Christ; that is the vehicle of the healing virtue derived from Christ. Christ spoke cures by himself, the apostles spoke them in his name: second, Peter lent his hand and helped him, v. 7. He took him by the right hand in the same name in which he had spoken to him to arise and walk, and lift him up. Not that this could contribute any thing to his cure, but it was a sign, plainly intimating the help he should receive from God if he exerted himself, as he was bidden. The strength God has given us both in mind and body, should be made use of to his praise. Now this man was newly cured he was in this excess of joy and thankfulness: all true converts walk and praise God; but perhaps young converts leap more in his praises.

12-26. We have here the sermon which Peter preached after he had cured the lame man: first, He humbly disclaims the ho-

nour of the miracle, as not due to them, who were only the ministers of Christ, or instruments in his hand for the doing of it: second, He preacheth Christ to them, that was his business, that he might lead them into obedience to Christ. First, He preacheth Christ as the true Messiah, promised to the Fathers, v. 13: second, He chargeth them flat and plain with the murder of this Jesus, as he had done before: third, He attests his resurrection as before, ch. ii. 3: fourth, He ascribes the cure of this impotent man to the power of Christ, v. 16.

He encourageth them to hope that, though they had been guilty of putting Christ to death, yet they might find mercy. He doth all he can to convince them, yet is careful not to drive them to despair. The guilt was very great; but, first, He mollifies their crime by a candid imputation of it to their ignorance: second, He mollifies the effect of their crime, the death of the prince of

his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

Peter and John examined by a Committee of the Great Sanhedrin.

AND, as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And, when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

life; this sounds very dreadful, but it was according to the scriptures, v. 18, the predictions of which, though they did not necessitate their sin, yet did necessitate his sufferings. He exhorts them all to turn Christians, and assures them it would be unspeakably for their advantage to do so; it would be the making of them for ever.

CHAP. IV. 1-4. We have here the interests of the kingdom of heaven successfully carried on, and the powers of darkness appearing against them to put a stop to them. Let Christ's servants be never so resolute, Satan's agents will be spiteful; and therefore let Satan's agents be never so spiteful, Christ's servants ought to be resolute.

5-14. Probably, St Peter here chose to make use of this quotation, because Christ had himself made use of it in answer to the

12 Neither is their salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.

14 And, beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus.

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

demand of the chief priests and the elders concerning his authority, not long before this, Matth. xxi. 43. Scripture is a tried weapon in our spiritual conflicts, let us therefore stick to it.

15-22. Peter and John needed not confer together to know one another's minds, for they were both acted by one and the same spirit, but agree presently in the same sentiments, and jointly put in the answer, *Whether it be right in the sight of God*, to whom both you and we are accountable, *to hearken unto you more than unto God*, we appeal to yourselves, *judge ye*; for we cannot forbear speaking to every body the things which we have seen and heard, and are ourselves full of, and are charged to publish. The *prudence of the serpent* would have directed them to be silent, and though they could not with a good conscience promise that they would not preach the gospel any more, yet they needed not tell

CHAP. V.

23 ¶ And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And, when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And, when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

them that they would: but the *boldness of the lion* directed them thus to set both the authority and the malignity of their persecutors at defiance.

23..31. It was foretold, Psal. ii. 1, 2: first, That the heathen would rage at Christ and his kingdom, and be angry at the attempts to set it up, because that would be the pulling down of the gods of the heathen, and giving check to the wickedness of the heathen: second, That the people would imagine all the things that could be against it, to silence the teachers of it, to discountenance the subjects of it, and to crush all the interests of it: and if they prove vain thoughts in the issue, that is no thanks to them who imagined them: third, That the kings of the earth particularly would stand up in opposition to the kingdom of Christ, as if they were jealous, (though there is no occasion for their being so) that it would interfere with their powers, and intrench upon their prerogatives. The kings of the earth that are most favoured and honoured by divine providence, and should do most for God, are strangers and enemies to divine grace, and do most against God: fourth, That the rulers would gather together against God and Christ; not only monarchs that have the power in their single persons, but there where the power is in many rulers, councils, and senates, they gather together to consult and decree against the Lord, and against his Christ, against both natural and revealed religion. What is done against Christ, God takes as done against himself. Christianity was not only destitute of the advantage of the countenance and support of kings and rulers, it had neither their power nor their purses, but it was opposed and fought against by them, and they combined to run it down, and yet it made its way.

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32 ¶ And the multitude of them that believed were of one heart and of one soul; neither said any of *them* that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet; and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus.

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAP. V.

I. The sin and punishment of Ananias and Sapphira, v. 1..11. II. The flourishing state of the church, v. 12..16. III. The imprisonment of the apostles, v. 17..26. IV. Their arraignment before the great Sanhedrin, v. 27..33. V. Gamaliel's counsel, v. 34..40. VI. The apostles chearful progress in their work, v. 41, 42.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to *it*, and brought a certain part, and laid *it* at the apostles' feet.

Wicked and unholy instruments were employed in the executing of God's design, though they *meant not so, neither did their heart think so*. Herod and Pilate, Gentiles and Jews, who had been at variance with each other, united against Christ. And God's serving his own purposes by what they did was no excuse at all for their malice and wickedness in the doing of it, any more than God's making the blood of the martyrs the seed of the church extenuated the guilt of their bloody persecutors. Sin is not the less evil for God's bringing good out of it, but he is by that the more glorified, and will be so, when the mystery of God shall be finished.

The prayer of the disciples, without doubt, was accepted, for it was answered, *They were all filled with the Holy Ghost* more than ever, by which they were not only encouraged, but enabled to speak the word of God with boldness, and not to be afraid of the proud and haughty looks of men. The Holy Ghost taught them not only what to speak, but how to speak. Those that were endued habitually with the powers of the Holy Ghost, yet had occasion for fresh supplies of the spirit according as the various occurrences of their service were. They were filled with the Holy Ghost at the bar, v. 2, and now *filled with the Holy Ghost* in the pulpit, which teaches us to live in an actual dependance upon the grace of God according as the duty of every day requires.

32..37. There were two among the apostles that were called Boanerges, Sons of Thunder, Mar. iii. 17, but here was a Son of Consolation with them; each had their secret gift, neither must censure the other, but both ease one another, let the one search the wound, and then let the other heal it and bind it up.

CHAP. V. 1..11. Observe here the sin of Ananias and Sapphira.

6 T

ACTS

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

phira his wife: first, That they were ambitious of being thought eminent disciples, and of the first rank, when really they were not true disciples; would pass for some of the most fruitful trees in Christ's vineyard, when really the root of the matter was not found in them: second, That they were covetous of the wealth of the world and distrustful of God and his providence: third, That they thought to deceive the apostles, and make them believe they brought the whole purchase-money, when really it was but a part. They come with as good an assurance, and as great a show of piety and devotion as any of them, and *laid the money at the apostles feet*, as if it were their all. They dissembled with God and his spirit, with Christ and his church and ministers; and this was their sin.

12..17. Believers are added to the Lord Jesus, joined to him, and so joined to his mystical body, from which nothing can separate us and cut us off, but that which separates us and cuts us off from Christ. Many have been brought to the Lord, and yet there is room for others to be added to him, added to the number of

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women:)

15 Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we

those that are united to him; and additions will still be in the making till the mystery of God shall be finished, and the number of the elect accomplished. Notice is taken of the conversion of women as well as men; more notice than generally was in the Jewish church, in which they neither received the sign of circumcision, nor were obliged to attend the solemn feasts; and the court of the women was one of the outer courts of the temple. But as among those that followed Christ, while he was upon earth, so among those that believed on him after he went to heaven, great notice was taken of the good women.

17..25. There is no prison so dark, so strong, but God can both visit his people in it, and if he pleaseth, fetch them out of it. This discharge of the apostles out of prison by an angel, was a resemblance of Christ's resurrection and his discharge out of the prison of the grave, and would help to confirm the apostles preaching of it. They are charged, and legally charged to go on with their work, so as thereby to be discharged from the prohibition which the high priest laid them under; the angel bid them,

shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom he put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned.)

27 And, when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree:

31 Him hath God exalted with his right hand *to be* a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that* they were cut *to the heart*, and took counsel to slay them.

Go, stand, and speak in the temple to the people all the words of this life, v. 20. The gospel is concerning matters of life and death, and ministers must preach it, and people hear it accordingly. They must speak all the words of this life, and not conceal any for fear of offending, or in hope of ingratiating themselves with their rulers. Christ's witnesses are sworn to speak the whole truth.

26-42. This Gamaliel is here said to be a pharisee by his profession and sect, and by office a doctor of the law, one that studied the scriptures of the Old Testament, read lectures upon the sacred authors, and trained up pupils in the knowledge of them; Paul was brought up at his feet, Acts xxii. 3, and tradition saith, that so were Stephen and Barnabas. Some say he was the son of that Simeon that took up Christ in his arms when he was presented in the temple, and grandson of the famous Hillel. He is here said to be in reputation among all the people, for his wisdom and conduct, it appearing by this passage that he was a moderate man, and not apt to go in with furious measures. Men of temper and charity are justly had in reputation, for checking the incendiaries that otherwise would set the world on fire.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now, I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

There was one Theudas, that made a mighty noise for a while, as one sent of God, boasting himself to be somebody, some great one, so the word is, either a teacher or a prince with a divine commission, to effect some great revolution either in the church or in the state; and he observes here, v. 36, concerning him, first, How far he prevailed; a number of men, about four hundred in all, joined themselves to him, that knew not what to do with themselves, or hoped to mend themselves; and they seemed then a formidable body: second, How soon his pretensions were all dashed; for when he was slain, probably in war, and melted away like snow before the sun. Now compare that case with this, you have slain Jesus the ringleader of this faction, you have taken him off: now, if he was, as you say he was, an impostor and pretender, his death, like that of Theudas, will be the death of his cause, and the final dispersion of his followers. From what has been we may infer what will be in a like case; the smiting of the shepherd will be the scattering of the sheep; and if the God of peace had not brought again from the dead that great shepherd, the dispersion of the sheep at his death, had been total and final. We wish this

CHAP. VI.

Deacons chosen.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and, when they had prayed, they laid *their* hands on them.

7 ¶ And the word of God increased: and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

advice of Gamaliel were duly considered by those that persecute for conscience sake; for it was a good thought, and natural enough, though we are uncertain what the man was.

CHAP. VI. 1-7. The complaint of these Grecians was, That their widows were neglected in the daily ministration, i. e. In the distribution of the public charity, and the Hebrew widows had more care taken of them. The first contention in the christian church was about a money-matter; but it is pity that the little things of this world should be make-bates among those that profess to be taken up with the great things of another world. A great deal of money was gathered for the relief of the poor; but as useth to be in such cases, it was impossible to please every body in the laying of it out. The apostles at whose feet it was laid, did their best to dispose of it so as to answer the intentions of the donors, and no doubt, designed to do it with the utmost impartiality, and were far from respecting the Hebrews more than the Grecians; and yet here they are complained to, and implicitly complained of, that the Grecian widows were neglected, though they were as real objects of charity, yet they had not so much allowed them, or not so many, or not so duly paid them, as the Hebrews. While the number of the disciples was few, the apostles might manage this matter without making it any considerable avocation from their main business: but now their number was increased they could not do it. It is not reason, it is not fit or commendable, that we should neglect the business of feeding souls

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

The Martyrdom of Stephen.

THEN said the priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy

with the bread of life, to attend the business of relieving the bodies of the poor. Preaching the Gospel is the best work, and the most proper and needful that a minister can be employed in; and that which he must give himself wholly to, 1 Tim. iv. 15. which that he may do, he must not entangle himself in the affairs of this life, 2 Tim. ii. 4. no not *in the outward business of the house of God*, Neh. xi. 16. They therefore desire that seven men might be chosen well qualified for the purpose, whose business it should be to serve tables, to be deacons to the tables, v. 3.

8-15. Stephen no doubt was diligent and faithful in the discharge of his office as distributor of the church's charity, and laid out himself to put that affair in a good method, and did it to universal satisfaction; and though it appears here that he was a man of uncommon gifts, and fitted for a higher station, yet being called to that office he did not think it below him to do the duty of it. And being faithful in a little, he was soon intrusted with more; and though we do not find him propogating the Gospel by preaching and baptizing, yet we find him here called out to very honourable services and owned in them.

CHAP. VII. 1-16. The discourse is far from being a long ramble only to amuse the hearers, and give them a diversion by telling them an old story. No; it is all pertinent, and *ad rem*, to shew them, that God had not his heart so much upon that holy place and the law, as they had; but as he had a church in the world many ages before that holy place was founded, and the

CHAP. VII.

country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision; and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 ¶ And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now, there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

ceremonial law given, so he would have, when they should both have had their period. First, He still minds them of the mean beginning of the jewish nation, as a check to their priding of themselves in the glories of that nation; and that it was by a miracle of mercy, that they were raised up out of nothing to what they were, from so small a number to be so great a nation; but if they answer not the intention of their being so raised, they can expect no other but to be destroyed. The prophets frequently put them in mind of their contempt of the law of God, and here it is urged upon them as an aggravation of their contempt of the Gospel of Christ. Second, He minds them likewise of the wickedness of those that were the patriarchs of their tribes, in envying their brother Joseph, and selling him into Egypt; and the same spirit was still working in them towards Christ and his ministers. Third, Their holy land they doted so much upon, their fathers were long kept out of the possession of, and met with dearth and great affliction in it; and therefore let them not think it strange if after it has been so long polluted with sin, it be at length destroyed.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob *to him*, and all his kindred, three-score and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers.

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilely with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And, when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And, when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong,

Fourth, The faith of the patriarchs in desiring to be buried in the land of Canaan, plainly shewed that they had an eye to the heavenly country, which it was the design of this Jesus to lead them to.

17.-29. Now Stephen seems to observe this to them, not only that they might further see how mean their beginnings were, fitly represented (perhaps with an eye to the exposing of the young children in Egypt) by the forlorn state of a helpless out-cast infant, Ezek. xvi. 4. And how much they were indebted to God for his care of them, which they had forfeited, and made themselves unworthy of, but also that they might consider that what they were now doing against the christian church in its infancy was as impious and unjust, and would be in the issue as fruitless and ineffectual, as that was which the Egyptians did against the jewish church in its infancy. You think you deal subtilly in your evil entreating us, and in persecuting young converts you do as they did in casting out the young children, but you will find its to no purpose; in spite of your malice, Christ's disciples will increase and multiply.

he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood how that God by his hand would deliver them ; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou didst the Egyptian yesterday ?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And, when forty years were expired, there appeared to him, in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it* he wondered at the sight : and, as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying, I am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet ; for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge ?

the same did God send *to be* a ruler and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

38 This is he that was in the church in the wilderness with the Angel which spake to him in the mount Sina, and *with* our fathers ; who received the lively oracles to give unto us ;

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us, for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them : and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking upon Moses, that he

Stephen was charged with having spoken blasphemous words against Moses, in answer to which charge he here speaks very honourably of him. Now by all this Stephen will make it appear, that notwithstanding the malicious insinuations of his persecutors he had as high and honourable thoughts of Moses as they had.

30..41. Stephen here proceeds in his story of Moses ; and let any one judge, whether these be the words of one that was a blasphemer of Moses ? No ; nothing could be spoken more honourable of him. So far is he from blaspheming Moses, that he admires him as a glorious instrument in the hand of God for the forming of the Old Testament church : but it doth not at all derogate from his just honour, to say, That he was but an instrument ; and that he is out-shone by this Jesus, whom he encourageth these Jews yet to close with, and to come into his interest, not fearing but then they should be received into his favour, and

receive benefit by him, as the people of Israel were delivered by Moses, though they had once refused him. Moses not only was a type of Christ, many were so that perhaps had not an actual fore-sight of his day, but he spoke of him, v. 37. This is that Moses, which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren. This is spoken of as one of the greatest honours God put upon him ; nay, as that which exceeded all the rest, that by him he gave notice to the children of Israel of the great prophet that should come into the world, raised their expectation of him, and obliged them to receive him.

42..50. Two things we have in these verses. First, Stephen upbraids them with the idolatry of their fathers. Second, He gives an answer particularly to the charge exhibited against him relating to the temple, that he spoke blasphemous words against

should make it according to the fashion that he had seen:

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

that holy place, v. 44-50, he was accused for saying that Jesus would destroy this holy place. And what if I did say so, saith Stephen, The glory of the Holy God is not bound up in the glory of this holy place, but that may be preserved untouched, though this be laid in the dust.

51-53. Stephen was going on in his discourse (as it should seem by the thread of it) to shew that as the temple, so the temple service must come to an end, and it would be the glory of both to give way to that worship of the father in spirit and in truth, which was to be established in the kingdom of the Messiah, stript of the pompous ceremonies of the old law; and so was going to apply all this which he had said more closely to his present purpose; but he perceived they could not bear it; they could patiently hear the history of the Old Testament told, it was a piece of learning which they themselves dealt much in, but if Stephen go about to tell them that their power and tyranny must come down, and that the church must be governed by a spirit of holiness and love, and heavenly mindedness, they will not so much as give him the hearing. It is probable he perceived this, and that they were going to silence him; and therefore he breaks off abruptly in the midst of his discourse, and by that spirit of wisdom, courage, and power wherewith he was filled, he sharply rebuked his persecutors, and gave them their own; for if they will not admit the testimony of the Gospel to them, it shall become a testimony against them.

54-60. We have here the death of the first martyr of the Christian church, and there is in this story a lively instance of the outrage and fury of the persecutors, such as we may expect to meet with if we are called out to suffer for Christ; and of the courage and comfort of the persecuted that are thus called out.

54 ¶ When they heard these things they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God;

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and Saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

CHAP. VIII.

I. The Church suffering, v. 1-3. II. The Church spreading by the Ministry of Philip and others. III. The Gospel brought to Samaria. IV. The Gospel sent to Ethiopia, v. 26-40.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was

Here's hell in its fire and darkness, and heaven in its light and brightness; and these here serve as foils to set off each other. It is not here said, that the votes of the council were taken upon his case, and that by the majority, he was found guilty, and then condemned, and ordered to be stoned to death, according to the law, as a blasphemer; but it is likely so it was, and that it was not by the violence of the people without order of the council that he was put to death; for here is the usual ceremony of regular executions, he was cast out of the city, and the hands of the witnesses were first upon him. Two short prayers Stephen offered up to God in his dying moments, and in them as it were breathed out his soul. First, Here's a prayer for himself; Lord Jesus, receive my spirit. Thus Christ had himself resigned his spirit immediately into the hand of the father; we are here taught to resign ours into the hands of Christ as Mediator, by him to be recommended to the Father. Stephen saw Jesus standing at the Father's right hand, and he thus calls to him, blessed Jesus, do that for me now, which thou standest there to do for all thine, receive my departing spirit into thine hand. Second, Here's a prayer for his persecutors, v. 60. First, The circumstances of this prayer are observable, for it seems to have been offered up with something more of solemnity than the former. 1. He kneeled down; which was an expression of his humility in prayer. 2. He cried with a loud voice; which was an expression of his importunity. Second, The prayer itself; Lord, lay not this sin to their charge; therein he followed the example of his dying master, who set an example to all following sufferers in the cause of Christ, thus to pray for those that persecute them.

CHAP. VIII. 1-3. Saul was bred a Scholar, a gentleman, and yet did not think it below him to be employed in the dirtiest

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at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and, haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because

that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also; and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

work of that kind. 1. He entered into every house, making no difficulty of breaking open doors night or day, having a force attending him for that purpose. He entered into every house where they used to keep their meetings, or every house that had any Christians in it, or was thought to have. No man could be secure in his own house, though it is his castle. 2. He haled with the utmost contempt and cruelty, both men and women, dragged them along the streets, without any regard to the tenderness of the weaker sex; he stooped so low as to take cognizance of the meanest that were leavened with the Gospel, so extremely bigotted was he. 3. He committed them to prison, in order to their being tried and put to death, unless they would renounce Christ; and some were found were compelled by him to blaspheme. The preachers were all scattered except the apostles, who probably were directed by the spirit to continue at Jerusalem yet for some time, they being by the special providence of God screened from the storm, and by the special grace of God enabled to face the storm. They tarried at Jerusalem that they might be ready to go where their assistance was most needed.

4. 13. These Samaritans, though they were not idolaters as the gentiles, nor prejudiced against the Gospel by traditions received from their Fathers, yet they had of late been drawn to follow Simon a conjurer, (for so *Magus* signifies) that made a mighty noise among them, and had strangely bewitched them. Simon assured to himself that which was considerable; he gave out that himself was some great one; and would have all people to believe so, and to

pay him respect accordingly, and then as to every thing else, they might do as they pleased; he had no design to reform their lives, or improve their worship and devotion, only to make them believe that he was some divine person or other. Justin Martyr saith, he would be worshipped as the chief God. He gave out himself to be the son of God, the Messiah; so some think. Or, to be an angel or a prophet; perhaps he was uncertain within himself what title of honour to pretend to; but he would be thought some great one. Pride and ambition, and an affectation of grandeur, has always been the principle of abundance of mischief both to the world, and to the church. Notwithstanding the influence Simon Magus had had upon them, and the lothness there generally is in people to own themselves in an error, and to retract it, yet when they saw the difference between Simon and Philip, they quitted Simon, gave heed no longer to him, but to Philip. Simon Magus himself became a convert to the faith of Christ, in shew and profession for a time. Is Saul also among the prophets? Yes, v. 13. Simon himself believed also; he was convinced that Philip preached a true doctrine, because he saw it confirmed by real miracles, which he was the better able to judge of, because he was conscious to himself of the trick of his own pretended ones.

14. 23. Simon was ambitious to have the honour of an apostle, but not at all solicitous to have the spirit and disposition of a christian; he was more desirous to gain honour to himself than to do good to others. Now in making this motion, Simon put a great affront upon the apostles, as if they were mercenary men,

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some

man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And, as they went on *their* way, they came unto a certain water: and the eunuch said, See *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and,

would do any thing for money, and loved it as well as he did; whereas they had left what they had for Christ, so far were they from aiming to make it more. We have the just rejection of his proposal, and the cutting reproof Peter gave him for it, v. 20, 21, 22, 23. He reads him his doom and gives him good counsel, and though he was angry with him, yet he did not abandon him; and though he would have him see his case to be very bad, yet he would not have him think it desperate, yet now there is hope in Israel. Simon was startled and put into confusion by that which Peter said; finding that resented thus, which he thought would have been embraced with both arms; and he cries out, *pray ye to the Lord for me, that none of the things which he have spoken come upon me.* Here was first something well; that he was affected with the reproof given him, and terrified by the character given of him, enough to make the stoutest heart to tremble. And that being so, he begged the prayers of the apostles for him, wishing to have an interest in them, who, he believed had a good interest in heaven. Second, something wanting; he begged of them to pray for him, but did not pray for himself as he ought to have done. And in desiring them to pray for him his concern is more that the judgments he had made himself liable to, might be prevented, than that his corruptions might be mortified, and his heart by divine grace be made right in the sight of God. Like Pharaoh,

who would have Moses intreat the Lord for him, that he would take away this death only, not that he would take away *this sin*, this *hardness of heart*, Exod. xiii. 8. x. 17.

26..40. This man was a person of quality, a great man in his own country. A eunuch; not in body, but in office, Lord Chamberlain, or Steward of the household. And either by the dignity of his place, or by his personal character which commanded respect, he was of great authority, and bore a mighty sway under Candace, Queen of the Ethiopians, who probably was successor to the Queen of Sheba, who is called the Queen of the south; that country being governed by Queens, to whom Candace was a common name, as Pharaoh to the Kings of Egypt. He had the charge of all her treasure, so great a trust did she repose in him. Not many mighty, not many noble are called, but *some* are. He was a proselyte to the Jewish religion, for he came to Jerusalem for to worship. Some think he was a proselyte of righteousness, that was circumcised and kept the feasts; others that he was only a proselyte of the gate, a Gentile, but that had renounced idolatry, and worshipped the God of Israel occasionally in the courts of the Gentiles. But if so, then Peter was not the first that preached the Gospel to the Gentiles, as he saith he was. Some think there were remains of the knowledge of the true God in this country, ever since the Queen of Sheba's time; and probably the

passing through, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

St. Paul's Conversion.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And, as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. *It is hard for thee to kick against the pricks.*

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth: and when his eyes were opened he saw no man; but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did he eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem;

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

ancestor of this eunuch was one of her attendants, who transmitted to his posterity what he learned at Jerusalem. The chapter he was reading was the 53d of Isaiah, two verses of which are here quoted, v. 32, 33. Part of the 7th and 8th verses; they are set down according to the septuagint version, which in some things differs from the original Hebrew.

CHAP. IX. 1-9. We found mention made of Saul twice or thrice in the story of Stephen, for the sacred penman even longed to come to his story; and now we are come to it, not quite taking leave of Peter, but from hence-forward being mostly taken up with Paul the apostle of the Gentiles, as Peter was of the circumcision. His name in Hebrew was Saul, desired, though as remarkably little in stature, as his name-sake King Saul was tall and stately; one of the ancients calls *Homo tricubitalis*, but four foot and a half in height; his roman name which he went by among the citizens of Rome, was Paul, Little. He was born in Tarsus, a city of Cilicia, a free city of the Romans, and himself a freeman of that city. His father and mother were both native jews, therefore he calls himself a Hebrew of the Hebrews; he was of the tribe of Benjamin, which adhered to Judah. His Education was in the schools of Tarsus first, which was a little Athens for learning; there he acquainted himself with the philosophy and poetry of the Greeks. Thence he was sent to the university at Jerusalem, to study divinity and the jewish law; his tutor was Gamaliel an

eminent Pharisee; he had extraordinary natural parts, and improved mightily in learning; he had likewise a handy-craft trade, was bred to tent making; which was common with those among the jews that were bred scholars (as Dr. Lightfoot saith) for the earning of their maintenance, and the avoiding of idleness. This is the young man on whom the grace of God wrought this mighty change here recorded, about a year after the ascension of Christ, or little more. Paul's address to Jesus Christ when he was in this frame, was Lord, What wilt thou have me to do? Did not he know what he had to do? Had he not his commission in his pocket, and what had he to do but to execute it? No, he had done enough of this work already, and resolves now to change his master, and employ himself better; now it is not, what will the high priest and elders have me to do; what will my own wicked appetites and passions have me to do? But, what wilt thou have me to do? The great change in conversion is wrought upon the will, and consists in the resignation of that to the will of Christ.

10-22. As for God his work is perfect; if he begin he will make an end; a good work was begun in Saul, when he was brought to Christ's feet in that word, Lord, what wilt thou have me to do? And never did Christ leave any that were brought to that. Though Saul was sadly mortified when he lay three days blind, yet he was not abandoned, Christ here takes care of the work of his own hands; he that hath torn will heal, that hath

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18 And immediately there fell from his eyes as it had been scales ; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled the Jews took counsel to kill him :

24 But their laying a wait was known of Saul : and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him ; and how he had

preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians : but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified ; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda :

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole ; arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Dorcas : this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days that she was sick, and died : whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh

smitten will bind up, that has convinced will comfort. The person employed is Ananias, a certain disciple at Damascus, not lately driven thither from Jerusalem, but a native of Damascus, for it is said, Acts xxii. 12. that he had a good report of all the Jews which dwelt there, as a devout man according to the law, he had lately embraced the Gospel, and given up his name to Christ, and as it should seem officiated as a minister at least *pro hac vice*, though it doth not appear he was apostolically ordained. But why were not some of the apostles from Jerusalem sent for upon this great occasion, or Philip the Evangelist who had lately baptized the eunuch, and might have been fetched hither by the spirit in a little time ? surely because Christ would employ variety of hands in eminent services, that the honours might not be monopolized or engrossed by a few. And would put work into the hands, and thereby put honour upon the heads of those that were mean and obscure, to encourage them ; and would direct us to make much of the ministers that are where our lot is cast, if they have obtained mercy to be faithful, though they are not of the most eminent.

23..35. Luke here makes no mention of Paul's journey into Arabia, which he tells us himself was immediately after his conversion, Gal. i. 16, 17. As soon as God had revealed his son in him, that he might preach him, he went up to Jerusalem, to receive instructions from the apostles, as any other convert would have done that was designed for the ministry, but he went to Arabia, where there was new ground to break up, and where he would have opportunity of teaching, but not of learning. Thence he returned to Damascus, and there three years after his conversion, this happened which is here recorded. All that dwelt at Lydda and Saron saw him and turned to the Lord. We can scarce think that every individual person in those countries took cognizance of the miracle, and was wrought upon by it, but many, the generality of the people in the town of Lydda, and in the country of Saron, or Sharon, a fruitful plain or valley, of which it was foretold *Sharon shall be a fold of flocks*, Isa. lxxv. 10.

36..43. Those that have not estates wherewith to give in charity, may yet be able to do in charity, working with their hands, or walking with their feet, for the benefit of the poor. And they

to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed; and, turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and, when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and, when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

Peter visits Cornelius.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway:

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And, when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter;

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And, when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And, when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again

who will not do a charitable deed whatever they may pretend, if they were rich would not bestow a charitable gift.

CHAP. X. 1-8. The bringing of the gospel to the Gentiles, and the bringing of them who had been strangers and foreigners to be fellow-citizens with the saints, and of the household of God, was such a mystery to the apostles themselves, and such a surprise, Eph. iii. 3, 6, that it concerns us carefully to observe all the circumstances of the beginning of this great work, this part of the mystery of godliness, Christ preached to the Gentiles, and believed on in the world, 1 Tim. iii. 16. It is not unlikely, that some Gentiles might before now step into a synagogue of the Jews, and hear the gospel preached, but the gospel was never yet designedly preached to the Gentiles, nor any of them baptized; Cornelius was the first.

Officers in an army that have such a great power over the soldiers, as we find the Centurion had, Matt. vii. 9, have a great opportunity of promoting religion, at least of restraining vice and profaneness in those under their command, if they would but improve it. When this Centurion was to choose some of his soldiers to attend his person, and to be always about him, he pitched upon such of them as were devout, they shall be preferred and counte-

nanced, to encourage others to be so; he went by David's rule, Psal. ci. 6, *Mine eye shall be upon the faithful in the land, that they may dwell with me.*

9-18. Peter went up upon the house-top to pray, thither he retired for privacy, where he could neither hear nor be heard, and so might avoid both distraction and ostentation. There upon the roof of the house he had a full view of the heavens, which might assist his pious adoration of the God he prayed to, and there he had also a full view of the city and country which might assist his pious compassion of the people he prayed for. The vision he had was not so plain as that to Cornelius, but more figurative and enigmatical, to make the deeper impression. By this vision we are taught to see all the benefit and service we have from the inferior creatures coming down to us from heaven, it is the gift of God who made them, made them fit for us, and then gave to man a right to them, and dominion over them. Lord, what is man that he should be thus magnified, Psal. viii. 4, 5, 6, 7, 8. How would it double our comfort in the creatures, and our obligations to serve God in the use of them, to see them thus let down to us out of heaven.

Those who make this vessel to represent the church including both Jews and Gentiles, as this did both clean and unclean creatures,

the second time, What God hath cleansed *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And, as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And, as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask, therefore, for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee.

33 Immediately, therefore, I sent to thee; and thou hast well done that thou art come. Now, therefore, are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the

make this very aptly to signify the admission of the believing Gentiles into the church, and into heaven too, into the Jerusalem above; Christ has opened the kingdom of heaven to all believers, and there we shall find, besides those that are sealed out of all the tribes of Israel, an innumerable company out of every nation, Rev. vii. 9, but they are such as God has cleansed.

19-33. We have here the meeting between Peter the apostle, and Cornelius the centurion. Though Paul was designed to be the apostle of the Gentiles, and to gather in the harvest among them, and Peter to be the apostle of the circumcision, yet it is ordered that Peter shall break the ice, and reap the first fruits of the Gentiles, that the believing Jews who retained too much of the old leaven of ill-will to the Gentiles might be the better reconciled to their admission into the church, when they were first brought in by their own apostle, which Peter urgeth against those that would

have imposed circumcision upon the Gentile converts, Acts, xv. 7, *Ye know that God made choice among us that the Gentiles by my mouth should hear the word of the gospel.*

Peter that had taught his new converts to save themselves from the untoward generation of wicked men, chap. ii. 40, is now himself taught to join himself with the towardly generation of devout Gentiles: ceremonial characters were abolished, that more regard might be had to moral ones. Peter thought it necessary to let them know how he came to change his mind in this matter, and that it was by a divine revelation, lest he should be upbraided with it as having used lightness.

34-43. God is no respecter of persons, doth not know favour in judgment, as the Hebrew phrase is. But in every nation, and under every denomination, he that fears God, and works righteousness is accepted of him, v. 3. Not that any man since the fall can

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children of Israel, preaching peace by Jesus Christ; (he is Lord of all;)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of quick and dead.

43 To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be bap-

tized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

I. Peter's vindication of himself, v. 1..18. II. The good success of the gospel at Antioch, v. 19..21. III. The ministry of Barnabas, v. 22..26. IV. A prediction of an approaching famine, v. 27..30.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth,

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six bre-

obtain the favour of God, otherwise than through the mediation of Jesus Christ, and by the grace of God in him: but those that have not the knowledge of him, and therefore cannot have an explicit regard to him, may yet receive grace from God, for his sake, to fear God, and to work righteousness. And wherever God gives grace to do so, as he did to Cornelius, he will through Christ *accept the work of his own hands*.

44..48. Now it appears why the spirit was given them before they were baptized, because otherwise Peter could not have persuaded himself to baptize them, no more than to have preached to

them, if he had not been ordered to do it by a vision; at least could not have avoided the censure of *those of the circumcision that believed*. Thus is there one unusual step of divine grace taken after another, to bring the Gentiles into the church. How well is it for us that the grace of a good God is so much more extensive, than the charity even of some good men.

CHAP. XI. 1..18. Those that hinder the conversion of souls, withstand God; and those take too much upon them, who contrive how to exclude those from their communion, whom God has taken into communion with himself.

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thren accompanied me, and we entered into the man's house :

13 And he shewed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter ;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost.

17 Forasmuch, then, as God gave them the like gift as *he did* unto us who believed on the Lord Jesus Christ ; what was I that I could withstand God ?

18 When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came

19..26. We have here an account of the planting and watering of a church at Antioch, the chief city of Syria, reckoned afterwards the third most considerable city of the empire, only Rome and Alexandria being preferred before it, next to whose patriarch, that of Antioch took place. It stood where Hamath or Riblah did, which we read of in the Old Testament. The first preachers of the gospel there, were such as were dispersed from Jerusalem by persecution, that persecuton which arose five or six years ago (as some compute) at the time of Stephen's death, v. 19, *They travelled as far as Phenice*, and other places, *preaching the word*. Therefore God suffered them to be persecuted, that thereby they might be dispersed in the world, sown as seed to God, in order to their bringing forth much fruit. The enemies designed to scatter and lose them, Christ designed to scatter and use them. Thus the wrath of man is made to praise God.

At Antioch the disciples were first called Christians. It is likely they called themselves so, incorporated themselves by that title ; whether by some solemn act of the church or ministers, or whether this name, insensibly obtained there by its being frequently used in their praying and preaching, we are not told ; but it should

unto the ears of the church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch :

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus for to seek Saul :

26 And, when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII.

I. The martyrdom of James, v. 1, 4. II. The deliverance of Peter, v. 5..19. III. The cutting off of Herod, v. 20..23. IV. Barnabas and Saul return to Antioch, v. 24, 25.

NOW, about that time, Herod the king stretched forth *his* hands to vex certain of the church.

seem that, two such great men as Paul and Barnabas continuing there so long, being exceedingly followed, and meeting with no opposition, Christian assemblies made a greater figure there than any where, and became more considerable, which was the reason of their being called Christians first there ; which if there were to be a mother church to rule over all other churches would give Antioch a better title to the honour, than Rome can pretend to. Hitherto they who gave up their names to Christ were called disciples, learners, scholars, trained up under him, in order to their being employed by him. But from henceforward they were called Christians.

27..30. When our Lord Jesus ascended on high, he gave gifts unto men, not only apostles and Evangelists, but prophets, who were enabled by the spirit to foresee and foretel things to come, which not only served for a confirmation of the truth of Christianity, for all that these prophets foretold came to pass, which proved that they were sent of God, Deut. xviii. 22. Jer. xxviii. 9, but it was also of great use to the church, and served very much for its conduct.

CHAP. XII. 1..4. The martyr was James the brother of John,

2 And he killed James, the brother of John, with the sword.

3 And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And, when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter, therefore, was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went

out, and passed on through one street; and forthwith the angel departed from him.

11 And, when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And, when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And, as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And, when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers,

so called to distinguish him from the other James, the brother of Joses. This that was here crowned with martyrdom was one of the first three of Christ's disciples, one of those that were the witnesses of his transfiguration and agony, whereby he was prepared for martyrdom. He was one of those whom Christ called Boanerges, Sons of Thunder, and perhaps by his powerful, awakening preaching, he had provoked Herod or those about him, as John Baptist did the other Herod, and that was the occasion of his coming into this trouble. He was one of those sons of Zebedee whom Christ told, that they should *drink of the cup that he was to drink of, and be baptized with the baptism that he was to be baptized with*, Matt. xx. 23. And now those words of Christ were made good in him; but it was in order to his sitting at Christ's right hand; for if we suffer with him, we shall reign with him.

5..19. Prayer was made without ceasing; it was fervent prayer; it is the word that is used concerning Christ's praying in his agony more earnestly. It is the fervent prayer of righteous men that is effectual and availeth much. Some think it notes the constancy and continuance of their prayers; so we take it: they prayed without ceasing; it was an extended prayer. They prayed for his release in their public assemblies, private ones perhaps for fear of the Jews; then they went home, and prayed for it in their fami-

lies, then retired into their closets, and prayed for it there; so they prayed without ceasing: or, first one knot of them, and then another, and then a third kept a day of prayer, or rather, a night of prayer for him, v. 12. Times of public distress and danger should be praying times with the church. We must pray always; but then especially.

This deliverance of Peter represents to us our redemption by Christ, which is often spoken of as the setting of prisoners free, not only the proclaiming of liberty to the captives, but the bringing of them out of the prison-house. The application of the redemption in the conversion of souls, is the *sending forth of the prisoners, by the blood of the covenant, out of the pit wherein is no water*, Zech. ix. 11. The grace of God, like this angel of the Lord, brings light first into the prison, by the opening of the understanding, smites the sleeping sinner on the side, by the awakening of the conscience; causeth the chains to fall off from the hands, by the renewing of the will; and then gives the word of command, *Gird thyself, and follow me*. Difficulties are to be passed through, and the opposition of Satan and his instruments, a first and second ward, an untoward generation, from which we are concerned to save ourselves; and shall be saved by the grace of God, if we put ourselves under the divine conduct. And at length the iron-gate shall be opened

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and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him; and having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's *country*.

21 And, upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten up of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAP. XIII.

I. The solemn Ordination of Barnabas and Saul, v. 1..3. II. Their Preaching the Gospel in Cyprus, v. 4..13. III. The Heads of a Sermon which Paul preached to the Jews at Antioch in Pisidia, v. 14..41. IV. The Preaching of the Gospel to the Gentiles, v. 42..49. V. The Trouble which the Infidel-Jews gave to the Apostles, v. 50..52.

NOW, there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucias of Cirene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

to us to enter into the new Jerusalem, where we shall be perfectly freed from all the marks of our captivity, and brought into the glorious liberty of the children of God.

20..25. This story of the death of Herod, is particularly related by Josephus, a Jew, Antiq. lib. xix. cap. vii. thus: "That Herod came down to Cesarea to celebrate a festival in honour of Cesar; that the second day of the festival, he went in the morning to the theatre, cloathed with that splendid robe mentioned before; that his flatterers saluted him as a god, begged that he would be propitious to them; that hitherto they had revered him as a man, but now they would confess to be in him something more excellent than a mortal nature. That he did not refuse or correct this impious flattery; (so the Historian expresseth it) but presently after looking up he saw an owl perched over his head, and was at the same instant seized with a most violent pain in his bowels, and gripes in his belly, which were exquisite from the very first; that he turned his eyes upon his friends, and said to this purpose; now I whom you called a god, and therefore immortal, must be proved a man, and mortal. That his torture continued without intermission, or the least abatement, and then he died in the 54th year of his age, when he had been king seven years."

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 ¶ And, when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus;

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him.

10 And said, O full of all subtilty, and all mischief, *thou* child of the devil, *thou* enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind,

CHAP. XIII. 1..3. As it was an instance of the humility of Barnabas and Saul, that they submitted to the imposition of the hands of those that were their equals, or rather their inferiors, so it was of the good disposition of the other teachers, that they did not envy Barnabas and Saul the honour to which they were preferred, but cheerfully committed it to them, with hearty prayers for them. And they sent them away with all expedition, out of a concern for those countries where they were to break up fallow ground.

4..13. Paphos was a place famous for a temple built to Venus there, thence called Paphia Venus; and therefore there was more than ordinary need that the Son of God should be manifested to destroy the works of the Devil; and there the deputy a Gentile, Sergius Paulus by name, encouraged the apostles, and was willing to hear their message. He was governor of the country, under the Roman Emperor, pre-consul, or proprietor, such a one as we would call Lord Lieutenant of the island. Elymas was a pretender to the gift of prephesy, a sorcerer, a false prophet; one that would be taken for a divine, because he was skillful in the arts of divination, was a conjurer, and took on him to tell people their fortune, and to discover things lost, and probably was in a league with the devil for that purpose. His name was Bar-Jesus, the

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not seeing the sun for a season. And immediately there fell on him a mist, and a darkness: and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John, departing from them, returned to Jerusalem.

14 But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And, after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and, beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Son of Joshua, it signifies the Son of Salvation, but the Syriac calls him Bar-Shoma, the Son of Pride; *Filius inflationis*. He made it his business to withstand Barnabas and Saul, as the magicians of Egypt in Pharaoh's court withstood Moses and Aaron, 2 Tim. iii. 8. He set up himself to be a messenger from heaven, and deny that they were. And thus he sought to *turn away the deputy from the faith* v. 8. to keep him from receiving the Gospel, which he saw him inclined to do. Satan is in a special manner busy with great men, and men in power to keep them from being religious, because he knows their example whether good or bad will have an influence upon many. And those who are any way instrumental to prejudice people against the truths and ways of Christ are doing the devil's work.

14-11. Perga in Pamphylia was a noted place, especially for

22 And when he had removed him he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, *the son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus;

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course he said, Whom think ye that I am? I am not *he*: but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead;

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made *unto* the fathers,

a temple there erected to the goddess Diana; yet nothing at all is related of what Paul and Barnabas did there, only thither they came. v. 13. and thence they departed, v. 14. But the history of the apostles travels, as that of Christ's, passeth by many things worthy to have been recorded; because if all should have been written, the world could not have contained the books. But the next place we find them in, is another Antioch, said to be in Pisidia, to distinguish it from that Antioch in Syria, from whence they were sent out. Pisidia was a province of the Lesser Asia, bordering upon Pamphylia; this Antioch it is likely was the metropolis of it; abundance of Jews lived there, and to them the Gospel was to be first preached; and Paul's sermon to them, is what we have in these verses; which it is likely is the substance of what was preached by the apostles generally to the Jews in all

CHAP. XIV.

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again saw no corruption.

38 Be it known unto you, therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins;

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no-wise believe, though a man declare it unto you.

42 ¶ And, when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas;

places; for in dealing with them, the proper way was to shew them how the New Testament, which they would have them to receive, exactly agreed with the Old Testament, which they not only received, but were zealous for.

42-52. The impudence of the enemies of the Gospel instead of frightening, should rather embolden the friends of its cause, for they are sure they have a good cause, and they know whom they have trusted to bear them out. Now Paul and Barnabas having made them a fair offer of Gospel grace, here give them fair notice of their bringing it to the Gentiles, if by any means (as Paul saith) Rom. xi. 19. they might provoke them to emulation. They justify themselves in this by a divine warrant, v. 47. For so hath the Lord commanded us, the Lord Jesus gave us directions to witness to him in Jerusalem, and Judea first, and after that to the utmost part of the earth, to preach the Gospel to every creature, to disciple all nations, and this is according to what was foretold in the Old Testament, when the Messiah in the prospect of the Jews' infidelity was ready to say, I have laboured in vain, he was told to his satisfaction, that though Israel was not gathered, yet

who, speaking to them, persuaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitude they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles:

47 For so hath the Lord commanded us *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women; and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

I. The successful Preaching of the Gospel at Iconium, v. 1-7. II. Their Healing of a lame Man at Lystra, v. 8-18. III. The out-
rage of the People against Paul, v. 19. 20. IV. The Visit

he should be glorious; that his blood should not be shed in vain, nor his purchase made in vain, nor his doctrine preached in vain, nor his spirit sent in vain, for, I have set thee, not only raised thee up, but established thee to be a light of the Gentiles, not only a shining light for a time, but a standing light, set for a light; that thou shouldst be for salvation unto the ends of the earth. Christ is not only the Saviour, but the salvation, is himself our righteousness, and life, and strength. Wherever Christ is designed to be salvation, he is set up, to be a light; he enlightens the understanding and so saves the soul. He is, and is to be light and salvation to the Gentiles, to the ends of the earth. Those of any nation should be welcome to him, some of every nation have heard of him, Rom. x. 18. and all nations shall at length become his kingdoms. This prophecy has had its accomplishment in part, in the setting up of the kingdom of Christ in this island of ours, which lies as it were in the ends of the earth, a corner of the world, and shall be accomplished more and more, when the time comes for the bringing in of the fulness of the Gentiles.

CHAP. XIV. 1-7. In the close of the foregoing chapter the

which Paul and Barnabas made to the Churches, v. 21..25.
V. Their Return to Antioch, v. 24..28.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time, therefore, abode they, speaking boldly in the Lord; which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made, both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak; who sted-

fastly beholding him, and perceiving that he had faith to be healed,

10 Said, with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein;

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrain-

Gospel was preached first to the Jews, and some of them believed; then to the Gentiles, and some of them believed; but here they are put together, being put upon the same level. The Jews have not so lost their preference as to be thrown behind, only the gentiles are brought to stand upon even terms with them; *both are reconciled to God in one body*, Eph. ii. 16. and both together admitted into the church without distinction. There seems to have been something remarkable in the manner of the apostles preaching here, which contributed to their success; they so spake, that a great multitude believed; so plainly, so convincingly, with such an evidence and demonstration of the spirit, and with such power; they so spake, so warmly, so affectionately, and with such a manifest concern for the souls of men; they so spake, as that one might perceive they were not only convinced, but filled with the things they spake of; and that what they spake came from the heart, and therefore was likely to reach to the heart; they so spake, so earnestly and seriously, so boldly and courageously, that they who heard them could not but say, God was with them of a truth. Yet the success was not to be attributed to the manner of their preaching, but to the spirit of God, who made use of that means.

8..18. The temple of Jupiter was it seems before the gate of their city, as its protector and guardian; and the priest of that idol and temple hearing the people cry out thus, took the hint presently, and thought it was time for him to bestir himself to do his duty. Many a costly sacrifice he had offered to the image of Jupiter, but if Jupiter be among them himself, it concerns him to

do him the utmost honours imaginable, and the people are ready to join with him in it. See how easily vain minds are carried away with a popular out-cry! If the croud give a shout, here's Jupiter; the priest of Jupiter takes the first hint, and offers his service presently. When Christ the Son of God came down and appeared in the likeness of men, and did many, very many miracles, yet they were so far from doing sacrifice to him, that they made him a sacrifice to their pride and malice; He was in the world, and the world knew him not; He came to his own, and his own received him not: But Paul and Barnabas upon the working of one miracle, are deified presently. The same power of the God of this world which prejudiceth the carnal mind against truth, makes errors and mistakes to find easy admission, and both ways his turn is served. They brought oxen to be sacrificed to them, and garlands with which to crown the sacrifices: These garlands were made up of flowers and ribbons; and they gilded the horns of the oxen to be sacrificed.

So beasts for sacrifice do feed,
First to be crown'd, and then to bleed.

We may see here what gave rise to the pagan idolatry, it was terminating those regards in the instruments of our comfort which should have passed through them to the author; Paul and Barnabas have cured a cripple, and therefore they deify them, instead of glorifying God for giving them such power; which should make us very cautious that we do not either give that honour to another, or take it to ourselves which is due to God only.

ed they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him he rose up, and came into the city; and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

22 Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia:

25 And when they had preached the word in Perga, they went down into Attalia;

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

19..28. God's faithful servants though they may be brought within a step of death, and may be looked upon as dead both by friends and enemies, shall not die as long as he has work for them to do. They are *cast down but not destroyed*, 2 Cor. iv. 9. They drew him out of the city, v. 19. but as one that set them at defiance, he came into the city again, to shew that he did not fear them; none even of these things move him. However their being persecuted here is a known indication to them to seek for opportunities of usefulness elsewhere, and therefore for the present they quit Lystra. They exhorted them to continue in the faith; or (as it may be read) they encouraged them. They told them it was both their duty and interest to persevere; to abide in the belief of Christ's being the Son of God, and the Saviour of the world. We must go down to trouble but we shall come up again. We shall not only get through it, but get through it into the kingdom of God; and the joy and glory of the end will make abundant amends for all the difficulties and hardships we may meet with in Vol. II.

A Consultation of the Church at Jerusalem respecting the Gentile Converts.

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved.

2 When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And, being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together, for to consider of this matter.

7 ¶ And, when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that, a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

the way. It is true we must go by the cross, but it is as true that if we keep in the way, and do not turn aside or turn back, we shall go to the crown, and the believing prospect of that will make the tribulation easy and pleasant.

CHAP. XV. 1..5. It is common for proud imposers to enforce their own inventions under pain of damnation, and to tell people, unless they believe just as they would have them believe, and do just as they would have them do, they cannot be saved, it is impossible they should; not only their case is hazardous, but it is desperate. Thus the Jews tell the brethren, that except they be of their church, and come into their communion, and conform to the ceremonies of their worship, though otherwise good men and believers in Christ, yet they cannot be saved; salvation itself cannot save them. None are in Christ, but they that are within their pale. We ought to see ourselves well warranted by the word of God before we say, except you do so and so, you cannot be saved.

6..21. We have here a council called, not by writ, but by con-

ACTS.

9 And put no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And, after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barnabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto the brethren

sent, on this occasion, v. 6. The apostle and presbyters came together, to consider of this matter. Peter did not in the least pretend to any primacy or headship in this Synod, he was not master of this assembly, not so much as chair-man, or moderator, *pro hac vice*; for we do not find that either he spoke first to open the Synod, there having been much disputing before he rose up; nor that he spoke last, to sum up the cause, and collect the suffrages; but he was a faithful, prudent, zealous member of this assembly; and offered that which was very much to the purpose, and which would come better from him than from another, because he had himself been the first that preached the Gospel to the gentiles. The distinction of meats was a heavy yoke not only as it rendered conversation less pleasant, but as it embarrassed conscience with endless scruples. The ado that was made about even the unavoidable touch of a grave or a dead body, the pollution contracted by it, and the many rules about purifying from that pollution was a heavy burthen. This yoke Christ came to ease us of, and called those that were weary and heavy laden under it, to come and take his yoke upon them, his easy yoke; now for these teachers to go about to lay that yoke upon the neck of the gentiles, which he came to free even the Jews from, was the greatest injury imaginable to them. What Barnabas and Paul said in this Synod, did not need to be related, for they only gave in a narrative of what was recorded in the foregoing chapters, what miracles, and wonders God had wrought among the Gentiles by them. v. 12. This they had given in to the church at Antioch, chap. xiv. 27. to their brethren by the way, chap. xv. 3. and now again to the Synod: and it was very proper to be given in here; that which was contended for was, that the Gentiles ought to submit to the law of Moses, now in opposition to this, Paul and Barnabas undertake to shew, by a plain relation of matters of fact, that God owned the preaching of the pure Gospel to them without the law, and therefore to press the law upon them now was to undo what God had done. James did not interrupt Paul and Barnabas from the first, but after they had held their peace: Then James stood up. *Ye may all prophecy, one by one*, 1 Cor. xiv. 31. But James waves the more illustrious prophecies of this, and pitches upon one that seemed more obscure: It is written, Amos

ix. 11, 12. where is foretold, the setting up of the kingdom of the Messiah, v. 16. I will raise up the tabernacle of David that is fallen. The bringing in of the Gentiles as the effect and consequence of this, v. 17. That the residue of men might seek after the Lord; not the Jews only, who thought they had the monopoly of the tabernacle of David, but the residue of men, such as had hitherto been left out of the pale of the visible church; they must now upon this re-edifying of the tabernacle of David, be brought to seek after the Lord, and to enquire how they may obtain his favour, when David's tabernacle is set up, they shall seek the Lord their God, and David their King, Hos. iii. 1. Jer. xxx. 9. He advises what was to be done in the present case. First, That circumcision and observation of the ceremonial law be by no means imposed upon the Gentile converts, no, nor so much as recommended or mentioned to them. Second, That yet it would be well, that in some things which gave most offence to the Jews, the Gentiles should comply with them; because they must not humour them so far as to be circumcised and keep the whole law, it doth not therefore follow, that they must act in a continual contradiction to them, and study how to provoke them. It will please the Jews, (and if a little thing will oblige them, better do so than cross them) if the Gentile converts abstain, 1 From pollutions of idols, and from fornication, which are two bad things, and always to be abstained from; but writing to them particularly and expressly to abstain from them, (because in these things the Jews were jealous of the Gentile converts lest they should transgress) would very much gratify the Jews. 2 From things strangled, and from blood; which though not evil in themselves, as the other two, nor designed to be always abstained from, as those were; yet they had been forbidden by the precepts of morals, Gen. ix. 4. before the giving of the law of Moses. And the Jews had a great dislike to them, and to all those that took a liberty to use them; and therefore to avoid giving offence, let the Gentile converts abridge themselves of their liberty herein, 1 Cor. viii. 9-13. Thus we must become all things to all men.

22-23 5, Those they sent were not inferior persons, who might serve to carry the letters, and attest the receipt of them from the apostles; but they were chosen men, and chief men among the

CHAP. XVI.

which are of the Gentiles in Antioch, and Syria, and Cilicia :

24 Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law ; to whom we gave no *such* commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul ;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication ; from which, if ye keep yourselves, ye shall do well. Fare ye well.

30 So, when they were dismissed, they came to Antioch ; and, when they had gathered the multitude together, they delivered the epistle :

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

brethren, men of eminent gifts, graces, and usefulness ; for those are the things which denominate men chief among the brethren, and qualify them to be the messengers of the churches. They are here named, Judas, who was called Barsabas, probably the brother of that Joseph, who are called Barsabas, that was a candidate for the apostleship, chap. i. 23. The character which these men had in the church at Jerusalem, would have some influence upon them that came from Judea, as those false teachers did, and engage them to pay the more deference to the message that was sent by them.

36-41. We have seen one unhappy difference among the brethren, that was of a public nature, brought to a good issue ; but here we have a private quarrel between two ministers, no less men than Paul and Barnabas, not compromised indeed, yet ending well. More places are hereby visited ; Barnabas went one way, he sailed to Cyprus, v. 39. that famous island where they began their work, chap. xiii. 4. and which was his own country, chap. iv. 36. Paul he went another way, into Cilicia, which was his own coun-

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other ; and so Barnabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Silas, and departed ; being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia confirming the churches.

CHAP. XVI.

Paul and Silas imprisoned.

THEN came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed : but his father *was* a Greek :

2 Which was well reported of by the brethren that were at Lystra and Iconium :

3 Him would Paul have to go forth with him ; and took and circumcised him, because of the Jews which were in those quar-

try, Acts xx. 39. Each seem to be influenced by their affection to their native soil, as usual, and yet God served his own purposes by it, for the diffusing of Gospel light. More hands are hereby employed in the ministry of the Gospel among the Gentiles ; for 1 John Mark that had been an unfaithful hand, is not rejected, but is again made use of against Paul's mind, and for ought we know proves a very useful and successful hand ; though many think it was not the same with that Mark that wrote the Gospel, and founded the church at Alexandria, that was he whom Peter calls his son, 1 Pet. v. 13. 2. Silas that was a new hand, and never yet employed in that work, nor designed to be, but to return to the service of the church at Jerusalem, had not God changed his mind, v. 33, 34. he is brought in, and engaged in that noble work.

CHAP. XVI. 1-5. Paul circumcised Timothy, not as those teachers designed in imposing circumcision to oblige him to keep the ceremonial law, but only to render his conversation and ministry passable, and, if it might be, acceptable among

ters; for they knew all that his father was a Greek.

4 And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And, after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river's side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted *thither*.

the Jews that abounded in those quarters. He knew Timothy was a man likely to do a great deal of good with them, being admirably qualified for the ministry. Paul made no difficulty of taking him to be his companion, though he was uncircumcised; but the Jews would not hear him if he were, and therefore Paul will humour them herein. It is probable that it was at this time that Paul laid his hands on Timothy, for the conferring of the gift of the Holy Ghost upon him, 2 Tim. i. 6.

6..15. In this story of the Acts, we have not only the conversion of places recorded, but of many particular persons, for such is the worth of souls, that the reducing of one to God is a great matter; nor have we only the conversions that were done by miracle as Paul's, but some that were done by the ordinary methods of grace, as Lydia's here. She worshipped God according to the knowledge she had, she was one of the devout women: sometimes the grace of God wrought upon those who before their conversion were very wicked and vile, *Publicans and Harlots*; such were some of you, 1 Cor. vi. 11. but sometimes it fastened upon those that were of a good character, that had some good in them, as the

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And, when they had laid many stripes

Eunuch, Cornelius, and Lydia here. Note, It is not enough to be worshippers of God, but we must be believers in Jesus Christ, for there is no coming to God as a Father, but by him as Mediator. But those who worshipped God according to the light they had stood fair for the discoveries of Christ and his Grace to them, for to him that has shall be given. And to them Christ would be welcome; for they that know what it is to worship God, see their need of Christ, and know what use to make of his mediation.

16..24. This damsel was Pythonissa, possessed with such a spirit of divination, as that damsel was by whom the oracles of Apollo at Delphos were delivered; she was acted by an evil spirit, that dictated ambiguous answers to those who consulted her, which served to gratify their vain desire of knowing things to come; but oft deceived them. In those times of ignorance, infidelity and idolatry, the devil by the divine permission, thus led men captive at his will; and he could not have gained such adoration from them as he had, if he had not pretended to give oracles to them; for by both his usurpation is maintained as the God of this world. This damsel brought her master much gain by sooth-saying; many

CHAP. XVI.

upon them, they cast *them* into prison, charging the jailor to keep them safely :

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God ; and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling; and fell down before Paul and Silas.

30 And brought them out, and said, Sirs, what must I do to be saved ?

came to consult this witch for the discovery of robberies, the finding of things lost, and especially, to be told their fortune; and none came but with the rewards of divination in their hands, according to the quality of the person, and the importance of the case. Probably there were many that were thus kept for fortune-tellers, but it should seem this was more in repute than any of them; for while others brought some gain, this brought much gain to her masters, being consulted more than any other.

25..34. Paul and Silas prayed together; prayed to God to support them, and comfort them in their afflictions, to visit them as he did Joseph in the prison, and to be with them; prayed that their consolations in Christ might abound as their afflictions for him did; prayed that even their bonds and stripes, might turn to the furtherance of the Gospel; prayed for their persecutors, that God would forgive them, and turn their hearts. This was not an hour of prayer, but at midnight; it was not a house of prayer, but in a dungeon; yet it was seasonable to pray, and the prayer was acceptable. As in the dark, so out of the depths, we may cry unto God: No place, no time amiss for prayer, if the heart be lifted up to God. They sang praises to God; they praised God; for we must in every thing give thanks. We never want matter for praise, if we do not want a heart: and what should put the heart of a child of God out of tune for that duty, if a dungeon and a pair of stocks will not do it. They praised God that they were counted worthy to suffer shame for his name; and that they were so wonderfully supported and borne up under their sufferings, and felt divine consolations so sweet, so strong in their souls. We had the house of prayer shaken in answer to prayer, and as a token of God's acceptance of it, chap. iv. 31. and here the prison shaken. The Lord was in these earthquakes to shew his resentment of the indignities done to his servants, to testify to those whose confidence is in the earth, the weakness and instability of that which they confide in, and to teach his people, that though the earth be removed, yet they need not fear. The prison-doors were thrown open, and the prisoners' fetters were knocked off, every man's bands were loosed. Perhaps the prisoners when they heard Paul and Silas pray and sing psalms, admired them, and spake honour-

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And, when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And, when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now, therefore, depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto

ably of them, and said what the damsel had said of them; surely, these men are the servants of the living God, and to recompence them for, and confirm them in their good opinion of them, they share in the miracle, and have their bands loosed; as afterwards God gave to Paul all those that were in the ship with him, chap. xxvii. 24. so now he gave him all those that were in the prison with him. God hereby signified to these prisoners, (as Grotius observes) that the apostles in preaching the Gospel were public blessings to mankind as they proclaimed liberty to the captives, and the opening of the prison-doors to them that were bound, Isa. lxi. 1. The jailor thought there was no harm in anticipating his own death. But christianity by this proves itself to be of God, that it keeps us to the law of our creation, revives, enforces and establishes that; obliges us to be just to our own lives, and teaches us cheerfully to resign them to our graces, but courageously to hold them out against our corruptions. Paul stopped him from his proceeding against himself, v. 28. He cried with a loud voice, not only to make him hear, but to make him heed, saying, *Do not practise any evil to thyself, Do thyself no harm.* He is afraid he shall lose his soul, and Paul makes him easy as to that care too. One concern leads him to the other, and a much greater: and being hindered from hastening himself out of this world, he begins to think if he had pursued his intention, whither death would have brought him, and what would have become of him on the other side death: a very proper thought for such as have been snatched as brands out of the fire, when there was but a step between them and death. And perhaps the heinousness of the sin he was running into, helped to alarm him. Here's the sum of the whole Gospel, the covenant of grace in a few words, *Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house.* Here's, 1. The happiness promised; *Thou shalt be saved*: not only rescued from eternal ruin, but brought to eternal life and blessedness. 2. The condition required; *Believe in the Lord Jesus Christ.* 3. The extent of this to his family; *Thou shalt be saved, and thy house*; i. e. God will be in Christ a God to thee and to thy seed, as he was to Abraham.

35..40. The Magistrates were frightened when they were told

the magistrates ; and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of Lydia* : and, when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

I. Paul preaches at Thessalonica, v. 1..9. II. At Berea, v. 10..15. III. At Athens, v. 16..34.

NOW, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures ;

3 Opening and alledging that Christ must needs have suffered, and risen again from the dead : and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And, when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these

all do contrary to the decrees of Cesar, saying, that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea ; who, coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea : but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens : and, receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epi-

(though it may be they knew it before) that Paul was a Roman. They feared when they heard it, lest some of his friends should inform the government what they had done, and they should fare the worse for it. God can make the enemies of his people ashamed of their envy, and enmity to them, Isa. xxvi.

CHAP. XVII. 1..9. Paul's two epistles to the Thessalonians ; the two first he wrote by inspiration give such a shining character to that church, that we cannot but be glad here in the history to meet with an account of the first founding of the church there. The preaching of the gospel should be both scriptural preaching and rational ; such Paul's was, for he reasoned out of the scriptures. We must take the scriptures for our foundation, our oracle, and touchstone, and then reason out of them, and upon them, and against those who, though they pretend zeal for the scriptures, as the Jews did, yet wrest them to their own destruction. Reason

must not be set up in competition with the scripture, but it must be made use of in explaining and applying the scripture.

10..15. Searching the scriptures must be our daily work ; they that heard the word in the synagogue on the sabbath-day did not think that enough, but were searching it every day in the week, that they might improve what they had heard the sabbath before, and prepare for what they were to hear the sabbath after. Those are truly noble, and are in a fair way to be more and more so, that make the scriptures their oracle and touch-stone, and consult them accordingly. Those that rightly study the scriptures, and meditate therein day and night, have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and designs : these are more noble.

16..21. To tell and hear the new occurrences of providence concerning the public, in our own or other nations, and concern-

CHAP. XVIII.

cureans, and of the Stoicks, encountered him : and some said, What will this babbler say ? other some, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is ?

20 For thou bringest certain strange things to our ears : we would know, therefore, what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, him declare I unto you.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things ;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times

before appointed, and the bounds of their habitation ;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us ;

28 For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at ; but now commandeth all men every where to repent :

31 Because he hath appointed a day in the which he will judge the world in righteousness by *that* man whom he hath ordained ; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead some mocked ; and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed ; among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

I. Paul's coming to Corinth, v. 1..6. II. The great success of his ministry there, v. 7..11. III. The molestation which he met with there from the Jews, v. 12..17. IV. The progress Paul made through many countries, v. 18..23. V. An account of Apollos, v. 24..28.

ing our neighbours and friends, is of good use now and then, but to set up for news-mongers, and to spend our time in nothing else, is to lose that which is very precious for the gain of that which is worth little.

22..31. We have here St. Paul's sermon at Athens ; divers sermons we have had which the apostles preached to the Jews, or such Gentiles as had an acquaintance with, and veneration for the Old Testament, and were worshippers of the true and living God ; and all they had to do with them was to open and alledge that Jesus is the Christ ; but here we have a sermon to heathens that worshipped false gods, and were without the true God in the world, and to them the scope of their discourse was quite different from what it was to the other. In the former case their business was to lead their hearers by prophecies and miracles to the knowledge of the Redeemer, and faith in him ; in the latter it was to lead them by the common works of providence to the knowledge of the Creator, and worship of him. One discourse of this kind we had before to the rude idolaters of Lystra, that deified the apostles, chap. xiv. 15 ; this here is to the more polite and refined idolaters

at Athens, and an admirable discourse it is, and every way suited to his auditory, and the design he had upon them.

32..34, The gospel had as little success at Athens as any where, for the pride of the philosophers there, as of the Pharisees at Jerusalem, prejudiced them against the gospel of Christ. Yet there were some that were wrought upon, v. 34. Two are particularly named : one was an eminent man, Dionysius the Areopagite, one of that high court, or great council that sat in Areopagus, or Mars-hill, a judge, a senator, one of those before whom Paul was summoned to appear : his judge becomes his convert. And a woman named Damaris (as some think) the wife of Dionysius ; but rather some other person of quality. And though there was not so great a harvest gathered in at Athens as there was at some other places, yet these few being wrought upon there, Paul had no reason to say he had laboured in vain.

CHAP. XVIII. 1..6. Concerning this Aquila we are here told, that the reason of his leaving Italy was, because by a late edict of the emperor Claudius Caesar all Jews were banished from Rome, for the Jews were generally disgusted, and every occasion was

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And, because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent-makers.)

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And, when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews *that* Jesus *was* Christ.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; *I am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

12 ¶ And, when Gallio was the deputy

of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews! reason would that I should bear with you:

15 But if it be a question of words, and names, and *of* your law, look *ye to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them he consented not;

21 But bade them farewell; saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there* he departed, and went over *all* the

taken to put hardship and disgrace upon them; God's heritage was a speckled bird, the birds round about were against her, Jer. xii. 9. Aquila, though a Christian, was banished because he had been a Jew; and the Gentiles had such confused notions of the thing, that they could not distinguish between a Jew and a Christian. Suetonius, in the life of Claudius, speaks of this decree in the ninth year of his reign, and saith, the reason was, because the Jews were a turbulent people, *assiduo tumultuantes*, and that it was *impulsore Christo*, upon the account of Christ, some zealous for him, others bitter against him, which occasioned great heats, such as gave umbrage to the government, and provoked the emperor, who was a jealous, timorous man, to order them all to be gone. If Jews persecute Christians, it is not strange if heathens persecute them both.

7..17. Many conjectures there are concerning this matter, because it is uncertain who this Sosthenes was, and who the Greeks were that abused him. It seems most probable that Sosthenes was a Christian, and Paul's particular friend, that appeared for him on this occasion, and probably had taken care of his safety, and conveyed him away when Gallio dismissed the cause; so that when they could not light on Paul, they fell foul on him who protected him. It is certain there was one Sosthenes that was a friend of Paul, and well known at Corinth; it is likely he was a minister, for Paul calls him his brother, and joins him with himself in his first epistle to the church at Corinth, 1 Cor. i. 1, as he doth Timothy in his second; and it is probable this was he.

18..23. The Jews at Ephesus were so far from driving Paul away, that they courted his stay with them, v. 20. They desired

CHAP. XIX.

country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom, when Aquila and Priscilla had heard, they took him *unto them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

CHAP. XIX.

Paul at Ephesus.

AND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and, finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

him to tarry longer with them, to instruct them in the gospel of Christ. These were more noble, and better bred, than those Jews at Corinth and other places; and it was a sign that God had not quite cast away his people, but had a remnant among them.

24-28. See an instance of truly Christian charity in Aquila and Priscilla, they did good according to their ability. Aquila, though a man of great knowledge, yet did not undertake to speak in the synagogue, because he had not such gifts for public work as Apollos had; but he furnished Apollos with matter, and then left him to clothe it with acceptable words. Instructing young Christians and young ministers privately in conversation, who mean well, and perform well as far as they go, is a piece of very good service both to them and to the church. Young scholars may gain a great deal by converse with old Christians, as young students in the law may by old practisers. Apollos, though he was instructed in the way of the Lord, did not rest in the knowledge he had attained, nor thought he understood Christianity as well as any man, which proud conceited young men are apt to do, but was willing to have it expounded to him more perfectly. They that know much should covet to know more, and what they know to know it better, pressing forwards towards perfection.

Here is an instance of a good woman, though not permitted to speak in the church or in the synagogue, yet doing good with the

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3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when diverse were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul;

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

knowledge God had given her in private converse. Paul will have the aged women to be *teachers of good things*, 1 Tit. ii. 3, 4.

CHAP. XIX. 1-7. Whether there be a Holy Ghost is more than we know: that there is a promise of the Holy Ghost we know from the scriptures of the Old Testament, and that that promise will be fulfilled in its season we doubt not. But so much have we been out of the way of intelligence in this matter, that we have not so much as heard whether the Holy Ghost be indeed yet given as a spirit of prophecy.

Paul explains to them the true intent and meaning of John's baptism, as principally referring to Jesus Christ, and so rectifies the mistake of those who had baptized them into the baptism of John, and had not directed them to look any further, but to rest in that. They that have been left in ignorance or led into error by any infelicities of their education, should not therefore be despised or rejected by those who are more knowing and orthodox, but should be compassionately instructed, and better taught, as those here were by Paul.

8-12. Now was fulfilled that word of Christ to his disciples, *Greater works than these shall ye do*. We read of one that was cured by the touch of Christ's garment, when it was upon him, and he perceived that *virtue went out of him*; but here were people cured by Paul's garments when they were taken from him.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits in the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way:

24 For a certain man named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain unto the craftsmen;

25 Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and, having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some, therefore, cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

13..20. Here is the confusion of some of Satan's servants, some vagabond Jews that were exorcists, who made use of Christ's name profanely and wickedly in their diabolical enchantments, but were made to pay dear for their presumption.

21..41. Demetrius was a silversmith, a principal man, it is likely, of the trade, and one that would be thought to understand and consult the interests of it more than others of the company. Whether he worked in other sort of plate or no we are not told; but the most advantageous branch of his trade was, making silver shrines for Diana, v. 24. Some think these were medals stamped with the effigies of Diana, or her temple, or both; others think they were representations of the temple, with the image of Diana

in it in miniature; all of silver, but so small, that people might carry them about with them, as the papists do their crucifixes. Those that came from far to pay their devotions at the temple of Ephesus, when they went home bought these little temples, or shrines, to carry home with them, for the gratifying of the curiosity of their friends, and to preserve in their own minds the idea of that stately edifice.

The temple of Diana at Ephesus was a very rich and sumptuous structure, but it should seem the image of Diana, in the temple, because they thought it sanctified the temple, was had in greater veneration than the temple; for they persuaded the people, that it fell down from Jupiter, and therefore was none of the gods that

CHAP. XX.

34 But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken he dismissed the assembly.

CHAP. XX.

I. Paul's travels, v. 1..6. II. He celebrates the Lord's Supper at Troas, and raises Eutychus, v. 7..12. III. His visiting of the churches he had planted, v. 13..16. IV. His farewell sermon at Ephesus, v. 17..35. V. The sorrowful parting between him and them, v. 36..38.

AND, after the uproar was ceased, Paul called *unto him* the disciples, and embraced *them*, and departed for to go into Macedonia.

were made with men's hands. See how easily the credulity of superstitious people is imposed upon by the fraud of designing men: because this image of Diana had been set up time out of mind, and nobody could tell who made it, they made the people believe it fell down from Jupiter.

CHAP. XX. 1..6. Paul left Ephesus soon after the uproar was ceased; looking upon that disturbance he met with there to be an indication of providence to him, not to stay there any longer, v. 1. His remove might somewhat appease the rage of his adversaries, and gain better quarters for the Christians there: it is good to lie by in a storm. Yet some think, that before he now left Ephesus he wrote the first epistle to the Corinthians, and that his fighting with beasts at Ephesus, which he mentions in that epistle, was a figurative description of this uproar; but I rather take that literally.

7..12. *He fell down from the third loft, and was taken up dead.*

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and, embracing *him*, said, Trouble not yourselves; for his life is in him,

11 When he, therefore, was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

Some think the hand of Satan was in it by the Divine permission, and that he designed it for a disturbance to this assembly, and a reproach to Paul and it; others think God designed it for a warning to all people to take heed of sleeping when they are hearing the word preached; and certainly we are to make that use of it. We must look upon it as an evil thing, as a bad sign of our low esteem of the word of God, and a great hindrance to our profiting by it. We must be afraid of it, do what we can to prevent our being sleepy, not compose ourselves to sleep, but get our hearts affected with the word we hear to such a degree as may drive sleep far enough; let us watch and pray, that we enter not into this temptation, and by it into worse. Let the punishment of Eutychus strike an awe upon us, and shew us how jealous God is in the matters of his worship: be not deceived, God is not mocked. See how severely God visited an iniquity that seemed little, and but in a youth, and say, Who is able to stand before

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium: and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And, when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, knowing the things that shall befall me there;

23 Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men

this Holy Lord God? Apply to this story that lamentation, Jer. ix. 20, 21, *Hear the word of the Lord, for death is come up into our windows to cut off the children from without, and the young men from the street.*

13-16. When Paul has a call to Jerusalem, he will not loiter away the time in Asia, though he had more and kinder friends there. This is not the world we are to be together in: we hope to be so in the other world.

17-35. Two things this great and good man is in care about, and if he gain them it is no matter to him what comes of life. First, That he may be found faithful to the trust reposed in him; that he may finish the ministry which he has received of the Lord Jesus. The work of this ministry was to testify the gospel of the grace of God, to publish it to the world, to prove it, and to recommend it; and being the gospel of the grace of God, it has enough in it to recommend itself; it is a proof of God's good-will to us, and a means of his good work in us; it shews him gracious towards us, and tends to make us gracious, and so is the gospel of the grace of God. Paul made it the business of his life to testify this, and desired not to live a day longer than he might be instrumental to spread the knowledge, and savour, and power of this gospel.

Second, That he may finish well: he cares not when the period of his life comes, nor how, be it never so soon, never so sudden, never so sad as to outward circumstances, so that he may but finish his course with joy. First, He looks upon his life as a course, a race, so the word is: our life is a race set before us, Heb. xii. 1. This intimates, that we have our labours appointed

for us, for we were not sent into the world to be idle, and our limits appointed us, for we were not sent into the world to be here always, but to pass through the world, nay, to run through it; and it is soon run through; I may add, to run the gauntlet through it. Second, He counts upon the finishing of this course, and speaks of it as sure and near, and that which he had his thoughts continually upon. Dying is the end of our race, when we come off either with honour or shame. Third, He is full of care to finish it well, which implies a holy desire of obtaining, and a holy fear of coming short. O that I may but finish my course with joy; and then all will be well, perfectly and eternally well. Fourth, He thinks nothing too much to do, or too hard to suffer, so that he might but finish well, finish with joy. We must look upon it as the business of our life to provide for a joyful death, that we may not only die safely, but die comfortably.

Take heed to the flock, for wolves are abroad that seek to devour, v. 29, *I know this, that after my departing grievous wolves shall enter in among you.* Some understand it of persecutors, that will inform against the Christians, and incense the magistrates against them, and will have no compassion on the flock. It is rather to be understood of seducers and false teachers; probably he has an eye to those of the circumcision, that preached up the ceremonial law. Take heed to yourselves, for some shepherds will apostatize, v. 30, *also of your own selves*, among the members, nay, perhaps among the ministers of your own church, among you that I am now speaking to (though I am willing to hope it doth not go so far as that) shall men arise speaking perverse things, i. e. things contrary to the right rule of the gospel, and destructive

arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch and remember, that, by the space of three ~~months~~ ^{days}, I ceased not to warn every one ~~night~~ ^{day} with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And, when he had thus spoken, he kneeled down and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

- I. A journal of Paul's voyage from Ephesus to Cæsarea, v. 1..7.
- II. The struggles he had with his friends at Cæsarea, v. 8..14.
- III. Paul's journey from Cæsarea to Jerusalem, v. 15..17.
- IV. The compliance with the persuasion of the brethren there.

of the great intentions of it. This was there fulfilled in Phygellus and Hermogenes, who turned away from Paul and the doctrine he preached, 2 Tim. i. 15, and in Hymeneus and Philetus, who *concerning the truth erred, and overthrew the faith of some*, 2 Tim. ii. 18, which explains this here. But though there were some such seducers in the church of Ephesus, yet it should seem by St. Paul's epistle to that church, wherein we do not find such complaints and reprehensions as we meet with in some other of his epistles, that that church was not so much infested with false teachers, at least not so much infected with their false doctrine, as some other churches were; but its peace and purity were preserved by the blessing of God on the pains and vigilance of these presbyters, to whom the apostle in the actual foresight and consideration of the rise of heresies and schisms, as well as of his own death, committed the government of this church.

We must labour in an honest employment, not only that we may be able to live, but that we may be able to give. This might seem a hard saying, and therefore Paul backs it with a saying of our Master's, which he would have them always to remember, *These words our Lord Jesus said*: it should seem they were words he often used to his disciples, when he himself did so much good gratis, and bid them do so too, Matt. x. 8, 9: he added this saying, which, though nowhere recorded by the evangelists, yet Paul had by word of mouth from Peter, or some other of the disciples, and an excellent saying it is, and has something of a paradox in it, *It is more blessed to give than to receive.*

v. 18..26. V. The turning of this very thing against him by the Jews, 27..30. VI. The fair escape he had of being pulled to pieces by the rabble, v. 31..40.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now, when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And, finding disciples, we tarried there seven days; who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days we departed, and went our way; and they all brought us on our way, with wives and children, till ~~we were~~ out of the city; and we kneeled down on the shore and prayed.

6 And when we had taken our leave one of another we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip the evangelist, (which was *one* of the seven,) and abode with him.

CHAP. XXI. 1..7. The disciples at Tyre were endowed with such gifts, that they could by the spirit fore-tell the troubles Paul would meet with at Jerusalem; for the Holy Ghost witnessed it in every city, chap. xx. 23. It being a thing that would be so much talked of when it came to pass, God saw fit to have it much prophesied of before, that the peoples' faith instead of being offended, might be confirmed; and withal they were endowed with such graces, that fore-seeing his troubles, out of love to him, and concern for the church, especially the churches of the Gentiles, that could ill spare him, they begged of him that he would not go up to Jerusalem, for they hoped the decree was conditional, if he go up, he will come into trouble there; as the prediction to David, that the men of Keilah will deliver him up, that is, if he venture himself with them; and therefore they said to him by the spirit, that he should not go up, because they concluded it would be most for the glory of God, that he should continue at liberty: and it was not at all their fault to think so, and consequently to dissuade him. But it was their mistake; for his trial would be for the glory of God, and the furtherance of the Gospel, and he knew it; and the importunity that was used with him to dissuade him from it, renders his pious and truly heroic resolution the more illustrious.

8..14. When we see trouble coming, and particularly that of our ministers being silenced or removed from us, it becomes us to say, *The will of the Lord be done.* God is wise and knows how to make all work for good, and therefore welcome his holy will.

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9 And the same man had four daughters, virgins, which did prophesy.

10 ¶ And, as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And, when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.

14 And when he would not be persuaded we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And, when he had saluted them he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it* they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do, therefore, this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded, that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in

Not only the will of the Lord must be done, and there is no remedy; but let the will of the Lord be done, for his will is his wisdom, and he doth all according to the counsel of it; let him therefore do with us and ours as seemeth good in his eyes. When a trouble is come, this must allay our griefs, that the will of the Lord is done; when we see it coming, this must silence our fears, that the will of the Lord shall be done, to which we must say, Amen, Let it be done.

15-26. It was the request of James and the elders of the church at Jerusalem to Paul, or their advice rather, that he would gratify the believing Jews, by shewing some compliance with the ceremonial law, and appearing publicly in the temple to offer

sacrifice; which was not a thing in itself sinful; for the ceremonial law, though it was by no means to be imposed upon the Gentile converts, as the false teachers would have it, and thereby endeavoured to subvert the gospel, yet it was not become unlawful as yet to those that had been bred up in the observation of it, but were far from expecting justification by it. It was dead; but not buried; dead, but not yet deadly. And being not sinful they thought it was a piece of prudence in Paul to conform thus far.

27-40. It is common for malicious people to improve that against those that are wise and good, with which they thought to have obliged them, and ingratiated themselves with them. Paul thought to recommend himself to their good opinion by going into

CHAP. XXII.

the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together; and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And, as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar;

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And, as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee suffer me to speak unto the people.

40 And, when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people, And, when there

was made a great silence, he spake *unto them* in the Hebrew tongue, saying.

CHAP. XXII.

Paul's speech to the Jews.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus: and there it shall be told thee of all things which are appointed for thee to do.

the temple, and from thence they take an occasion to accuse him. If he had kept further off them, he had not been so maligned by them. This is the genius of ill-nature; *For my love, they are my adversaries.* Psal. cix. 4. lxix. 10.

CHAP. XXII. 1, 2. The chief captain was surprized to hear him speak Greek, chap. xxi. 37. The Jews were surprized to hear him speak Hebrew, and both therefore think the better of him. But how would they have been surprized if they had enquired

as they ought to have done, and had found in what variety of tongues *the spirit gave him utterance*, 1 Cor. xiv. 18. *I speak with tongues more than you all.* But the truth is, many wise and good men are therefore slighted, only because they are not known.

3-21. Paul here gives such an account of himself as might serve not only to satisfy the chief captain that he was not that Egyptian he took him to be; but the Jews also that he was not

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air.

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that

he might know wherefore they cried so against him.

25 And, as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

Paul sent to Felix.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren,

that enemy to their church and nation, to their law and temple as they took him to be. And that what he did in preaching Christ, and particularly, in preaching him to the Gentiles, he did by a divine commission.

22-30. See here the benefit of humane laws and magistracy, and what reason we have to be thankful to God for them; for even when they have given no countenance or special protection to God's people and ministers, yet by their general support of equity and fair dealing between man and man, they have served to check

the rage of wicked and unreasonable illegal men that otherwise would know no bounds, and to say, *Hitherto it shall come, but no further; Here shall its proud waves be stayed.*

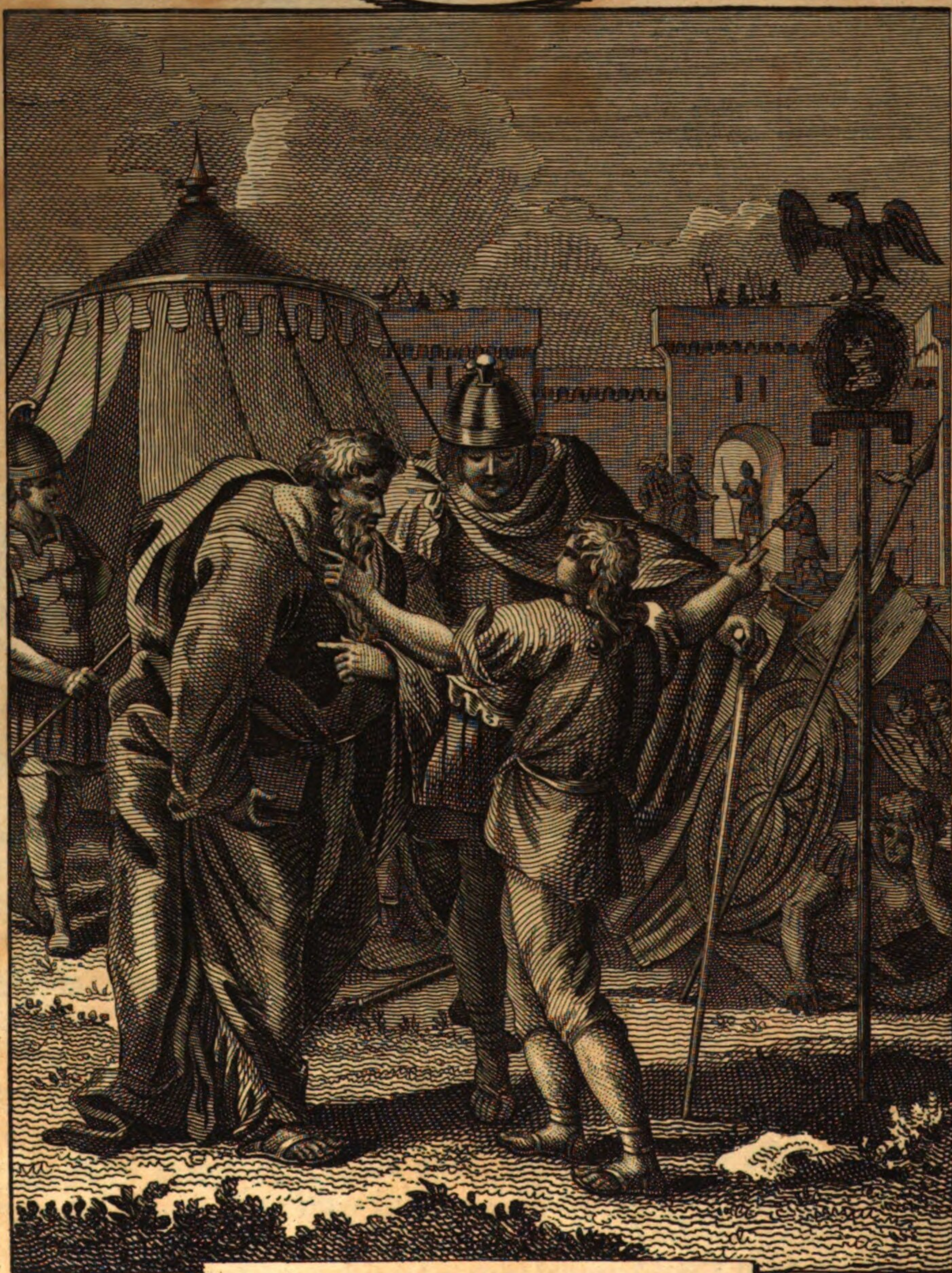
CHAP. XXIII. 1-5. I wist not, brethren, that he was the high priest. I did not just then think of the dignity of his place, or else I would have spoken more respectfully to him. I see not how we can with any probability think that Paul did not know him to be the high priest, for Paul had been seven days in the temple at the time of the feast where he could not miss of seeing



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Jewish plot discovered.

that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And, when he had so said, there arose a dissention between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissention, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And, when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and

the high priest; and his telling him that he sat to judge him after the law, shews that he knew who he was; but, saith he, I did not consider it. Dr. Whitby puts this sense upon it; that the prophetic impulse that was upon him, and inwardly moved him to say what he did, did not permit him to advert that it was the high priest, lest this law might have restrained him from complying with that impulse, but the Jews acknowledge that prophets might use a liberty in speaking of rulers which others might not, as Isa. i. 10. 23. Or, (as he quotes the sense of Grotius and Lightfoot) Paul doth not go about to excuse what he had said in the least, but rather to justify it; I own that God's high priest is not to be reviled, but I do not own this Ananias to be high priest, he is an usurper, he came to the office by bribery and corruption; and the Jewish rabbins say, that he who doth so is neither a judge, nor to be honoured as such.

6. 11. Many are the troubles of the righteous, but some way or other the Lord delivereth them out of them all. Paul owned he had experienced the truth of this in the persecutions he had

elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now, therefore, ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions *unto him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me *unto him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See thou tell

undergone among the Gentiles, see 2 Tim. iii. 11. *out of them all the Lord delivered me.* And now he finds that he that has delivered, doth and will. He that delivered him in the foregoing chapter from the tumult of the people, here delivers him from that of the elders. Paul seems to have had a particular fancy, and an innocent one, to go to Rome, to preach the Gospel there, though it was already preached, and a church planted there; yet being a citizen of Rome, he longed for a journey thither, and had designed it, chap. xix. 21. After I have been at Jerusalem, I must also see Rome. And he had written to the Romans some time ago, that he longed to see them, Rom. i. 11. Now he was ready to conclude, that this had broke his measures, and he should never see Rome. But even in that Christ tells him he should be gratified, since he desired it for the honour of Christ, and to do good.

12. 35. See how justly God brought the Jewish nation under the Roman yoke, when such a party of the Roman army was necessary to restrain them from the most execrable villanies. There needed not all this force, there needed not any of it to keep Paul

no man that thou hast shewed these things to me.

23 ¶ And he called *unto him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen three-score and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias, unto the most excellent governor Felix, *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And, when I would have known the causes wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewel.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle;

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

from being rescued by his friends; ten times this force would not have kept him from being rescued by an angel, if it had pleased God to work his deliverance that way, as he had sometimes done. But 1. The chief captain designed hereby to expose the Jews, as a headstrong, tumultuous people, that would not be kept within the bounds of duty and decency by the ordinary ministers of justice, but needed to be awed by such a train as this: and hearing how many were in the conspiracy against Paul, he thought less would not serve to defeat their attempt. 2. God designed hereby to encourage Paul; for being thus attended he was not only kept safe in the hands of his friends, but out of the hands of his enemies: yet Paul did not desire such a guard, no more than Ezra did, Ezra viii. 22. and for the same reason, because he trusted in God's all-sufficiency; but it was owing to the governor's own care. But he was also made considerable; thus his bonds in Christ were made manifest all the country over, Phil. i. 13. And so great an honour

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

Paul's trial before Felix.

AND after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And, when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple; whom we took, and would have judged according to our law:

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

having been put upon them before by the prediction of them, it was agreeable enough that they should be thus honourably attended, that the brethren in the Lord might wax the more confident by his bonds, when they saw him rather guarded as the patriot of his country, than guarded against as the pest of his country, and so great a preacher, made so great a prisoner.

CHAP. XXIV. 1-9. Felix is represented by the historians of his own nation, as well as by Josephus the Jew, as a very ill man, that depending upon his interest in the court, allowed himself in all manner of wickedness, was a great oppressor, very cruel and very covetous, patronizing and protecting assassins, Joseph Antiq. l. 20, c. 6. And yet Tertullus here in the name of the high priest and elders, and probably by particular directions from them, and according to the instructions of his breviaire, compliments him, and extols him to the sky, as if he were so good a magistrate as never was the like. And this comes the worse from the high

9 And the Jews also assented, saying, that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law, and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men,

17 Now, after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

priest and the elders, because he had given a late instance of his enmity to their order; for Jonathan the high priest, or one of the chief priests, having offended him by too free an invective against the tyranny of his government, he got him murdered by some villains whom he hired for that purpose, and who afterwards did the like for others, as they were hired.

10..21. It is no new thing for the right way of worshipping God to be called heresy, and for the best of God's servants to be stigmatized and run down as sectaries. The reformed churches are called heretical ones by those who themselves hate to be reformed, and are themselves heretics. Let us therefore never be driven off from any good way by its being put into an ill name, for true and pure Christianity is never the worse, nor to be the worse thought of, for its being called heresy; no, not though it be called so by the high priest and the elders.

22..27. Felix has a mind to talk with Paul more freely than he could in open court, where he observed Paul upon his guard, concerning the faith of Christ; and this only to satisfy his curiosity, or rather the curiosity of his wife Drusilla, who was a Jewess, daughter of Herod Agrippa, that was eaten of worms; and being educated in the Jewish religion, she was the more inquisitive concerning the Christian religion, which pretended to be the perfection of that, and desired to hear Paul discourse of it. But it was no great matter what religion she was of, for whatever it was she was a reproach and scandal to it; a Jewess, but an

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled; and answered, Go thy way for this time; when I have a convenient season I will call for thee.

26 He hoped also that money should have been given him of Paul that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But, after two years, Porcius Festus

adulteress. She was another man's wife when Felix took her to be his wife, and she lived with him in whoredom, and was noted for an impudent woman; yet she desires to hear concerning the faith of Christ. Many are fond of new notions and speculations in religion, and can hear and speak of them with pleasure, who yet hate to come under the power and influence of religion; can be content to have their judgments informed, but not their lives reformed. Observe what the account was which Paul gave him of the Christian religion; by the idea he had of it, he expected to be amused with a mystical divinity, but as Paul represents it to him, he is alarmed with a practical divinity; Paul being asked concerning the faith in Christ, reasoned (for Paul was always a rational preacher) concerning righteousness, temperance, and judgment to come. It is probable he mentioned to him the peculiar doctrine of Christianity concerning the death and resurrection of the Lord Jesus, and his being the Mediator between God and man; but he hastened to his application, in which he designed to come home to the consciences of his hearers; and he discoursed with clearness and warmth of righteousness, temperance, and judgment to come. Felix trembled, being put into a fright, or made a terror to himself, a *magor-missabib*, as Pashur, Jer. xx. 3, 4. Paul never trembled before him; but he was made to tremble before Paul. If this be so, as Paul saith, what will become of me in another world? If the unrighteous and intemperate will be condemned in the judgment to come, I am undone, for ever undone,

came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

Cognizance is here taken of Paul's case, I. By Festus the governor, v. 1-12. II. By king Agrippa, v. 13-27.

NOW, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them, therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

7 And, when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove:

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cesar's

judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ¶ And, after certain days, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And, when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix;

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth:

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

unless I lead a new course of life. We do not find that Drusilla trembled, though she was equally guilty; for she was a Jewess, and depended upon the ceremonial law, which she adhered to the observance of, to justify her. But Felix, for the present, could fasten upon nothing to pacify his conscience, and therefore trembled.

CHAP. XXV. 1-12. Festus was willing to do the Jews a pleasure, inclined to gratify the prosecutors rather than the prisoner, as far as he could go with safety against one that was a citizen of Rome, and therefore asked him whether he would be willing to go up to Jerusalem, and clear himself there where he had been accused, and where he might have his witnesses ready to vouch for

him, and confirm what he said. He would not offer to turn him over to the high priest and the sanhedrin, as the Jews would have had him, but, wilt thou go thither and be judged of these things before me? The president, if he had pleased, might have ordered him thither, but he would not do it without his own consent, which, if he could have wheedled him to give, would have taken off the odium of it. In suffering times the prudence of the Lord's people is tried, as well as their patience; being sent forth, therefore, as sheep in the midst of wolves, they have need to be wise as serpents.

13-27. We have here the preparation that was made for another hearing of Paul before king Agrippa, not in order to his giv-

CHAP XXVI.

20 And, because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And, on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him,

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

Paul's address to king Agrippa.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then

ing judgment upon him, but in order to his giving advice concerning him, or rather only to gratify his curiosity. Christ had said concerning his followers, that they should be brought before governors and kings. In the former part of this chapter Paul was brought before Festus the governor, here before Agrippa the king, for a testimony to both.

CHAP. XXVI. 1..11. Paul acknowledgeth, that while he continued a Pharisee he was a bitter enemy to Christians and Christianity, and thought he ought to be so, and continued so to the moment that Christ wrought that wonderful change in him. This he mentions, first, To shew that his becoming a Christian and a preacher was not the product and result of any previous disposition or inclination that way, or any gradual advance of thought in favour of the Christian doctrine; he did not reason himself

Paul stretched forth the hand, and answered for himself.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come: for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and, being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon, as I went to Damascus

into Christianity by a chain of arguments, but was brought into the highest degree of an assurance of it, immediately from the highest degree of prejudice against it; by which it appeared, that he was made a Christian and a preacher by a supernatural power, so that his conversion in such a miraculous way was not only to himself, but to others also, a convincing proof of the truth of Christianity. Second, Perhaps he designs it for such an excuse of his persecutors as Christ made for his, when he said, *They know not what they do*. Paul himself, when the time was, thought he did what he ought to do when he persecuted the disciples of Christ, and he charitably thinks they laboured under the like mistake.

12..23. Paul had no other help but help from heaven, and supported and carried on by that he went on in this great work,

with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And, when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee:

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, *and to turn them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 ¶ And, as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 ¶ And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And, when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

v. 22, Having therefore obtained help from God, I continue unto this day, I have stood, my life has been preserved, and my work continued. I have stood my ground, and have not been beaten off; I have stood to what I said, and have not been afraid or ashamed to persist in it. It was now above twenty years since Paul was converted, and all that time he had been very busy preaching the gospel in the midst of hazards, and what was it that bore him up, not any strength of his own resolutions, but having obtained help of God; for therefore, because the work was so great, and he had so much opposition, he could not otherwise have gone on in it, but by help obtained of God. Note, Those who are employed in work for God shall obtain help from God; for he will not be wanting in necessary assistances to his servants; and our continuance to this day must be attributed to help obtained of God. We had sunk if he had not borne us up, had fallen off if he had not carried us on, and it must be acknow-

ledged with thankfulness to his praise. Paul mentions it as an evidence that he had his commission from God, that from him he had ability to execute it. The preachers of the gospel could never have done, and suffered, and prospered as they did, if they had not had immediate help from heaven, which they would not have had if it had not been the cause of God that they were now pleading.

24-32. Though Festus gave Paul this base and contemptuous usage, not becoming a gentleman, much less a judge, yet Paul is so far from resenting it, and being provoked by it, that he gives him all possible respect, compliments him with his title of honour, *most noble Festus*, to teach us not to render railing for railing, nor one invidious character for another, but to speak civilly to those who speak slightly of us. It becomes us upon all occasions to speak the words of truth and soberness, and then we may despise the unjust censures of men.

CHAP. XXVII.

Paul's voyage towards Rome.

AND when it was determined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, a centurion of Augustus' band.

2 And, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, *one* Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence we sailed unto Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia:

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens, nigh whereunto was the city of Lasea.

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, *Sirs*, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship more

than those things which were spoken by Paul.

12 ¶ And, because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain unto Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

17 Which, when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we, being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19. And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now, I exhort you to be of good cheer; for there shall be no loss of *any man's* life among you, but of the ship.

Agrippa owns there was a great deal of reason in what Paul said, v. 28, *Almost thou persuadest me to be a Christian*. Many are almost persuaded to be religious that are not quite persuaded; they are under strong convictions of their duty, and of the excellency of the ways of God, but yet are over ruled by some external inducements, and do not pursue their convictions.

CHAP. XXVII. 1-11. A Joseph, a Paul, are not to be used as common prisoners: God herein encourageth those that suffer for him to trust in him, for he can put it into the hearts of those to befriend them from whom they least expect it; can make them to be pitied, nay, can make them to be prized and valued even in the eyes of those that *carry them captive*, Psal. cvi. 46. And it is

likewise an instance of Paul's fidelity, that when the centurion was so civil as to give him his liberty, he did not go about to make his escape, which he might have easily done. The centurion was very civil to Paul, v. 3, and yet would not be governed by his advice. Many will shew respect to good ministers that will not take their advice, Ezek. xxxiii. 31.

12-20. Why did not Paul, by the power of Christ, and in his name, lay this storm? Why did he not say to the winds and waves, *Peace, be still*, as his Master had done? Surely it was because the apostles wrought miracles for the confirmation of their doctrine, not for the serving of a turn for themselves or their friends.

21-44. Now observe here the solemn profession Paul makes

23 For there stood by me this night the angel of God, whose I am, and whom I serve, meat; for this is for your health: for there shall not an hair fall from the head of any of you.

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. 35 And when he had thus spoken he took bread, and gave thanks to God in presence of them all; and, when he had broken it, he began to eat.

25 Wherefore, Sirs, be of good cheer; for I believe God, that it shall be even as it was told me. 36 Then were they all of good cheer, and they also took some meat.

26 Howbeit we must be cast upon a certain island. 37 And we were in all in the ship two hundred threescore and sixteen souls.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 38 And when they had eaten enough they lightened the ship, and cast out the wheat into the sea.

28 And sounded, and found it twenty fathoms: and when they had gone a little further they sounded again, and found it fifteen fathoms. 39 And when it was day they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

29 Then, fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 41 And, falling into a place where two seas met, they ran the ship aground: and the fore-part stuck fast, and remained unmoveable, but the hinder-part was broken by the violence of the waves.

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship ye cannot be saved. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. 43 But the centurion, willing to save Paul, kept them from their purpose, and commanded that they which could swim should cast themselves first into the sea, and get to land:

32 Then the soldiers cut off the ropes of the boat, and let her fall off. 44 And the rest, some on boards, and some on broken pieces of the ship: and so it

33 And, while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some

of relation to God, the God from whom he had this favourable intelligence; it is he, *whose I am, and whom I serve*. He looks upon God, first, As his rightful owner; that has a sovereign, uncontested title to him, and dominion over him: *whose I am*. Because God made us, and not we ourselves, therefore we are not our own but his. His we are by creation, for he made us, by preservation, for he maintains us; by redemption, for he bought us. We are more his than our own. Second, As his sovereign ruler and Master; that having given him being, has a right to give him law; *whom I serve*. Now this he tells the company, that seeing their relief coming from his God, whose he was, and whom he served, they might thereby be drawn in to take him for their God, and to serve him likewise; for the same reason Jonah said to his mariners, *I fear the Lord, the God of heaven, which has made the sea and the dry land*, Jonah i. 9.

See here an instance of the special providence of God in the preservation of peoples' lives, and particularly in the deliverance of many from perils by waters, ready to sink, and yet kept from sinking, the deep from swallowing them up, and the water-floods from overflowing them: the storm turned into a calm, they rescued from the dreaded sea, and brought to the desired haven; *O that men would praise the Lord for his goodness*, Psal. cvii. 30. 31. Here was an instance of the performance of a particular word of promise which God gave, that all the persons in this ship should be saved for Paul's sake. Though there may be great difficulty in the way of the promised salvation, yet it shall without fail be accomplished; and even the wreck of the ship may furnish out means for the saving of the lives, and when all seems to be gone, all proves to be safe, though it be on boards, and broken pieces of the ship.

CHAP. XXVIII.

came to pass, that they escaped all safe to land.

CHAP. XXVIII.

I. Paul a shipwrecked passenger at Melita, v. 1..10. II. A prisoner at Rome, v. 11..31.

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venemous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of

Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came and were healed:

10 Who also honoured us with many honours; and, when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and The Three Taverns; whom, when Paul saw, he thanked God, and took courage.

16 And, when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that, after

CHAP. XXVIII. 1..10. What a great variety of places and circumstances do we find Paul in! He was a planet, and not a fixed star. Here we have him in an island to which in all probability he had never come if he had not been thrown upon it by a storm; and yet it seems God has work for him to do here. Even stormy winds fulfil God's counsel, and an ill wind indeed it is that blows nobody any good. This ill wind blew good to the island of Melita, for it gave them Paul's company for three months, who was a blessing to every place he came to.

Here we have the kind reception which the inhabitants of this island gave to the distressed strangers that were shipwrecked on their coast. So far were they from making a prey of this shipwreck, as many I fear who are called Christian people would have done, that they laid hold on it as an opportunity of shewing mercy. The Samaritan is a better neighbour to the poor wounded man than the priest or Levite; and verily we have not found greater humanity among Greeks, or Romans, or Christians, than among those barbarous people; and it is written for our imitation, that we may hence learn to be compassionate to those that are in distress and misery, and to relieve and succour them to the utmost of our ability, as those that know we ourselves also are in the body, we should be ready to entertain strangers, as Abraham, who sat at his tent-door to invite passengers in, Heb. xiii. 2; but especially strangers in distress, as these were: *Honour all men.* If providence hath so appointed the bounds of our habitation, as

to give us an opportunity of being frequently serviceable to persons at a loss, we should not place it among the inconveniences of our lot, but the advantages of it, because *it is more blessed to give than to receive*; who knows but these barbarous people had their lot cast in this island for such a time as this?

It doth not appear that the viper's fastening on Paul's hand put him into any fright or confusion at all; he did not shriek or start, nor, as it would be natural for us to do, throw it off with terror and precipitation, for he suffered it to hang on so long, as that the people had time to take notice of it, and to make their remarks upon it. Such a wonderful presence of mind he had, and such a composure, as no man could have had upon such a sudden accident, but by the special aids of divine grace, and the actual belief and consideration of that word of Christ concerning his disciples, Mark xvi. 18, *They shall take up serpents.* Thus it is to have the heart fixed, trusting in God.

11..16. This may encourage God's prisoners, that he can give them favour in the eyes of those that carry them captives, Psalm cvi. 46, as Joseph in the eyes of his keeper, Gen. xxxix. 21, and Jehoiachin in the eyes of the king of Babylon, 2 Kings xxv. 27, 28. When God doth not deliver his people presently out of bondage, yet if he either makes it easy to them, or them easy under it, they have reason to be thankful.

17..22. It is, and always has been the lot of Christ's holy religion, to be every where spoken against.

three days, Paul called the chief of the Jews together; and, when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause, therefore, have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And, when they had appointed him a day, there came many to him into *his* lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of

Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding.

23..29. Paul would have them to argue, and to be shamed into the belief of the gospel by the welcome it met with among the Gentiles; and if it had not that effect upon them it would aggravate their condemnation, as it did that of the scribes and Pharisees, that when they saw the publicans and harlots submit to John's baptism, they did not afterwards thereupon repent of their folly, *that they might believe him*, Matt. xxi. 32.

30, 31. During these two years imprisonment he wrote his epistle to the Galatians, then his second epistle to Timothy, then those to the Ephesians, Philippians, Colossians, and to Philemon, in which he mentions several things, particularly concerning his imprisonment; and lastly, his epistle to the Hebrews just after he was set at liberty, as Timothy also was, who coming to visit him, was upon some account or other made his fellow-prisoner; (with him writes Paul to the Hebrews, xiii. 23), if he come shortly I will see you. But how or by what means he obtained his liberty we are not told, only that two years he was a prisoner. Tradition saith, that after his discharge he went from Italy to Spain, thence

to Crete, and so with Timothy into Judea, and from thence went to visit the churches in Asia, and at length came a second time to Rome, and there was beheaded in the last year of Nero. But Baronius himself owns that there is no certainty of any thing concerning him, betwixt his release from this imprisonment and his martyrdom; but it is said by some, that Nero having, when he began to play the tyrant, set himself against the Christians, and persecuted them (and he was the first of the emperors that made a law against them, as Tertullian saith, Apol. cap. v.), the church at Rome was much weakened by that persecution; and that brought Paul the second time to Rome, to re-establish the church there, and to comfort the souls of the disciples that were left; and so he fell a second time into Nero's hand. And Chrysostom relates, that a young woman that was one of Nero's mistresses, being converted by Paul's preaching to the Christian faith, and so brought off from that lewd course of life she had lived, Nero was incensed against Paul for that, and ordered him first to be imprisoned, and then put to death.

THE EPISTLE OF PAUL TO THE ROMANS.

The whole scripture is indeed an epistle from heaven to earth; but in it we have upon record several particular epistles, more of St. Paul's than of any other; for he was the chief of the apostles, and laboured more abundantly than they all. Fourteen of his epistles we have in the canon of scripture. This epistle to the Romans is placed first, not because of the priority of its date, but because of the superlative place to which it is written. Chrysostom would have this epistle read over to him twice a week.

CHAP. I.

I. The preface, v. 1-16. II. A description of the deplorable condition of the Gentile world, v. 17.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead;

5 By whom we have received grace and apostleship, for obedience to the faith among all nations for his name;

6 Among whom are ye also the called of Jesus Christ;

7 To all that be in Rome, beloved of God, called to be saints; Grace to you, and peace, from God our Father, and the LORD Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

CHAP. I. 1-7. Observe, when Paul mentions Christ, how he heaps up his names and titles, *his Son Jesus Christ our Lord*, as one that took a pleasure in speaking of him; and having mentioned him, he cannot go on in his discourse without some expression of love and honour, as here, where in one person he shews us his two distinct natures.

8-15. We must express our love to our friends, not only by praying for them, but by praising God for them. God must have the glory of all the comfort we have in our friends; for every creature is that to us, and no more than God makes it to be. Many of these Romans Paul had no personal acquaintance with, and yet

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now, I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto sal-

he could heartily rejoice in their gifts and graces. When some of the Roman Christians met him, Acts xxviii. 15, he thanked God for them, and took courage: but here his true Catholic love extends itself further, and he thanks God for them all; not only for those among them that were his helpers in Christ, and that bestowed much labour upon him, whom he speaks of, chap. xvi. 3, 6, but for them all.

16-18. This evangelical righteousness is called the righteousness of God; it is of God's appointing, of God's approving and accepting. It is so called, to cut off all pretensions to a righteousness resulting from the merit of our own works. It is the righteous-

vation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse :

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools ;

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ;

25 Who changed the truth of God into a lie, and worshipped and served the creature

ness of Christ, who is God, resulting from a satisfaction of infinite value. It is said to be from faith to faith ; from the faithfulness of God revealing, to the faith of man receiving ; so some. From the faith of dependance upon God, and dealing with him immediately, as Adam before the fall, to the faith of dependance upon a Mediator, and so dealing with God ; so others. From the first faith, by which we are put into a justified state, to after faith, by which we live, and are continued in that state. And the faith that justifies is no less than our taking Christ for our Saviour, and becoming true Christians, according to the tenor of the baptismal covenant. From faith engrafting us into Christ, to faith deriving virtue from him as our root : both implied in the next words, *The just shall live by faith.* *Just by Faith*, there is faith justifying us ; *live by faith*, there is faith maintaining us ; and so there is a righteousness *from faith to faith*. Faith is all in all, both in the beginning and progress of a Christian life. It is not *from faith* to works ; as if faith put us into a justified state, and then works preserved and maintained us in it ; but it is all along from faith to faith, as 2 Cor. iii. 18, *From glory to glory*. It is increasing, continuing, persevering faith ; faith pressing forward, and getting ground of unbelief.

19. 32. It hath been observed, that the most refined nations, that made the greatest shew of wisdom, were the errantest fools in

more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections ; for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient :

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents ;

31 Without understanding, covenant-breakers, without natural affection, implacable, unmerciful ;

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAP. II.

The scope of the two first chapters of this epistle may be gathered from chap. iii. 9, we have before proved both Jews and Gentiles that they are all under sin. This he had proved upon the Gentiles, chap. 1, now in this chapter he proves it upon the Jews.

religion. The barbarians adored sun and moon, which of all others was the most specious idolatry ; while the learned Egyptians worshipped an ox and an onion. The Grecians, that excelled them in wisdom, adored diseases and human passions : the Romans, the wisest of all, worshipped the furies : and at this day, the poor Americans worship the thunder ; while the ingenious Chinese adore the devil. Thus the *world by wisdom knew not God*, 1 Cor. i. 21. As a profession of wisdom is an aggravation of folly, so a proud conceit of wisdom is the cause of a great deal of folly. Hence we read of few Philosophers that were converted to Christianity ; and Paul's preaching was no where so laughed at and ridiculed, as among the learned Athenians, Acts xvii. 18, 32.

See what wickedness there is in the nature of man, how abominable and filthy is man ! *Lord, what is man !* says David ; what a vile creature is he, when left to himself ! How much are we beholden to the restraining grace of God, for the preserving any thing of the honour and decency of the human nature ! for, were it not for that, man that was made but little lower than the angels, would make himself a great deal lower than the devils. This is said to be that *recompence of their error which was meet*. The judge of all the earth doth right ; and observes a meetness between the sin and the punishment of it.

CHAP. II. 1. 16. See here what method God takes to bring

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself: for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile:

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law; and as

many as have sinned in the law shall be judged by the law,

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified;

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves;

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another,)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

sinner to repentance. He leads them; not drives them like beasts, but leads them like rational creatures, Hos. ii. 14, and it is goodness that leads, bonds of love, Hos. xi. 4, comp. Jer. xxxi. 3. The consideration of the goodness of God, his common goodness to all, (the goodness of his providence, of his patience, and of his offers) should be effectual to bring us all to repentance: and the reason why so many continue in impenitency, is because they do not know and consider this.

Conscience is a witness, and first or last will bear witness, though for a time it may be bribed or brow-beaten. It is instead of a thousand witnesses, testifying of that which is most secret; and and their *thoughts accusing or excusing*, i. e. passing a judgment upon the testimony of conscience, by applying the law to the fact. The heathen have witnessed to the comfort of a good conscience; and to the terror of a bad one: their thoughts the mean while, among themselves, or one with another. The same light and law

of nature that witnesseth against sin in them, and witnesseth against it in others, accused or excused one another. Some read it, by turns: according as they observed or broke these natural laws and dictates, their consciences did either acquit or condemn them. All which did evidence, that they had that which was to them instead of a law, which they might have been governed by, and which will condemn them, because they were not so guided and governed by it: so that the guilty Gentiles are left without excuse. God is justified in condemning them: they cannot plead ignorance, and therefore are like to perish, if they have not something else to plead.

17-29. Teaching is a piece of that charity which begins at home, though it must not end there. It was the hypocrisy of the Pharisees, that they did not *do as they taught*; Matt. xxiii. 3, but pulled down with their lives what they built up with their preaching: for who will believe those who do not believe themselves?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not circumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter: whose praise *is* not of men, but of God.

CHAP. III.

He had already proved the guilt both of Gentiles and Jews. Now in this chapter, I. He answers some objections, v. 1-9. II. He asserts the guilt and corruption of mankind in common, v. 9-18. III. He argues from thence, that justification must needs be by faith, v. 19, ad fin.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way; chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say?

Examples will govern more than rules. The greatest obstructors of the success of the word are those, whose bad lives contradict their good doctrine; that in the pulpit preach so well, that it is a pity they should ever come out; and out of the pulpit live so ill, that it is a pity they should ever come in. He instanceth in three particular sins, that did abound among the Jews: first, Stealing: second, Adultery, v. 22: third, Sacrilege. Those will be severely reckoned with another day, that while they condemn sin in others, do the same, or as bad, or worse themselves.

CHAP. III. 1-19. The Jews were the Christians library-keepers, were intrusted with that sacred treasure for their own use and benefit in the first place, and then for the advantage of the world; and in preserving the letter of the scripture, they were very

Is God unrighteous who taketh vengeance? (I speak as a man,)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth; there is none that seeketh after God:

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one:

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now, we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there

faithful to their trust, did not lose one iota or tittle: in which we are to acknowledge God's gracious care and providence. The Jews had the means of salvation, but they had not the monopoly of salvation.

Let God be true, but every man a liar; i. e. let us abide by this principle, that God is true to every word which he has spoken, and will let none of his oracles fall to the ground; though thereby we give the lie to man: better question and overthrow the credit of all the men in the world, than doubt of the faithfulness of God.

19-31. Man was placed in the top of the visible creation, actively to glorify that great Creator whom the inferior creatures could glorify only objectively: but man, by sin, comes short of this, and instead of glorifying God, doth dishonour him. It is a

shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:

22 Even the righteousness of God, *which* is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

very melancholy consideration, to look upon the children of men, that were made to glorify God, and to think how few there be that do it. We are also come short of *being glorified by God*. Come short of justification and acceptance with God, which is glory begun; come short of that holiness and sanctification, which is the glorious image of God upon man; and have overthrown all hopes and expectations of being glorified with God in heaven, by any righteousness of their own. It is impossible now to get to heaven in the way of spotless innocency; that passage is blocked up; there is a cherub and a flaming sword set to keep that way to the tree of life. Christ is the propitiation, there is the healing plaster provided: faith is the applying of this plaster to the wounded soul. And this faith in the business of justification hath a special regard to the blood of Christ, as that which made the atonement; for such was the divine appointment, that without blood there should be no remission, and no blood but his would do it effectually. Here may be an allusion to the sprinkling of the blood of the sacrifices under the law, as Exod. xxiv. 8. Faith is the bunch of hyssop, and the blood of Christ is the blood of sprinkling.

CHAP. IV. 1-8. Now, the scripture saith, that *Abraham believed, and that was counted to him for righteousness*, Gen. xv. 6, therefore he had not whereof to glory before God, it being purely

I. Paul proves that Abraham was justified not by works, but by faith, v. 1-8. II. He observes when and why he was so justified, v. 9-16. III. He describes and commends that faith of his, v. 17-22. IV. He applies all this to us, v. 23-25.

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father of all them that be-

of free grace that it was so imputed, and having not in itself any thing of the formal nature of a righteousness, further than as God himself was graciously pleased so to count it to him. It is mentioned in Genesis, upon occasion of a very signal and remarkable act of faith concerning the promised seed; and the more observable, in that it followed upon a grievous conflict he had with unbelief; his faith was now a victorious faith, newly returned from the battle. It is not the perfect faith that is required to justification; there may be acceptable faith, where there are remainders of unbelief; but the prevailing faith, the faith that has the upper hand of unbelief.

Pardoned people are the only blessed people. The sentiments of the world are, those are happy that have a clear estate, and are out of debt to man; but the sentence of the word is, that those are happy that have their debts to God discharged. O how much therefore is it our interest to make it sure to ourselves, that our sins are pardoned, for that is the foundation of all other benefits! So and so I will do for them: for I will be merciful, Heb. viii. 12. See Psalm xxxii. 12.

9-17. Circumcision is here said to be, first, A sign; a sign of that original corruption which we are all born with, and which is cut off by spiritual circumcision; a commemorating

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lieve, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath; for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were:

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

sign of God's covenant with Abraham; a distinguishing sign between Jews and Gentiles; a sign of admission into the visible church: A seal of the righteousness of the faith. In general it was a seal of the covenant of grace, particularly of justification by faith; the covenant of grace, called the righteousness which is of faith, Rom. x. 6, and it refers to an Old Testament promise, Deut. xxx. 12.

17..22. This way of glorifying God by a firm reliance on his bare promise was so very agreeable to God's design, and so very conducive to his honour, that he graciously accepted it as a righteousness, and justified him, though there was not that in the thing itself which could merit such an acceptance. This shews why faith is chosen to be the prime condition of our justification, because it is a grace that of all other gives glory to God.

23..25. Upon the whole matter it is very evident, that we are not justified by the merit of our own works, but by a fiducial obedi-
ential dependance upon Jesus Christ and his righteousness, as the condition on our part of our right to impunity and salvation; which was the truth that Paul in this and the foregoing chapter had been fixing as the great spring and foundation of all our comfort.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now, it was not written for his sake alone that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

I. The apostle shews the fruits of justification, v. 1..5. II. The fountain and foundation of justification, in the death of Jesus Christ, v. 6..21.

THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also; knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will

CHAP. V. 1..5. Observe what a growing increasing happiness the happiness of the saints is. One would think, such peace, such grace, such glory, and such a joy in hope of it, were more than such poor undeserving creatures as we are could pretend to; and yet it is not only so, there are more instances of our happiness; we glory in tribulations also; especially tribulations for righteousness sake, which seemed the greatest objection against the saints happiness; whereas really their happiness did not only consist with, but take rise from those tribulations: *They rejoiced that they were counted worthy to suffer*, Acts v. 41.

This being the hardest point, he sets himself to shew the grounds and reasons of it. How come we to glory in tribulation? Why, because tribulations, by a chain of causes, greatly befriend hope; which he shews in the method of its influence.

6..21. Sin entered into the world by Adam, for in him we all sinned; as Cor. xv. 22, in Adam all die; so here, in him all have sinned: for it is agreeable to the law of all nations, that the acts of a public person are accounted theirs whom they represent; and what the whole body doth, every member of the same body may be said to do. Now Adam acted thus as a public person, by the sovereign ordination and appointment of God, and yet that founded

CHAP. VI.

one die; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift: for if through the offence of one many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, so is the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of right-

eousness, shall reign in life by one, Jesus Christ;)

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offence might abound: but where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAP. VI.

The apostle presses the absolute necessity of sanctification and a holy life, as the inseparable fruit and companion of justification.

WHAT shall we say then? Shall we continue in sin that grace may abound?

2 God forbid. How shall we that are dead to sin live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death; that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

upon a natural necessity; for God, as the author of nature, had made this the law of nature, that man should beget in his own likeness, and so the other creatures. In Adam therefore, as in a common receptacle, the whole nature of man was reposed, from him to flow down in a channel to his posterity; for all mankind is made of one blood, Acts xvii. 26, so that according as this nature proves through his standing or falling, before he puts it out of his hands, accordingly it is propagated from him: Adam therefore sinning and falling, the nature became guilty and corrupted, and is so derived. Thus in him all have sinned.

The reign of death seems especially to refer to those violent and extraordinary judgments, which were long before Moses, as the deluge, and the destruction of Sodom, which involved infants. It is a great proof of original sin, that little children, who were never guilty of any actual transgression, yet are liable to very terrible

diseases, casualties, and deaths; which could by no means be reconciled with the justice and righteousness of God, if they were not chargeable with guilt. In correspondence to this, Christ, as a public person, communicates righteousness and life to all true believers, that are his spiritual seed: and in this he shews not only wherein the resemblance holds, but wherein the communication of grace and love by Christ go beyond the communication of guilt and wrath by Adam.

CHAP. VI. 1-23. The members of our bodies, when withdrawn from the service of sin, are not to lie by idle, but to be made use of in the service of God. When the strong man armed is dispossessed, let him, whose right it is, divide the spoils. Though the powers and faculties of the soul be the immediate subject of holiness and righteousness, yet the members of the body are to be instruments; the body must be always ready to serve the soul in the

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7 For he that is dead is freed from sin.

8 Now, if we be dead with Christ, we believe that we shall also live with him :

9 Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to

uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

CHAP. VII.

We may observe in this chapter, I. Our freedom from the law further urged as an argument to press upon us sanctification, v. 1..6. II. The excellency and usefulness of the law, v. 7..14. III. A description of the conflict between grace and corruption in the heart, v. 14, 15, &c.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if while *her* husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

service of God. Thus, ver. 14, *Yield your members servants to righteousness unto holiness.* Let them be under the conduct, and at the command of the righteous law of God, and that principle of inherent righteousness, which the spirit, as a sanctifier plants in the soul.

Righteousness unto holiness; which intimates growth, and progress, and ground got. As every sinful act confirms the sinful habit, and makes the nature more and more prone to sin; hence the members of a natural man are here said to be servants to iniquity unto iniquity; one sin makes the heart more disposed for another; so every gracious act confirms the gracious habit: serving righteousness is unto holiness; one duty fits us for another; and the more we do, the more we may do for God. Or, serving righteousness as an evidence of sanctification.

The death is the wages of sin, it comes by desert; but the life is

a gift, it came by favour. Sinners merit hell, but saints do not merit heaven: there is no proportion between the glory of heaven and our obedience; we must thank God and not ourselves, if ever we get to heaven. And this gift is through Jesus Christ our Lord. It is Christ that purchased it, prepared it, prepares us for it, preserves us to it; he is the Alpha and Omega, all in all in our salvation.

CHAP. VII. 1..6. Good works are the children of the new nature, the products of our union with Christ; as the fruitfulness of the vine is the product of its union with the root. Whatever our professions and pretensions be, there is no fruit brought forth to God, till we are married to Christ; it is in Christ Jesus that we are created unto good works, Eph. ii. 10. That is the only fruit turning to a good account, which is brought forth in Christ. This distinguisheth the good works of believers from the good works of

CHAP. VII.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence, For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was* ordained to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by

that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

hypocrites, that they are brought forth in marriage, done in union with Christ, in the name of the Lord Jesus, Col. iii. 17. This is, without controversy, one of the great mysteries of godliness.

7..14. Paul had in him all manner of concupiscence; though one of the best unregenerate men that ever was; as touching the righteousness of the law, blameless, and yet sensible of all manner of concupiscence. And it was sin that wrought it, i. e. indwelling sin, his corrupt nature, he speaks of a sin that did work sin; and it took occasion by the commandment. The corrupt nature would not have swelled and raged so much, if it had not been for the restraints of the law; as the peccant humours in the body are raised and more inflamed by medicine that is not strong enough to carry them off. Ever since Adam eat forbidden fruit, we have all been fond of forbidden paths; the diseased appetite is carried out most strongly towards that which is hurtful and prohibited. Without the law sin was dead, as a snake in winter, which the sun-beams of the law quicken and irritate.

15..23. Here is a description of the conflict between grace and corruption in the heart; betwixt the law of God and the law of sin. And it is applicable two ways: first, To the struggles that are in a convinced soul, but yet unregenerate: in the person of whom, it is supposed by some, that Paul speaks: secondly, To the struggles that are in a renewed sanctified soul, but yet in a state of imperfection; as others apprehend. And a great controversy there is, of which of these we are to understand the apostle here, so far doth the evil prevail here, when he speaks of one sold under sin, doing it, not performing that which is good, that it seems hard to apply it to the regenerate, who are described to walk not after the flesh, but after the spirit. And yet so far doth the good prevail in hating sin, consenting to the law, delighting in it, serving the law of God with the mind, that it is more hard to apply it to the unregenerate, that are dead in trespasses and sins.

It seems best to be understood of the struggles that are between grace and corruption in sanctified souls. That there are remainders of indwelling corruption, even there where there is a living principle of grace, is past dispute; that that corruption is daily breaking forth in sins of infirmity, such as are consistent with a state of grace, is no less certain. If we say that we have no sin, we deceive ourselves, 1 John i. 8..10. That true grace strives against these sins and corruptions, doth not allow of them, hates them, mourns over them, groans under them as a burden, is likewise certain, Gal. v. 17, *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would.* These are the truths which are contained in the apostle's discourse. And his design is further to open the nature of sanctification, that it doth not attain to a sinless perfection in this life: and therefore to quicken us to, and encourage us in our conflicts with remaining corruptions; our case is not singular; that which we do sincerely strive against, shall not be laid to our charge; and through grace the victory is sure at last.

O wretched man that I am, who shall deliver me from the body of this death! The thing he complains of, is a body of death; either the body of flesh, which is a mortal, dying body; while we carry this body about with us, we shall be troubled with corruption; when we are dead, we shall be freed from sin, and not before: or the body of sin, the old man, the corrupt nature, which tends to death, i. e. to the ruin of the soul: or, comparing it to a dead body, the touch of which was by the ceremonial law defiling. If actual transgressions be dead works, Heb. ix. 14, original corruption is a dead body. It was as troublesome to Paul as if he had had a dead body tied to him, which he must have carried about with him. This made him cry out, *O wretched man that I am!* A man that had learnt in every state to be content, yet complains thus of his corrupt nature.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

CHAP. VIII.

I. The particular instances of Christians privileges, v. 1..29. II. The ground thereof laid in predestination, v. 29, 30. III. The apostle's triumph herein, in the name of all the saints, v. 31, ad fin.

THERE is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2 For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace:

7 Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

All that are savingly regenerate and born again, do truly delight in the law of God; delight to know it, to do it; cheerfully submit to the authority of it, and take a complacency in that submission; never better pleased than when heart and life are in the strictest conformity to the law and will of God.

CHAP. VIII. 1..9. It is the unspeakable privilege and comfort of all those that are in Christ Jesus, that there is therefore now no condemnation to them. He doth not say, there is no accusation against them, for that there is; but the accusation is thrown out, and the indictment quashed. He doth not say, there is nothing in them that deserves condemnation, for that there is, and they see it, and own it, and mourn over it, and condemn themselves for it; but it shall not be their ruin. He doth not say, there is no cross, no affliction to them, nor no displeasure in the affliction, for that there may be; but no condemnation. They may be chastened of the Lord, but not condemned with the world. Now this arises from their being in Christ Jesus; by virtue of their union with him through faith, they are thus secured. They are in Christ Jesus, as in their city of refuge, and so are protected from the avenger of blood. He is their advocate, and brings them off. There is therefore no condemnation, because they are interested in the satisfaction that Christ by dying made to the law. In Christ, God doth not only not condemn them, but is well pleased with them, Matt. xvii. 5.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of sin; but the spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon that the sufferings of this present time *are* not worthy to be compared

All the saints have flesh and spirit in them; but to be in the flesh, and to be in the spirit, are contrary. It notes our being overcome and subdued by one of these principles: as we say a man is in love, or in drink, i. e. overcome by them. Now the great question is, whether we are in the flesh, or in the spirit; and how may we come to know it? Why, by enquiring whether the Spirit of God dwell in us. The spirit dwelling in us, is the best evidence of our being in the spirit, for the indwelling is mutual, 1 John iv. 16, *Dwelleth in God, and God in him.*

Abba is a Syriack word, signifying Father, or my Father; *pater*, a Greek word: and why both, *Abba, Father*? Because Christ said so in prayer, Mat. xiv. 36. *Abba, Father*: and we have received the spirit of the Son. It notes an affectionate endearing importunity, and a believing stress laid upon the relation. Little children begging of their parents, can say little but father, father, and that is rhetoric enough. It also notes, that the adoption is common both to Jews and Gentiles; the Jews call him *Abba* in their language, the Greeks may call him *pater* in their language; for in Christ Jesus there is neither Greek nor Jew.

17..25. By the creature here we understand, not as some do, the Gentile world, and their expectation of Christ and the gospel; which is an exposition very foreign and forced: but the whole frame of nature, especially that of this lower world; the whole creation, the company of inanimate and sensible creatures; which

CHAP. VIII.

with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now:

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts

because of their harmony and mutual dependance, and because they all constitute and make up one world, are spoken of in the singular number, as the creature. The sense of the apostle in these four verses we may take in these observations: first, That there is a present vanity, which the creature by reason of the sin of man is made subject to, v. 20. When man sinned the ground was cursed for man's sake, and with it all the creatures (especially of this lower world where our acquaintance lies) became subject to that curse; became mutable and mortal. *Under the bondage of corruption*, v. 21. And this, not willingly, not of their own choice; all the creatures desire their own perfection and consummation. When they are made instruments of sin, it is not willingly. Or, they are thus captivated, not for any sin of their own, which they had committed, but for man's sin: by *reason of him who hath subjected the same*: second, That the creatures *groan and travail in pain* together under this *vanity* and *corruption*, v. 22. It is a figurative expression: third, That the creature, that is now thus burdened, shall, at the time of the restitution of all things, be *delivered from this bondage into the glorious liberty of the children of God*, v. 21, i. e. they shall no more be subject to vanity and corruption, and the other fruits of the curse; but on the contrary, this lower world shall be renewed; when there will be new heavens, there will be a new earth, 2 Pet. iii. 13. Rev. xxi. 1. If it be objected, what use will they be of to glorified saints, we may suppose them of as much use as they were to Adam in innocency; and if it be only to illustrate the wisdom, power, and goodness of their Creator, that is enough. Compare with this Psalm xcvi. 10-13. xcvi. 7-9, *Let the heavens rejoice before the Lord, for*

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth,

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, For thy sake we are

he cometh: fourth, That the creature doth therefore earnestly expect and wait for the *manifestation of the children of God*, v. 19. And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man they shall be delivered. This the whole creation looks and longs for; and it may serve as a reason, why now a good man should be merciful to his beast.

26-28. *All things work together for good to them*, i. e. all the providences of God that are concerning them. All that God performs, he *performs for them*, Psal. lvi. 2. Either directly, or indirectly, every providence hath a tendency to the spiritual good of those that love God; breaking them off from sin, bringing them nearer to God, weaning them from the world, fitting them for heaven.

29, 30. This is a mighty encouragement to our faith and hope; for, as for God, his way, his work is perfect; he that hath laid the foundation will build upon it; and the top stone will at length be brought forth with shoutings, and it will be our eternal work to cry, grace, grace to it.

31-39. Observe, the love that is between God and true believers, is through Christ: he is the mediator of our love; it is in and through him that God can love us, and that we dare love God. That is the ground of the steadfastness of the love; therefore God rests in his love, Zeph. iii. 17, because Jesus Christ, in whom he loves us, is the same yesterday, to-day, and for ever.

Mr. Hugh Henneidy, an eminent Christian, of Air, in Scotland, when he was dying, called for a bible; but finding his sight gone, he said, turn me to the eighth of the Romans, and set my finger at

killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

The rejection of the Jews and calling of the Gentiles.

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel:

7 Neither because they are the seed of Abraham *are they* all children; but, In Isaac shall thy seed be called:

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son,

10 And not only *this*, but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the

those words, *I am persuaded that neither death nor life, &c.* Now, said he, is my finger upon them? And when they told him it was, without speaking any more, he said, Now God be with you, my children; I have breakfasted with you, and shall sup with my Lord Jesus Christ this night; and so departed.

CHAP. IX. 1-5. Love uses to be bold and venturous, and self-denying. Because the glory of God's grace in the salvation of many, is to be preferred before the welfare and happiness of a single person; Paul, if they were put in competition, would be content to forego all his own happiness to purchase theirs.

6-13. They are not all really Israel that are so in name and profession. It doth not follow, that because they are the seed of Abraham, therefore they must needs be the children of God; though they themselves fancied so, boasted much of, and built much upon their relation to Abraham, Matt. iii. 9. John viii.

33-39. Grace doth not run in a blood; nor are saving benefits inseparably annexed to external church-privileges: though it is common for people thus to stretch the meaning of God's promise, to bolster themselves up in a vain hope.

14-24. Such is the method of God's grace towards all that partake of it, for he is found of them that sought him not, Isa. lxxv. 1. In this preventing, effectual, distinguishing grace, he acts as a benefactor, whose grace is his own. Our eye therefore must not be evil, because he is good: but of all the grace that we or others have, he must have the glory: *Not unto us*, Psal. cxv. 1. God's sovereignty manifested in the ruin of sinners, is here discovered in the instance of Pharaoh; it is quoted from Exod. ix. 16. If Pharaoh had not been so high and mighty, so bold and hardy, the power of God had not been so illustrious in the ruining of him: but the taking off of the spirit of such a prince, who hectorated at

CHAP. X.

clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha,

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the

law: for they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAP. X.

To two great truths I would reduce this chapter: I. That there is a great difference between the righteousness of the law, which the unbelieving Jews were wedded to, and the righteousness of faith offered in the gospel, v. 1-11. II. That there is no difference between Jews and Gentiles; but in point of justification and acceptance with God, the gospel sets them both upon the same level, v. 12, ad fin.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead:)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart; that is, the word of faith, which we preach;

9 That if thou shalt confess with thy

that rate, did indeed proclaim God glorious in holiness, fearful in praises, doing wonders, Exod. xv. 11.

25-29. The Gentiles had not been the people of God; not owning him, or owned by him in that relation: but, saith he, *I will call them my people*, make them such, and own them as such, notwithstanding all their unworthiness. A blessed change! Former badness is no bar to God's present grace and mercy. And her beloved which was not beloved. Those that God calls his people, he calls beloved: he loves those that are his own. And lest it might be supposed that they should become God's people only by being proselyted to their Jewish religion, and made members of that nation, he adds from Hos. i. 10. In the place where it was said, &c. there shall they be called. They need not be embodied with the Jews, nor go up to Jerusalem to worship; but wherever they are scattered over the face of the earth, there will God own them.

Observe the great dignity and honour of the saints, that they are

called the children of the living God; and his calling them so makes them so. Behold what manner of love! This honour have all his saints.

30-33. The apostle comes here at last to fix the true reason of the reception of the Gentiles, and the rejection of the Jews. There was a difference in the way of their seeking, and therefore there was that different success; though still it was the free grace of God that made them differ.

CHAP. X. 1-11. The end of the law was to bring men to perfect obedience, and so to obtain a justification; this is now become impossible by reason of the power of sin, and the corruption of nature: but Christ is the end of the law; the law is not destroyed, nor the intention of the lawgiver frustrated; but full satisfaction being made by the death of Christ for our breach of the law, the end is attained, and we put in another way of justification. Christ is thus the end of the law for righteousness, i. e. for justifi-

mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our report?

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world.

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I

have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

I. The apostle shews at large what the mercy is, that is mixed with this wrath, v. 1..32. II. He infers from thence the infinite wisdom and sovereignty of God, v. 33..36.

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then, at this present time also, there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works; otherwise grace is no more grace, But if it be of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

cation; but it is only to every one that believeth: upon our believing, i. e. our humble consent to the terms of the gospel, we become interested in Christ's satisfaction, and so are justified through the redemption that is in Jesus.

12..21. The gospel ought to be welcome to those to whom it was preached; because it shewed the way to salvation, v. 15. For this he quotes Isa. lii. 7. The like passage we have, Nahum i. 15, which, if it point at the glad tidings of the deliverance of Israel out of Babylon in the type, yet it looks farther to the gospel, i. e. the good news of our salvation by Jesus Christ. He appeals to two passages of the Old Testament, to shew how inexcusable they are too. Did not Israel know, viz. that the Gentiles were to be called in? They might have known it from Moses and Esaias: first, One is taken from Deut. xxxii. 21, I will provoke you to jealousy: second, Another is taken from Isa. lxxv. i, 2, which is

very full, and in it Esaias is very bold; bold indeed to speak so plainly of the rejection of his own countrymen. Those that will be found faithful, have need to be very bold: those that are resolved to please God, must not be afraid to displease any man.

CHAP. XI. 1..32. God will have a church in the world, will have the wedding furnished with guests; and if one will not come, another will; or why was the offer made? The Jews had the refusal, and so the tender came to the Gentiles. See how infinite wisdom brings light out of darkness, good out of evil, meat out of the eater, and sweetness out of the strong.

To the same purpose he saith, v. 12. The fall of them was the riches of the world, i. e. it hastened the gospel so much the sooner into the Gentile world. The gospel is the greatest riches of the place where it is; it is better than thousands of gold and silver. Or, the riches of the Gentiles was the multitude of converts among

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now, if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be* but life from the dead?

16 For if the first-fruit *be* holy, the lump is also *holy*: and if the root *be* holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, 'The branches were broken off, that I might be grafted in.'

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou

continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits, (that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes; but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how un-

them. True believers are God's jewels. To the same purpose, v. 15, *The casting away of them is the reconciling of the world.* God's displeasure towards them made way for his favour towards the Gentiles. God was in Christ reconciling the world, 2 Cor. v. 19. And therefore he took occasion from the unbelief of the Jews, openly to disavow and disown them, though they had been his peculiar favourites; to shew, that in dispensing his favours, he would now no longer act in such a way of peculiarity and restriction; but that in every nation, he that feared God, and wrought righteousness, should be accepted of him, Acts x. 34, 35.

The Gentiles being grafted into the church, partake of the same privileges that the Jews did, the root and fatness. The olive-tree is the visible church, called so, Jer. xi. 16, the root of this tree was Abraham; not the root of communication, Christ only is the root; but the root of administration, he being the first with whom the covenant was so solemnly made. Now the believing Gentiles

partake of this root; he also is a son of Abraham, Luke xix. 9, the blessing of Abraham comes upon the Gentiles, Gal. iii. 14, the same fatness of the olive-tree, the same for substance, special protection, lively oracles, means of salvation, a standing ministry, instituted ordinances; and, among the rest, the visible church membership of their infant seed, which was part of the fatness of the olive-tree that the Jews had, and cannot be imagined to be denied to the Gentiles.

He quotes Isa. lix. 20, 21, where we may observe the coming of Christ promised. Christ's errand into the world was to turn away ungodliness, to turn away the guilt by the purchase of pardoning mercy, and to turn away the power by the pouring out of renewing grace: to save his people from their sins, Matt. i. 21, to part betwixt us and our sins; that iniquity might not be our ruin, and that it might not be our ruler.

33-36. Paul had been discoursing at large of the counsels of

searchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things; to whom *be* glory for ever. Amen.

CHAP. XII.

The particular exhortations of this chapter are reducible to the three principal heads of Christian duty; our duty to God, to ourselves, and to our brother.

I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, *being* many, are one body in Christ, and every one members one of another.

God concerning man, sifting the point with a great deal of accuracy; but after all he concludes with the acknowledgment of the divine sovereignty, as that into which all these things must be ultimately resolved, and in which alone the mind can safely and sweetly rest. This is, if not the scholastic way, yet the christian way of disputation: whatever are the premises, let God's glory be the conclusion; especially when we come to talk of the divine counsels, and actings, it is best for us to turn our arguments into awful and serious adorations. The glorified saints, that see furthest into these mysteries, never dispute, but praise to eternity.

CHAP. XII. 1..21. We are both temple, priest, and sacrifice; as Christ was in his peculiar sacrificing. There were sacrifices of atonement, and sacrifices of acknowledgment: Christ is the only sacrifice of atonement, who was once offered to bear the sins of many; but our persons and performances tendered to God through Christ our priest, are as sacrifices of acknowledgment to the honour of God. Whatever we do in religion, it is pleasing to God no further than it is done with our spirits, wrought upon by the spirit of God. And there must be fervency in the spirit; a holy zeal and warmth, and ardency of affection in all we do: as those that love God not only with the heart and soul, but with all our hearts, and with all our souls. This is the holy fire, that kindles the sacrifice, and carries it up to heaven an offering of a sweet smelling savour.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophecy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation; he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 *Let love be* without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love, in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord:

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you; bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

Observe, the measure of spiritual gifts he calls the measure of faith; for that is the radical grace: what we have and do, that is good, is so far right and acceptable, as it is founded in faith, and flows from faith, and no further. Now, faith and other spiritual gifts with it are dealt by measure, according as infinite wisdom sees meet for us. Christ had the spirit given him without measure, Job. iii. 34. But the saints have it by measure; see Eph. iv. 7. Christ, who had gifts without measure, was meek and lowly; and shall we that are stunted, be proud and self-conceited? First, All the saints do make up one body in Christ, who is the head of the body, and the common centre of their unity. Believers lie not in the world as a confused disorderly heap, but are organized and knit together, as they are united to one common head, and acted and animated by one common spirit: second, Particular believers are members of this body, constituent parts, which speak them less than the whole, and in relation to the whole, deriving life and spirits from the head. Some members in the body are bigger and more useful than others, and each receives spirits from the head according to its proportion; if the little finger should receive as much nourishment as the leg, how unseemly and prejudicial would it be? We must remember, that we are not the whole; we think above what is meet if we think so; we are but parts and members: third, All the members have not the same office, v. 4, but each hath its respective place and work assigned it. The office of the eye is

CHAP. XIII.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAP. XIII.

There are three good lessons taught us in this chapter, I. Subjection to lawful authority, v. 1-6. II. Justice and love to our brethren, v. 7-10. III. Sobriety and godliness in ourselves, v. 11. *ad fin.*

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God.

2 Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation:

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

to see, the office of the hand is to work, &c. So in the mystical body, some are qualified for, and called to one sort of work; others are, in like manner, fitted for, and called to another sort of work. Magistrates, ministers, people in a Christian common-wealth, have their several offices, and must not intrude one upon another, or clash in the discharge of their several offices.

Rather give place unto wrath. Not to our own wrath; to give place to that, is to give place to the devil, Eph. iv. 26, 27. We must resist and stifle, and smother and suppress that; but, first, To the wrath of our enemy: give place to it, i. e. be of a yielding temper; do not answer wrath with wrath, but with love rather: *yielding pacifies great offences*, Eccl. x. 4: second, Many apply it to the wrath of God: give place to that, make room for him to take the throne of judgment, and let him alone to deal with thine adversary.

CHAP. XIII. 1-6. We are here taught how to carry ourselves towards magistrates, and those that are in authority over us; called here, the higher powers; intimating their authority, they are powers; and their dignity, they are higher powers: including not only the king as supreme, but all inferior magistrates under him: and yet it is expressed, not by the persons that are in that power,

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render, therefore, to all their dues: tribute to whom tribute is *due*; custom to whom custom: fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11 And that knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us, therefore, cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying:

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

but the place of power itself in which they are. However the persons themselves may be wicked, and of those vile persons which the citizens of Sion contemneth, Psal. xv. 4, yet the just power which they have must be submitted to, and obeyed.

7-10. This proves that love is the fulfilling of the law, answers all the ends of it; for what else is that, but to restrain us from evil-doing, and to constrain us to well-doing? Love is a living, active principle of obedience to the whole law. The whole law is written in the heart, if the law of love be there.

11-14. Downright adultery and fornication is the chambering forbidden; lascivious thoughts and affections, lascivious looks, words, books, songs, gestures, dances, dalliances, which lead to, and are degrees of that uncleanness, are the wantonness here forbidden; whatsoever transgresseth the pure and sacred law of chastity and modesty. We are not forbidden barely to provide for the body, it is a lamp that must be supplied with oil, but we are forbidden to fulfil the lusts thereof. The necessities of the body must be considered, but the lusts of it must not be gratified. Natural desires must be answered, but wanton appetites must be checked and denied. To ask meat for our necessities is duty, we are taught to pray for our daily bread; but to ask meat for our

CHAP. XIV.

The apostle comes in this, and part of the following chapter, to direct our demeanour one towards another in sacred things, which pertain more immediately to conscience and religion, and which we observe as members of the church.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things; another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

5 One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.

9 For to this end Christ both died, and

rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then, every one of us shall give account of himself to God.

13 Let us not, therefore, judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.

lusts, is provoking, Psal. lxxviii. 18. Those who profess to walk in the spirit, must not fulfil the lusts of the flesh, Gal. v. 16.

CHAP. XIV. 1-23. Here the apostle speaks of the distinction of meats and days as things indifferent, when it went no further than the opinion and practice of some particular persons, who had been trained up all their days to such observances, and therefore were the more excusable if they hardly parted with them: but in the epistle to the Gallatians, where he deals with those that were originally gentiles, but were influenced by some judaizing teachers, not only to believe such a distinction, and to practise accordingly, but to lay a stress upon it as necessary to salvation, and to make the observation of the Jewish festivals public and congregational; here the case was altered, and it is charged upon them as the frustrating of the design of the gospel, falling from grace, Gal. iv. 9, 10, 11. These here did it out of weakness, the Gallatians did it out of wilfulness and wickedness; and therefore the apostle handles them thus differently. This epistle is supposed to have been written some time before that to the Gallatians. The apostle seems willing to let the ceremonial law wither by degrees, and to let it have an honourable burial; now these weak Romans seem to be only following it weeping to the grave, but those Gallatians were raking it out of its ashes. Whether we live or die we are the

Lord's, devoted to him, depending on him, designed and designing for him. Though some christians are weak, and others strong; and they of different sizes, capacities, apprehensions, and practices in less things, yet they are all the Lord's; all eying, and serving, and approving themselves to Christ, and are accordingly owned and accepted of him. Is it for us then to judge or despise them, as if we were their masters, and they were to make it their business to please us, and to stand or fall by our dooms? *Destroy not him with thy meat, for whom Christ died*, v. 5. First, Drawing of a soul to sin, threatens the destruction of that soul. By shaking his faith, provoking his passion, and tempting him to act against the light of his own conscience, thou dost as much as in thee lies destroy him, giving him an occasion to return to Judaism again. It notes an utter destruction: the beginning of sin is as the letting forth of water; we are not sure that it will stop any where on this side eternal destruction. Second, The consideration of the love of Christ in dying for souls, should make us very tender of the happiness and salvation of souls, and careful not to do any thing which may obstruct and hinder it. Did Christ quit a life for souls, such a life, and shall not we quit a morsel of meat for them? Shall we despise those whom Christ valued at so high a rate? Did he think it worth while to deny himself so much for them, as to die for

CHAP. XV.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith; for whatsoever *is* not of faith is sin.

CHAP. XV.

The apostle in this chapter continues the discourse of the former, concerning mutual forbearance in indifferent things; and so draws towards a conclusion of the epistle.

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification:

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

5 Now, the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

them, and shall not we think it worth while to deny ourselves so little for them, as abstaining from flesh comes to? We cannot edify one another, while we are quarrelling and contending. There are many ways by which we may edify one another, if we did but seriously mind it; by good counsel, reproof, instruction, example, building up not only ourselves, but one another in the most holy faith. We are God's building, God's temple, and have need to be edified: and therefore must study to promote the spiritual growth one of another. None so strong, but they may be edified; none so weak, but may edify; and while we edify others, we benefit ourselves.

CHAP. XV. 1-4. Even he who was infinitely happy in the enjoyment of himself, who needed not us or our services; even he who thought it no robbery to be equal with God, who had reason enough to please himself, and no reason to be concerned, much less to be crossed for us; even he pleased not himself, even he bore our sins: and should not we be humble and self-denying, and ready to consider one another, who are members one of another?

5, 6. The apostle having delivered two exhortations, before he proceeds to more, intermixes here a prayer for the success of what he had said. Faithful ministers water their preaching with their

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now, the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

prayers, because whoever sows the seed, it is God that gives the increase. We can but speak to the ear, it is God's prerogative to speak to the heart.

7-12. *I will confess to thee among the gentiles*, v. 9. i. e. thy name shall be known, and owned in the gentile world; there shall gospel grace and love be celebrated. This is quoted from Psal. xviii. 49. *I will give thanks unto thee, O Lord, among the heathen. Praise the Lord all ye Gentiles.* This is quoted out of that short Psalm, Psal. cxvii. 1. Converting grace sets people a praising God, furnisheth with the richest matters for praise, and gives a heart to it. The Gentiles had been for many ages praising their idols of wood and stone, but now they are brought to praise the Lord; and this, David in spirit speaks of. In calling upon all the nations to praise the Lord, it is intimated, that they shall have the knowledge of him, v. 12. quoted from Isa. xi. 10.

13. Here is another prayer directed to God, as the God of hope; and it is, as the former, v. 5, 6, for spiritual blessings. Those are the best blessings, and to be first and chiefly prayed for.

14-16. It was a great credit to the Romans to be commended by Paul, a man of so great judgment and integrity, too skilful to be deceived, and too honest to flatter.

ROMANS.

17 I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now, having no more place in these parts, and having a great desire these many years to come unto you.

24 Whosoever I take my journey into Spain I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedo-

nia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAP. XVI.

Now, in this closing chapter we may observe, I. Paul's recommendation of one friend to the Roman christians, and his particular salutation of several among them, v. 1..16. II. A caution to take heed of those who caused divisions, v. 17..20. III. Salutations added from some who were with Paul, v. 21..24. IV. He concludes with a solemn celebration of the glory of God, v. 25..27.

17..21. The apostle here gives some account of himself and of his own affairs. Having mentioned his ministry and apostleship, he goes on further to magnify his office in the efficacy of it; and to mention to the glory of God the great success of his ministry, and the wonderful things that God hath done by him; for encouragement to the christian church at Rome, that they were not alone in the profession of christianity; but though compared with the multitude of their idolatrous neighbours, they were but a little flock, yet up and down the country there were many that were their companions in the kingdom and patience of Jesus Christ. He preached in many places, from Jerusalem, whence the law went forth as a lamp that shineth, and round about unto Illyricum, many hundred miles distant from Jerusalem. We have in the book of the Acts an account of Paul's travels. There we find him after he was sent forth to preach to the Gentiles, Act. xiii. labouring in that blessed work in Seleucia, Cyprus, Pamphylia, Pisidia, and Lycaonia, chap. xiii. xiv. Afterwards travelling through Syria and Cilicia, Phrygia, Galatia, Mysia, Troas; and thence called over to Macedonia, and so into Europe, chap. xv. xvi. Then we find him very busy at Thessalonica, Berea, Athens, Corinth, Ephesus, and the parts adjacent: and those that know the extent and distance of these countries, will conclude Paul an active man, rejoicing as a strong man to run a race. Illyricum is the country now called Slavonia, bordering upon Hungary. Some take it for the same with Bulgaria; others for the lower Pannonia: however it was a great way from Jerusalem.

22..29. Spain was then a province of the Empire, well known to the Romans, who had a great correspondence with it, and therefore they might be helpful to Paul in his voyage thither; and it was not barely the accompanying of him part of the way, but their furthering him in his expedition that he counted upon: not only out of their respect to Paul, but out of respect to the souls of those poor Spaniards that Paul was going to preach to. It is justly expected from all christians, that they should lay out themselves for the promoting and furthering of every good work, especially that blessed work of the conversion of souls; which they should contrive to make as easy as may be to their ministers, and as successful as may be to poor souls.

30..33. The Lord of hosts, the God of battle, is the God of peace, the author and lover of peace. He describes God under this title here, because of the divisions among them, to recommend peace to them; if God be the God of peace, let us be men of peace. The Old Testament blessing was, *Peace be with you*; now, *The God of Peace be with you*. They who have the fountain, cannot want any of the streams. With you all; both weak and strong. To dispose them to the nearer union, he puts them all together in this prayer. Those who are united in the blessing of God, should be united in affection one to another.

CHAP. XVI. 1..16. Phœbe seems to have been a person of some account; and yet it was no disparagement to her to be a servant to the church. Probably they used to meet at her house, and she undertook the care of entertaining the ministers, especi-

CHAP. XVI.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea ;

2 That ye receive her in the Lord, as becometh saints ; and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus ;

4 Who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Appelles, approved in Christ. Salute them which are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned ; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad, therefore, on your behalf : but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now, to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith ;)

ally strangers. Every one in their place should strive to serve the church, for therein they serve Christ, and it will turn to a good account another day. Cenchrea was a small sea port town adjoining to Corinth, about twelve furlongs distant. Some think there was a church there distinct from that at Corinth ; though being so near, it is very probable, that the church of Corinth is called the church at Cenchrea, because their place of meeting might be there, because of the great opposition to them in the city, Act. xviii. 12.

17..20. The apostle having endeavouring by his endearing salutations to unite them together, it was not improper to subjoin

a caution to take heed of those, whose principles and practices were destructive to christian love.

21..24. *Gaius mine host.* It is uncertain, whether this was Gaius of Derbe, Act. xx. 4. or Gaius of Macedonia, Act. xix. 29. or rather Gaius of Corinth, 1 Cor. i. 14, and whether any of these was he to whom John wrote his third Epistle. However Paul commends him for his great hospitality, not only to himself but to the whole church,

25..27. Here the apostle solemnly closes his epistle with a magnificent ascription of glory to the blessed God, as one that terminated all in the praise and glory of God, and studied to return all

CORINTHIANS.

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

and sent by Phebe, servant of the church at Cenchrea.

¶ Written to the Romans from Corinthus, to him, seeing all is of him, and from him. He doth as it were breathe out his soul to these Romans in the praise of God, chusing

to make that the end of his epistle, which he made the end of his life.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

Corinth was a principal city of Greece, in that particular division of it which was called Achaia. It was situate on the Isthmus, (or neck of land) that joined Peloponesus to the rest of Greece, on the southern side, and had two ports adjoining; one at the bottom of the Corinthian gulf, called Lechaëum, not far from the city, from whence they traded to Italy and the west; the other, at the bottom of the Sinus Saronicus, called Cenchrea, at a more remote distance, from whence they traded to Asia. From this situation, it is no wonder that Corinth should be a place of great trade and wealth. And, as affluence is apt to produce luxury of all kinds; neither is it to be wondered, if a place so famous for wealth and arts should be famous for vice. Yet in this lewd city did Paul, by the blessing of God on his labours, plant and raise a christian church; chiefly among the Gentiles, as seems very probable from the history of this matter, Acts xviii. 1..18. compared with some passages in this epistle, particularly chap. xii. 2. Some time after he left them, he wrote this epistle to them, to water what he had planted, and rectify some gross disorders, that during his absence had been introduced, partly from the interest some false teacher or teachers had obtained amongst them, and partly from the leaven of their old maxims and manners, that had not been thoroughly purged out by the christian principles they had entertained.

CHAP. I.

I. The introduction to the whole epistle, v. 1..10. II. Their divisions and the original of them, v. 10..13. III. An account of Paul's ministry among them, v. 13..17. IV. The manner wherein he preached the gospel, v. 17. *ad fin.*

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ;

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

CHAP. I. 1..9. In conjunction with the church at Corinth, Paul directs the epistle *to all that in every place call on the name of Christ Jesus our Lord, both theirs and ours.* Hereby christians are distinguished from the profane and atheistical, that they dare not live without prayer: and hereby they are distinguished from Jews and Pagans, that they call on the name of Christ. He is

their common head and Lord. In every place in the christian world there are some that call on the name of Christ. God hath a remnant in all places; and we should have a common concern for, and hold communion with, all that call on Christ's name.

10..13. Paul and Apollos were both faithful ministers of Jesus

CHAP. II.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Christ, and helpers of their faith and joy: but those who were disposed to be contentious, broke into parties, and set their ministers at the head of their several factions: some cried up Paul, perhaps as the most sublime and spiritual teacher. Others cried up Apollos, perhaps as the most eloquent speaker. Some Cephas or Peter, perhaps for the authority of his age, or because he was the apostle of the circumcision. And some were for neither, but Christ only. So liable are the best things in the world to be corrupted, and the gospel and its institutions, which are at perfect harmony with themselves and one another, to be made the engines of variance, discord, and contention. This is no reproach to our religion, but a very melancholy evidence of the corruption and pravity of human nature. How far will pride carry christians in opposition to one another! Even so far as to set Christ and his own apostles at variance, and make them rivals and competitors.

14-16. Paul left it to other ministers to baptize, whilst he set himself to more useful work; and filled up his time with preaching the gospel. This he thought more his business, being the most important. He had assistants that could baptize, when none could discharge the other part of his office as well as himself.

17-31. Christ crucified is a stumbling-block to the Jews. They had a conceit that their expected Messiah was to be a great tem-

22 For the Jews require a sign, and the Greeks seek after wisdom,

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God,

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

I. The apostle reminds the Corinthians of the plain manner wherein he delivered the gospel to them, v. 1-5. II. But yet shews them that he had communicated to them a treasure of the truest and highest wisdom, v. 6.

poral prince, and therefore would never own one who made so mean an appearance in life, and died so accursed a death, for their deliverer and king. They despised him, and looked upon him as execrable, because he was hanged on a tree, and because he did not gratify them with a sign to their mind, though his divine power shone out in innumerable miracles. The Jews require a sign, v. 22. See Mat. xii. 38. He was to the Greeks foolishness. They laughed at the story of a crucified Saviour, and despised the apostles way of telling it. They sought for wisdom. They were men of wit and reading, men that had cultivated arts and sciences, and had for some ages been in a manner the very mint of knowledge and learning. There was nothing in the plain doctrine of the cross to suit their taste, or humour their vanity, or gratify a curious and wrangling temper: they entertained it therefore with scorn and contempt. What, hope to be saved by one that could not save himself? and trust in one who was condemned and crucified for a malefactor, a man of mean birth and poor condition in life, and cut off by so vile and opprobrious a death? This was what the pride of human reason and learning could not relish. But those who are saved, are reconciled to the doctrine of the cross, and led into an experimental acquaintance with the mysteries of Christ crucified.

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AND I, brethren, when I came to you came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power;

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought;

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory;

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God;

that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

I. The apostle blames the Corinthians for *their* carnality and divisions, v. 1..4. II. He instructs them how what was amiss among them might be rectified, v. 5..23.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there* is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

CHAP. II. 1..5. When nothing but Christ crucified was plainly preached, the success must be entirely attributed to a divine power accompanying the word: their faith must be founded not on human wisdom, but divine evidence and operation. The gospel was so preached, that God might appear and be glorified in all.

6..16 Such wisdom as could not have been discovered without a revelation; according to what the prophet Esay saith, Isa. lxiv. 4. *Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things which God hath prepared for them that love him*; for him that waiteth for him, that waiteth for his mercy, as the LXX. It was a testimony of love to God in Jewish believers, to live in expectation of the accomplishment of evangelical promises. The great truths of the gospel are things lying out of the sphere of human discovery. *Eye hath not seen, nor ear heard them, nor have*

they entered into the heart of man. Were they objects of sense, could they be discovered by an eye of reason, and communicated by the ear, as matters of common human knowledge may, there had been no need of a revelation. But laying out of the sphere of nature, we cannot discover them, but by the light of revelation. And therefore we must take them as they lie in the scriptures, and as God has been pleased to reveal them.

CHAP. III. 1..4: Contentions and quarrels about religion, are sad evidences of remaining carnality. True religion makes men peaceable, and not contentious. Faction spirits act upon human principles, not upon principles of true religion; they are guided by their own pride and passions, and not by rules of Christianity; *do ye not walk as men?*

5..10. All the faithful ministers of Christ are one, in the great

CHAP. IV.

8 Now, he that planteth and he that watereth are one ; and every man shall receive his own reward, according to his own labour.

9 For we are labourers together with God : ye are God's husbandry ; *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble ;

13 Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt he shall suffer loss ; but he himself shall be saved ; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you ?

17 If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself : if any

man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God : for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men : for all things are yours ;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ;

23 And ye *are* Christ's, and Christ is God's.

CHAP. IV.

I. The apostle directs them how to account of him and his fellow-ministers, v. 1-6. II. He cautions them against pride, v. 7-14. III. He challenges their regard to him as their father in Christ, v. 15-17. IV. He tells them of his having sent Timothy, v. 18, ad fin.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment ; yea, I judge not mine own self.

4 For I know nothing by myself ; yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the

approved of God, and rejected. Those who hold the foundation of Christianity, though they build hay, wood, and stubble upon it, may be saved. This may help to enlarge our charity. We should not reprobate men for their weakness ; for nothing will damn men but wickedness. He shall be saved, *yet so as by fire*, saved out of the fire. Himself shall be snatched out of that flame, which will consume his work.

16, 17. Those who spread loose principles, that have a direct tendency to pollute the church of God, and render it unholy and unclean, are likely to bring destruction on themselves.

18-20. *He taketh the wise in their own craftiness*, As it is written, Job v. 13, he catches them in their own nets, and entangles them in their own snares : he turns their most studied, and plausible, and promising schemes against themselves ; and ruins them by their own contrivance. Nay, *He knows the thoughts of the wise, that they are vain*, v. 20, that they are vanity, Psal. xciv. 11.

21-23. All things are the believer's, that Christ might have honour in his great undertaking, and God in all might have the glory. God in Christ reconciling a sinful world to himself, and shedding abroad the riches of his grace on a reconciled world, is the sum and substance of the gospel.

CHAP. IV. 1-6. Paul chose rather to mention his own name, and the name of a faithful fellow-labourer, than the names of any

business and intentions of their ministry. They may have difference of sentiment in lesser things : they may have their debates and contests ; but they heartily concur in the great design of honouring God and saving souls, by promoting true christianity in the world. And all such may expect a glorious recompence of their fidelity, and in proportion to it.

But let every man take heed how he buildeth thereon. This is a proper caution ; there may be very indifferent building on a good foundation. It is easy to err here, and great care should be used, not only to lay a sure and right foundation, but to erect a regular building upon it. Nothing must be laid upon it, but what the foundation will bear, and what is of a piece with it. Gold and dirt must not be mingled together. Ministers of Christ should take great care that they do not build their own fancies or false reasonings on the foundation of divine revelations. What they preach should be the plain doctrine of their Master, or what is perfectly agreeable with it.

11-15. They who spread true and pure religion in all branches of it, and whose work will abide in the great day, shall receive a reward. There are others, *whose works shall be burnt*, v. 15. whose corrupt opinions and doctrines, or vain inventions and usages in the worship of God, shall be discovered, disowned, and rejected in that day : shall be first manifested to be corrupt, and then dis-

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hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but, as my beloved sons, I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel,

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAP. V.

I. The apostle blames them for their indulgence in the case of the incestuous person, v. 1-7. II. Exhorts them to Christian purity, v. 7, 8. III. Directs them to shun even the common conversation of those who were guilty of any notorious wickedness, v. 9, ad fin.

IT is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I, verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

heads of factions amongst them, that hereby he might avoid what would provoke, and so procure his advice the greater regard.

7-13. The disciples of Christ, and especially his ministers, should hold fast their integrity, and keep a good conscience, whatever opposition or hardships they meet with from the world. Whatever they suffer from men, they must follow the example, and fulfil the will and precepts of their Lord. They must be content with him, and for him, to be despised and abused.

14-16. As ministers are to set a pattern, others must take it. They should follow them, as far as they are satisfied they follow Christ in faith and practice.

17-21. If they continued perverse among themselves and with him, it would be necessary to come with a rod; that is to exert his

apostolical power in chastising them, by making some examples, and inflicting some diseases and corporal punishments, or by other censures for their faults.

CHAP. V. 1-6. Some think the apostle is not to be understood of mere excommunication, but of a miraculous power or authority they had, and of delivering a scandalous sinner into the power of Satan, to have bodily diseases inflicted, and to be tormented by him with bodily pains, which is their meaning of the destruction of the flesh. In this sense, the destruction of the flesh has been an happy occasion of the salvation of the spirit. It is probable this was a mixed case. It was an extraordinary instance: and the church was to proceed against him by just censure; and the apostle, when they did so, put forth an act of extraordinary

CHAP. VI.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

CHAP. VI

I. The apostle reproves them for going to law, v. 1-8. II. He takes occasion hence to warn them against gross sins, v. 9-12. III. And vehemently deborts them from fornication, v. 12 ad fin.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels?

power, and gave him up to Satan; not for his destruction, but deliverance, at least for the destruction of the flesh, that the soul might be saved.

7-8. We must have new hearts, and lead new lives. The whole life of a christian must be a feast of unleavened bread. His common conversation, and his religious performances must be holy. He must purge out the old leaven, and keep the feast with the unleavened bread of sincerity and truth. He must be without guilt in his carriage towards God and man. And the more there is of sincerity in our own profession, the less shall we censure that of others.

9-13. Heathens were such as christians had nothing to do to judge, and censure, and avoid upon a censure past: for they are without, v. 12; must be left to God's judgment, v. 13. But as to members of the church, they are within, are professedly bound by the laws and rules of Christianity; and not only liable to the judg-

how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now, therefore, there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now, the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath both raised up the

ment of God, but to the censures of those who are set over them, and the fellow-members of the same body, when they transgress those rules. Every christian is bound to judge them unfit for communion and familiar converse.

CHAP. VI. 1-8. It is utterly a fault to wrong and defraud any; but it is an aggravation of this fault to defraud our christian brethren. The ties of mutual love ought to be stronger between them, than between others. And love worketh no ill to his neighbour, Rom. xiii. 10. Those who love the brotherhood, can never, under the influence of this principle, hurt or injure them.

9-11. None are cleansed from the guilt of sin, and reconciled to God through Christ, but those who are also sanctified by his spirit. All who are made righteous in the sight of God, are made holy by the grace of God.

12-20. The sin of fornication is a great injury in a christian

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Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God? and ye are not your own;

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAP. VII.

The apostle answers some cases about marriage.

NOW, concerning the things whereof ye wrote unto me; *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time; that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

to his Head and Lord, and a great reproach and blot on his profession. It is no wonder, therefore, the apostle should say, *Flee fornication*, v. 18. Avoid it, keep out of the reach of temptations to it, of provoking objects. Direct the eyes and mind to other things and thoughts. Other vices may be conquered in fight, this only by flight, say many of the fathers.

CHAP. VII. 1-16. *But to the rest speak I, not the Lord*, i. e. the Lord had not so expressly spoken to this case, as to the former of divorce. It doth not mean, that the apostle spoke without authority from the Lord, or decided this case by his own wisdom,

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself: but every man hath his proper gift of God, one after this manner, and another after that.

8 I say, therefore, to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband.

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or, how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised: is any

without the inspiration of the Holy Ghost. He closes this subject with a declaration to the contrary, v. 40. I think *also*, that I have the Spirit of God.

17-24. *Let every man wherein he is called, abide therein with God*, v. 24. This is to be understood of the state wherein a man is converted to Christianity. No man should make his faith or religion an argument to break through any natural or civil obligations. He should quietly and comfortably abide in the condition in which he is, and this he may well do when he may abide therein with God.

called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, *being* a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's free-man; likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man wherein he is called therein abide with God.

25 Now, concerning virgins, I have no commandment of the Lord; yet I give my judgment; as one that hath obtained mercy of the Lord to be faithful.

26 I suppose, therefore, that this is good for the present distress; *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none:

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not

abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will he sinneth not; let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doeth well: but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

25..35. That condition of life should be chosen by the christian, in which it is most likely he shall have the best helps and the least hindrances in the service of God, and the affairs of his own salvation.

36..38. In this passage the apostle is commonly supposed to give advice about the disposal of children in marriage, upon the foot of his former determination. In which view, the general meaning is plain. It was in that age, and those parts of the world, and especially among the Jews, reckoned a disgrace for a woman to remain unmarried past a certain number of years. It gave a suspicion of somewhat that was not for her reputation. Now, says the apostle, if any man thinks he behaves unhandsomely towards his daughter, and that it is not for her credit to remain unmarried, when she is at full age, and that upon this foot it is needful to dis-

pose of her in marriage, he may use his pleasure. It is no sin in him to dispose of her to a suitable mate. But if a man has determined in himself to keep her a virgin, and stands to this determination, and is under no necessity to dispose of her in marriage, but is at liberty, with her consent, to pursue his purpose, he doth well in keeping her a virgin. In short, he that *giveth her in marriage does well*, but he that keeps her single, if she can be easy and innocent in such a state, *does what is better*; that is, more convenient for her in the present state of things.

39..40. Change of condition in marriage is so important a matter, that it ought not to be made but upon due deliberation, after careful consideration of circumstances, and upon very probable grounds at least, that it will be a change to advantage in our spiritual concerns.

I. CORINTHIANS.

CHAP. VIII.

The Apostle in this Chapter answers another Case, about eating those things that had been sacrificed to idols.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other god but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many;)

6 But to us *there is but* one God, the Father of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol, unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

CHAP. VIII. 1-3. Knowledge, or at least an high conceit of it, is very apt to swell the mind, to fill it with wind, and so puff it up. This tends to no good to ourselves, but in many instances is much to the hurt of others. But true love and tender regard to our brethren, will put us upon consulting their interest, and acting as may be for their edification.

4-6. It is the great privilege of us christians, that we know, the true God, and true mediator between God and men: *The true God and Jesus Christ whom he hath sent*, John 17. 3.

7-15. Some of those who were turned from *Heathenism* to Christianity among the *Corinthians*, seem to have retained a veneration for their *idols*, utterly irreconcilable with those great principles; so as when an opportunity offered to eat things offered to idols, they did not abstain, to testify their abhorance of idolatry, nor eat with a professed contempt of the idol, by declaring they looked upon it to be nothing; and so *their conscience being weak, was defiled*, i. e. they contracted guilt, they eat out of respect to the idol, with an imagination that it had something divine in it, and so committed *idolatry*; whereas the design of the gospel was to turn men from *dumb idols to the living God*. They were weak in their understanding, not thoroughly apprised of the vanity of idols; and whilst they eat what was sacrificed to them out of veneration for them, contracted the guilt of idolatry, and so greatly polluted themselves. This seems to be the sense of the place, though some understand it of weak christians defiling themselves by eating what was offered to an idol, with an apprehension that

9 But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

In this Chapter the Apostle seems to answer some Cavils against himself.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

thereby it became unclean, and made them so in a *moral sense* who should eat it: every one not having a knowledge that the idol was nothing, and therefore that it could not render what was offered to it in this sense unclean. We should be careful to do nothing that may occasion weak christians to defile their consciences.

CHAP. IX. 1-2 Blessed *Paul*, in the work of his ministry, not only met with opposition from those *without*, but discouragements from those *within*. He was under reproach, false brethren questioned his apostleship, and were very industrious to lessen his character, and sink his reputation; particularly here at *Corinth*, a place to which he had been instrumental of doing much good, and from which he had deserved well; and yet there were those among them who upon these heads created him great uneasiness. *Note*, It is no strange or new thing, for a minister to meet with very unkind returns for great good-will to a people, and diligent and successful services among them. Some among the *Corinthians* questioned, if they did not disown, his apostolical character. To their cavils he here answers, and in such a manner, as to set forth himself as a remarkable example of that self denial, for the good of others, which he had been recommending in the former chapter.

3-14. It is the people's duty to maintain their minister by Christ's appointment, though it be not a duty bound on a minister to call for, or accept it. He may wave his right, as *Paul* did, without being a sinner; but they transgress an appointment of Christ, who deny or withhold it. They who preach the gospel have a right to live by it, and they who attend on their ministry,

CHAP. IX.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

15 But I have used none of these things; neither have I written these things that it should be so done unto me; for *it were* better for me to die than that any man should make my glorying void.

16 For though I preach the gospel I have nothing to glory of: for necessity is laid

upon me; yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air;

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

and yet take no thought about their subsistence, fail very much in their duty to Christ, and the respect owing to them.

15..18. The apostle would never use his power or privilege of being maintained by his ministry, so as to frustrate the ends of it, but would willingly and cheerfully deny himself, for the honour of Christ, and the interest of souls. And that minister who follows his example, may have cheerful expectations of a full recompence.

19..23. An heart warmed with zeal to God, and breathing after the salvation of men, will not plead and insist upon rights and privileges in bar to this design. They manifestly abuse their power in the gospel, who employ it not to *edification* but *destruction*, and therefore breathe nothing of its spirit.

24..27. In these verses the apostle hints at the great encouragement. Vol. II.

ment he had to act in this manner. He had a glorious prize, an *incorruptible crown* in view. And upon this head he compares himself to the Racers and Combatants in the *Isthmian games*, an allusion well known to the *Corinthians*, because they were celebrated in their neighbourhood. *Know ye not that they which run in a race, run all, but one obtaineth the prize?* v. 24. All run at your games, but one gets the race only, and wins the crown. A preacher of salvation may yet miss it. He may shew others the way to heaven, and never get thither himself. To prevent this, *Paul* took so much pains, in subduing and keeping under bodily inclinations, lest by any means he himself who had preached to others, should yet miss the crown, be disapproved and rejected by his sovereign judge. An holy fear of himself was necessary to

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CHAP. X.

In this Chapter the Apostle prosecutes the Argument at the Close of the last, and warns the *Corinthians* against security, by the example of the Jews.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ;

2 And were all baptized unto Moses in the cloud, and in the sea ;

3 And did all eat the same spiritual meat ;

4 And did all drink the same spiritual drink ; (for they drank of that spiritual Rock that followed them ; and that Rock was Christ :)

5 But with many of them God was not well pleased : for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them ; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now, all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore, let him that thinketh he standeth take heed lest he fall.

preserve the fidelity of an apostle. And how much more necessary is it to our preservation ? Holy fear of ourselves, and not presumptuous confidence, is the best security against apostacy from God, and final rejection by him.

CHAP. X. 1..5. Men may enjoy many and great spiritual privileges in this world, and yet come short of eternal life. Many of those *who were baptized into Moses in the cloud and sea, i. e.* had their faith of his divine commission confirmed by these miracles, yet were overthrown in the wilderness, and never saw the promised land. Let none presume upon their great privileges, or profession of the truth ; these will not secure heavenly happiness, nor prevent divine judgments here on earth, except the *root of the matter* be in us.

13 There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men ; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ?

17 For we, *being* many, are one bread, and one body : for we are all partakers of that one bread.

18 Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar ?

19 What say I then ? that the idol is any thing ? or that which is offered in sacrifice to idols is any thing ?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God ; and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord and the cup of devils ; ye cannot be partakers of the Lord's table and of the table of devils.

22 Do we provoke the Lord to jealousy ? are we stronger than he ?

23 All things are lawful for me, but all things are not expedient : all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles *that* eat, asking no question for conscience' sake :

6..14. We have all the encouragement in the world to flee sin, and prove faithful to God. We can't fall by a temptation, if we cleave fast to him.

15..22. Attention to the greatness of God's power, should restrain us from provoking his jealousy, from doing any thing to displease him. Shall we rouse Almighty wrath ? And how shall we withstand it ? Are we a match for God ? Can we resist his power, or controul it ? And if not, shall we arm it against us, by provoking him to jealousy ? No, let us fear this power, and let this restrain us from all provocation.

23..33. Our own humour and appetite must not determine our practice, but the honour of God, and the good edification of the church. We should not so much consult our own pleasure and

CHAP. XI.

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many; that they may be saved.

CHAP. XI.

In this chapter the apostle blames, and endeavours to rectify some great indecencies, and manifest disorders in the church of Corinth.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying,

having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man, indeed, ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman: but all things of God.

13 Judge in yourselves; is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentions, we have nosuch custom, neither the churches of God.

17 Now, in this that I declare unto you, I praise you not, that ye come to-

interest, as the advancement of the kingdom of God among men. A christian should be a man devoted to God, and of a public spirit.

CHAP. XI. 1-16. It is indeed an Apostolical Canon, that the women should keep silence in the churches, chap. xiv 34. 1 Tim. ii. 12. Which some understand without limitation, as if a woman under inspiration also must keep silence; which seems very well to agree with the connexion of the apostle's discourse, chap. xiv. Others with a limitation: though a woman might not from her own abilities pretend to teach, or so much as question and debate any thing in the church, yet when under inspiration the case was altered. She had liberty to speak. Or though she might not preach even by inspiration, because teaching is the business of a

superior, yet she might pray or utter hymns by inspiration, even in the public assembly. She did not shew any affectation of superiority over the man by such acts of public worship. It is plain, the apostle doth not in this place prohibit the thing, but the manner of doing it. And yet he might utterly disallow the thing, and lay an unlimited restraint on the women, in another part of the epistle. These things are not contradictory. It is to his present purpose to reprehend the manner wherein the woman prayed and prophesied in the church, without determining in this place whether they did well or ill in praying or prophesying.

17-22. It is an heinous evil, and severely to be censured, for Christians to treat their fellow christians with contempt and insolence, but especially at the Lord's table. This is doing what

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gether not for the better, but for the worse.

18 For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together, therefore, into one place, *this* is not to eat the Lord's supper.

21 For in eating, every one taketh before *other* his own supper; and one is hungry, and another is drunken.

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he* took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, un-

worthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should be not judged.

32 But when we are judged we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

CHAP. XII.

The Case of Spiritual Gifts.

NOW, concerning spiritual *gifts*, brethren I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord but by the Holy Ghost.

4 Now, there are diversities of gifts, but the same Spirit.

they can to pour contempt on divine ordinances. And we should look carefully to it, that nothing in our carriage at the Lord's table, have the appearance of contemning so sacred an institution.

23-34. He lays before the *Corinthians* the danger of *receiving unworthily*: of prostituting this institution as they did, and using it to the purposes of feasting and faction; with intentions opposite to its design, or a temper of mind altogether unsuitable to it: or keeping up the *covenant with sin and death*, whilst they are there professedly renewing and confirming their covenant with God. (1.) It is great *guilt* which such contract. They shall be *guilty of the body and blood of the Lord*, v. 27. of violating this sacred institution: of despising his body and blood. They act as if they *counted the blood of the covenant, wherewith they are sanctified, an unholy thing*, Heb. 9, 26. They profane the institution, and in a manner crucify their Saviour over again. Instead of being cleansed by his blood, they are guilty of his blood. (2.) It is a *great hazard* they run. *They eat and drink judgment to themselves*, ver. 29. They provoke God, and are likely to bring down punishment on

themselves. No doubt but they incur great guilt, and so render themselves liable to damnation, to spiritual judgments and eternal misery. Every sin is in its own nature damning; and therefore so heinous a sin, as profaning such an holy ordinance, to be sure is so. And it is profaned in the grossest sense, by such irreverence and rudeness as the *Corinthians* were guilty of. But *fearful believers* should not be discouraged from attending at this holy ordinance, by the sound of these words, as if they bound upon themselves the sentence of damnation by coming to the table of the Lord unprepared. This sin, as well as all others, leaves room for forgiveness upon repentance. And the holy spirit never indited this passage of scripture to deter serious christians from their duty, though the devil has often made this advantage of it, and robbed good christians of their choicest comfort.

CHAP. XII. 1-11. The Apostle comes now to treat of *spiritual gifts*, which abounded in the church of *Corinth*, but were greatly abused. What these gifts were, is at large told in the body of the chapter. Extraordinary offices and powers, bestowed on

CHAP. XII.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *diverse* kinds of tongues; to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not of the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members

every one of them in the body, as he hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need; but God hath tempered the body together, given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing; helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

ministers and christians in the first ages, for conviction of unbelievers, and propagation of the gospel. Gifts and grace greatly differ. Both indeed were freely given to God. But where grace is given, it is for the salvation of those who have it. Gifts are bestowed for the advantage and salvation of others. And there may be great gifts where there is not a dram of grace, but persons possessed of them are utterly out of the divine favour. They are great instances of divine benignity to men, but do not by themselves prove those who have made them the objects of divine complacency. This church was in rich gifts, but there were many things scandalously out of order in it.

12..26. The members of the natural body are made to have a care and concern for each other, to prevent a schism in it. So should it be in Christ's body: the members should sympathize with each other. As in the natural body, the pain of the one part afflicts the whole, the ease and pleasure of one part affects the whole; so should christians reckon themselves honoured in the honours of their fellow christians, and should suffer in their sufferings.

27..31. True charity is greatly to be preferred to the most glorious gifts. To have the heart glow with mutual love, is vastly better than to glare with the most pompous titles, offices, or powers.

I. CORINTHIANS.

CHAP. XIII.

In this chapter the Apostle goes on to shew more particularly what that more excellent way was, of which he had just before been speaking.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophecy in part.

10 But when that which is perfect is come,

CHAP. XIII. 1-3. Here the apostle shews, that more excellent way he meant, or had in view in the close of the former chapter, *viz. charity*, or as it is commonly elsewhere rendered *love*. Not what is meant by charity in our common use of the word, which most men understand of *alms-giving*; but love in its fullest and most extensive meaning. True love to God and man. A benevolent disposition of mind towards our fellow christians, growing out of sincere and fervent devotion to God. This living principle of all duty and obedience, is the more excellent way, of which the apostle speaks: preferable to all gifts. Nay, without this, the most glorious gifts are nothing; of no account to us, of no esteem in the sight of God.

4-7. How amiable a thing is christian charity? How lovely a mind is that which is tinctured throughout with such benevolence, has it diffused over its whole frame? Happy the man who has this heavenly fire glowing in his heart, flowing out of his mouth, and diffusing his warmth over all with whom he has to do! How lovely a thing would christianity appear to the world, if those that profess it, were more acted and animated by this divine principle, and paid a due regard to a command on which its blessed author laid a chief stress. *A new commandment give I to you that ye love one another; as I have loved you, that ye also love one another, Joh. 13, 34. By this shall all men know that ye are my disciples,*

then that which is part shall be done a way.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity; these three; but the greatest of these is charity.

CHAP. XIV.

In this chapter the apostle directs them about the use of their spiritual gifts, preferring those most that are best, and fitted to do the greatest good.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God; for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues: but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit

v. 35. *Blessed Jesus!* how few of thy professed disciples are to be distinguished and marked out by this characteristic.

8-13. The apostle is plainly speaking of miraculous gifts, and therefore of knowledge to be had out of the common way; see chap. 14, 6. a knowledge of mysteries supernaturally communicated. Such knowledge was to vanish away. Some indeed understand it of common knowledge acquired by instruction, taught and learnt. This way of knowledge is to vanish away, though the knowledge itself once acquired, will not be lost. But it is plain the apostle is here setting the grace of charity in opposition to supernatural gifts. And it is more valuable, because more durable. It shall last when they shall be no more. It shall enter into heaven, where they will have no place, because they will be of no use. Though in a sense even our common knowledge may be said to cease in heaven, by reason of the improvement that will then be made in it. The light of a candle is perfectly obscured by the sun shining in its strength.

CHAP. XIV. 1-5. That makes most for the honour of a minister, that is most for the church's edification, not what shews his gifts to most advantage. He acts in a narrow sphere whilst he aims at himself, but his spirit and character increase in proportion to his usefulness, I mean his own intention and endeavours to be useful.

6-14. It should be the concern of such as pray in public, to

you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the Spirit and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou, verily, givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all:

pray intelligibly; not in a foreign language, nor in a language that if it be not foreign, is above the level of his audience. Language that is most obvious and easy to be understood, is the most proper for public devotion, and other religious exercises.

15..20. The apostle here sums up the argument hitherto, and directs them how they should sing and pray in public, ver. 15. *What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, &c.* He does not forbid their praying or singing under a divine afflatus, or when they were inspired for this purpose, or had such a spiritual gift

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men of* other tongues, and other lips, will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?

24 But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all;

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren, when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most *by* three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

communicated to them: but he would have them perform both, so as to be understood by others, that others might join with them. Public worship should be performed so as to be understood.

21..25. Religious exercises in christian assemblies, should be such as are fit to edify the faithful, and convince, affect, and convert unbelievers. The ministry was not instituted to make ostentation of gifts and parts, but to save souls.

26..33. The honour of God requires that thing should be managed in christian assemblies, so as not to transgress the rules of

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31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches : for it is not permitted unto them to speak ; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home : for it is a shame for women to speak in the church.

36 What ! came the word of God out from you ? or came it unto you only ?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

In this chapter the apostle treats of that great article of christianity, the resurrection of the dead.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ;

2 By which also ye are saved, if ye keep

natural decency. If they are managed in a tumultuous and confused manner, what a notion must this give of the God who is worshipped, to considerate observers ? Doth it look as if he were the God of peace and order, and an enemy to confusion ? Things should be managed so in divine worship, as that no unlovely or dishonourable notion of God should be formed in the minds of observers.

34, 35. Here the apostle, First, Enjoins silence to their women in public assemblies, and to such a degree, that they must not ask questions for their own information in the church, but ask their husbands at home. They are to learn in silence with all subjection : but saith the apostle, I suffer them not to teach.

36..40. Manifest indecencies and disorders are to be carefully kept out of all christian churches, and every part of divine worship.

CHAP. XV. 1..11. It is the apostle's business in this chapter to assert and establish the doctrine of the resurrection of the dead, which some of the Corinthians flatly denied, ver. 10. Whether they turned this doctrine into Allegory, as did Hymeneus and Philetus, by saying it was already past, 2 Tim. ii. 17, 18, and several of the antient Hereticks, by making it mean no more than a changing their course of life : or whether they rejected it as absurd, upon principles of reason and science : it seems they denied it in the proper sense. And they disowned a future state of recompences, by denying the resurrection of the dead. Now that

in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the scriptures ;

4 And that he was buried, and that he rose again the third day, according to the scriptures ;

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present ; but some are fallen asleep.

7 After that he was seen of James, then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am ; and his grace, which *was bestowed* upon me, was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me.

11 Therefore, whether *it were* I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen.

heathens and infidels should deny this truth, doth not seem so strange. But that christians, who had their religion by revelation, should deny a truth so plainly discovered, is surprising, especially when it is a truth of such importance. It was time for the apostle to confirm them in this truth, when the staggering of their faith in this point was likely to shake their christianity, and they were yet in great danger of having their faith staggered. Paul reckons up five several appearances of Christ besides that to himself. He was seen of Cephas, or Peter, then of the twelve, called so, though Judas was no longer among them, because this was their usual number : then he was seen of above five hundred brethren at once, many of which were living when the apostle wrote this epistle, though some were fallen asleep. This was in Galilee, Matt. xxviii. 10. After that he was seen of James singly, and then by all the apostles, when he was taken up into heaven. This was on Mount Olivet, Luke xxiv. 50. comp. Act. i. 2, 5, 6, 7. How uncontrollably evident was Christ's resurrection from the dead, when so many eyes saw him at so many several times alive, and when he indulged the weakness of one disciple so far, as to let him handle him, to put his resurrection out of doubt ? And what reason have we to believe them, who were so steady in maintaining this truth, though they hazarded all that was dear to them in this world, by endeavouring to assert and propagate it !

12..19. If Christ be not raised, your faith is vain ; ye are yet

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised;

17 And if Christ be not raised, your faith is vain: ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, All things are put

under *him*, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God; I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool! that which thou sowest is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

in your sins, ver. 16. Yet under the guilt, and condemnation of sin, because it is through his death and sacrifice for sin alone, that forgiveness is to be had. *We have redemption through his blood, the forgiveness of sins*, Eph. i. 7. No remission of sins is to be had, but through the shedding of his blood. And had his blood been shed, and his life taken away without ever being restored, what evidence could we have had, that through him we should have justification and eternal life? Had he remained under the power of death, how should he have delivered us from its power? And how vain a thing is faith in him, upon this supposition? He must rise for our justification, who was delivered for our sins, or in vain we look for any such benefit by him. There had been no justification nor salvation, if Christ had not risen. And must not faith in Christ be vain, and of no signification, if he be still among the dead?

20-34. But what is this baptism for the dead? It is necessary to be known, that the apostle's argument may be understood. It is as easy an explication of the phrase, as any I have met with, and as pertinent to the argument, to suppose the words to mean some among the Corinthians, who had been taken off by the hand of God. We read, that *many were sickly among them, and many slept*, chap. xi. 38, because of their disorderly behaviour at the Lord's table. These executions might terrify some into christianity; as

the miraculous earthquake did the jailor, Act. xvi. 29, 30, &c. Persons baptized on such an occasion might be properly said to be baptized for the dead, i. e. on their accounts. And the (the baptized) and the (the dead) answer to one another; and upon this supposition the Corinthians could not mistake the apostle's meaning. Now says he what shall they do, and why were they baptized, if the dead rise not? You have a general persuasion these men have done right, and acted wisely and as they ought on this occasion. But why, if the dead rise not? Seeing they may perhaps hasten their death by provoking a jealous God, and have no hopes beyond it? But whether this be the meaning, or whatever else be, doubtless the apostle's argument was good, and intelligible to the Corinthians. Nothing but the hopes of better things hereafter can enable a man to forego all the comforts and pleasures here, and embrace poverty, contempt, misery, and death. Thus did the apostles and primitive christians: but how wretched was their case, and how foolish their conduct, if they deceived themselves, and abused the world with vain and false hopes?

35-50. All this is to intimate to us, that the bodies of the dead when they rise will be so far changed, that they will be fitted for the heavenly regions, and that there will be a variety of glories among the bodies of the dead when they shall be raised, as there is among the sun, and moon and stars, nay among the stars them-

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39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

42 So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy; the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh

selves. And all this carries an intimation along with it, that it, must be as easy to divine power to raise the dead, and recover their mouldered bodies, as out of the same materials to form so many different kinds of flesh and plants, and for ought we know celestial bodies as well as terrestrial ones. The sun and stars may for ought we know be composed of the same materials as the earth we tread on, though so much refined and changed by the divine skill and power. And can he out of the same materials form such various beings, and yet not be able to raise the dead?

51-57. To conform what he had said of this change, he here tells them what had been concealed from them, or unknown to them till then, that all the saints should not die, but all would be changed. They that are alive at our Lord's coming, will be caught up into the clouds, without dying, 1 Thess. iv. 17. But it is plain from this passage, that it will not be without changing from corruption to incorruption. The frame of their living bodies shall be thus altered, as well as those that are dead. And this in a moment, in the twinkling of an eye, ver. 52. What cannot Almighty power effect? That power that calls the dead into life, can surely thus soon and suddenly change the living. For changed they must be

and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death! where is thy sting? O grave! where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

CHAP. XVI.

I. How to proceed for the relief of the brethren, v. 1-13. II. Admonition, 14-19. And salutation.

NOW, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

as well as the dead, because flesh and blood cannot inherit the kingdom of God. This is the mystery which the apostle shews the Corinthians: Behold I shew you a mystery, or bring into open light a truth dark and unknown before. How many springs of joy to the saints, and thanksgiving to God are opened by the death and resurrection, the sufferings and conquests of our Redeemer? With what acclamations will saints rising from the dead applaud him? How will the heaven of heavens resound his praise for ever? Thanks be to God will be the burden of their song, and angels will join in the chorus, and declare their consent with a loud Amen, Hallelujah.

58. They that serve God have good wages. They cannot do too much, nor suffer too much for so good a master. If they serve him now, they shall see him hereafter; if they suffer for him on earth, they shall reign with him in heaven; if they die for his sake, they shall rise again from the dead, be crowned with glory, honour, and immortality, and inherit eternal life.

CHAP. XVI. 1-4. In this chapter Paul closes this long epistle with some particular matters of less moment. But as all was written by divine inspiration, it is all possible for our instruction.

CHAP. XVI.

2 Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia, (for I do pass through Macedonia;)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man, therefore, despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren; but his will was not at all to come at this time; but he will come when he shall have convenient time.

He begins with directing them about a charitable collection on a particular occasion. viz. the distresses and poverty of the christians in Judea, that at this time were extraordinary, partly through the general calamities of that nation, and partly through the particular sufferings to which they were exposed.

5..9. Adversaries and opposition do not break the spirit of faithful and successful ministers, but only warm their zeal, and inspire them with fresh courage. Indeed, to labour in vain is heartless and discouraging. This damps the spirits, and breaks the heart. But success will give life and vigour to a minister, though enemies rage and blaspheme, and persecute. It is not the opposition of enemies, but the hardness and obstinacy of his hearers, and the backslidings and revolt of professors, that damp a faithful minister, and break his heart.

10..12. Though one party amongst them had declared for Apollos against Paul, (if that passage be to be understood literally, vid. chap. iv. 6,) yet Paul did not hinder Apollos from going to Corinth in his absence, nay he pressed him to go thither. He had no suspicions of Apollos, as if he would lessen Paul's interest and respect among them to the advancement of his own. Note,

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

faithful ministers are not apt to entertain jealousies of each other, or suspect selfish designs. True charity and brotherly love think no evil. And where should these reign, if not in the breasts of the ministers of Christ?

13..18. A christian is always in danger, and therefore should ever be on the watch. But the danger is greater at some times, and under some circumstances. The Corinthians were in manifest danger upon many accounts. Their feuds run high, the irregularities among them were very great, there were deceivers got amongst them that endeavoured to corrupt their faith in the most important article, those without which the practice of virtue and piety could never subsist. And sure in such dangerous circumstances it was their concern to watch.

19..24. We should be cordial lovers of all that are in Christ, and that love him in sincerity. Not but we should love all men, and wish them well, and do them what good is in our power; but they must have our dearest affection, who are dear to Christ, and lovers of him. May our love *be* with all them that are in Christ Jesus. Amen.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

In his former Epistle the apostle had signified his intentions of coming to Corinth as he passed through Macedonia, chap. xvi. 6, but being providentially hindered for some time, he writeth this second Epistle to them about a year after the former.

CHAP. I.

After the introduction, v. 1, 2, the apostle begins with the narrative of his troubles and God's goodness, v. 2..11. Then he attests his and his fellow labourers integrity, v. 12, 13, 14. The imputation of inconstancy, v. 15..24.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, know-

ing, that as ye are partakers of the sufferings, *so shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead ;

10 Who delivered us from so great a death, and doth deliver ; in whom we trust that he will yet deliver *us* :

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end.

14 As also ye have acknowledged us in

CHAP. I. 1, 2. Paul's dignifying Timothy with the title of brother, (either in the common faith, or in the work of the ministry) sheweth the humility of this great apostle, and his desire to recommend Timothy, though he was then a young man, to the esteem of the Corinthians, and give him a reputation among the churches.

3..6. The apostles met with many tribulations, but they found comfort in them all. Their sufferings, which are called *the sufferings of Christ*, v. 5, because Christ sympathized with his members when suffering for his sake, did abound, but their consolation by Christ did abound also.

7..11. We should pray for ourselves, and for one another. The apostle had himself a great interest in the throne of grace, yet he desireth the help of others prayers. And if we thus help one another by our prayers, we may hope for an occasion of giving thanks by many for answer of prayer. And it is our duty not only to help one another with prayer, but in praise and thanksgiving, and thereby to make suitable returns for benefits received.

12..14. It is happy when ministers and people do rejoice in each other here ; and this joy will be compleat in that day, when the great Shepherd of the sheep shall appear.

15..24. Good men should be careful to preserve the reputation

CHAP. II.

part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I, therefore, was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But, as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

CHAP. II.

I. The apostle's reasons why he did not come to Corinth, v. 1..4.

II. Concerning the incestuous person that lay under censure, v. 5..11. III. And afterwards informeth them of his preaching the gospel in several places, v. 12..17.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then

of sincerity and constancy: they should not resolve but upon mature deliberation, and they will not change their resolves but for weighty reasons. There is an inviolable constancy and unquestionable sincerity and certainty in all the parts of the gospel of Christ. If in the promises that the ministers of the gospel do make as common men, and about their own affairs, they see cause sometimes to vary from them, yet the promises of the gospel covenant which they preach, stand firm and inviolable. Bad men are false; good men are fickle; but God is true, neither fickle nor false.

CHAP. II. 1..4. Even in reproofs, admonitions, and acts of discipline, faithful ministers shew their love, Needful censures, Vol. II.

that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me but in part; that I may not overcharge you all.

6 Sufficient to such a man is this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and

and the exercise of church-discipline towards offenders, is a grief to tender-spirited ministers, and are administered with regret.

5..11. Paul mentions his readiness to forgive this penitent, and concur with them in this matter; *to whom ye forgive, I forgive also*, v. 10, i. e. I will readily concur with you in forgiving him. And this he would do for their sakes, for love to them, and for their advantage: and for Christ's sake, or in his name, as his apostle, and in conformity to his doctrine and example, which is so full of kindness and tender mercy towards all them that truly repent.

12..17. Paul did not mix his own notions with the doctrines and institutions of Christ; he durst not add to, nor diminish from

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maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

17 For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

The apostle maketh an apology for his seeming to commend himself, and God, v. 1..5. He then runs a comparison between the Old Testament and the New, v. 6..11. From whence he infers what is the duty of gospel ministers, and the advantage of those who live under the gospel, v. 12.

DO we begin again to commend ourselves? or need we, as some *others* epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men;

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so

the word of God; he was faithful in dispensing the gospel, as he received it from the Lord, and had no secular turn to serve; his aim was to approve himself to God, remembering his eye was always upon him, he therefore spake and acted always as in the sight of God, and therefore in sincerity. Note, What we do in religion that is not of God, doth not come from God, will not reach to God, unless it be done in sincerity, as in the sight of God.

CHAP. III. 1..5. *We are not sufficient of ourselves*, v. 5. We could never have made such good impressions on your hearts, nor upon our own: such is our weakness and inability, that we cannot of ourselves think a good thought, much less raise any good thoughts or affections in other men. *All our sufficiency is of God*; to him therefore is owing all the praise and glory of that good which is done, and from him we must receive grace and strength to do more.

6..11. Here the apostle runs a comparison between the Old

that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech;

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.

18 But we all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

CHAP. IV.

In this chapter we have an account, I. Of the constancy of the apostle and his fellow-labourers in their work, v. 1..7. II. Of their courage and patience under their sufferings, v. 8. .18. ad fin.

Testament and the New, the law of Moses and the gospel of Jesus Christ; and valueth himself and his fellow-labourers by this, that *they were able ministers of the New Testament*, that God had made them so, v. 6. And this he doth in answer to the accusations of false teachers, who magnify greatly the law of Moses.

12..18. Those who lived under the legal dispensation had *their minds blinded*, v. 14, and there was a *veil upon their heart*, v. 15. Thus it was formerly, and so it was, especially as to them who remained in Judaism after the coming of the Messiah, and the publication of his gospel. Nevertheless, the apostle tells us, there is a time coming, when this *veil also shall be taken away*, and *when it* (the body of that people) *shall turn to the Lord*, v. 16. Or when any particular person is converted to God, then the veil of ignorance is taken away; the blindness of the mind, and hardness of heart is cured.

CHAP. IV. 1..7. Christ's design by the gospel is to make a

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, ac-

glorious discovery of God to the minds of men: Thus as the image of God, he demonstrateth the power and wisdom of God, and the grace and mercy of God for their salvation. But, 2. The design of the devil is to keep men in ignorance; and when he could not keep the light of the gospel out of the world, he maketh it his great business to keep it out of the hearts of men.

8. 18. The apostle and his fellow-sufferers saw their afflictions working towards heaven, and that there they would end at last, v. 17. Whereupon they weighed things aright in the balance of the sanctuary; they did as it were put the heavenly glory in one scale, and their earthly sufferings in the other; and pondering

according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak:

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal, but the things which are not seen *are* eternal.

CHAP. V.

The apostle proceedeth in shewing the reasons why they did not faint under their afflictions, viz. their expectation, desire, and assurance of happiness after death.

FOR we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed, we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident,

things in their thought they found afflictions to be light, and the glory of heaven to be *a far more exceeding weight*.

Their faith enabled them to make this right judgment of things. *We look not at the things which are seen, but at the things which are not seen*, v. 18. It is by faith we see God, who is invisible, Heb. 11, 27. and by that we look to an unseen heaven and hell, and faith is the *evidence of things not seen*.

CHAP. V. v. 1. 11. Let us take notice, what heaven is in the eye and hope of a believer; he looketh upon it as an house, or habitation; a dwelling-place, a resting-place, an hiding-place; our father's house where there are many mansions, and our ever-

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knowing that, whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing, therefore, the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also, are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance and not in heart.

13 For whether we be beside ourselves, *it is* to God; or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore, if any man *be* in Christ *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath

reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAP. VI.

In this chapter the apostle giveth an account of his general errand to all that he preached unto.

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report; as deceivers, and yet true;

lasting home: It is an house in the heavens, in that high and holy place, which doth as far excel all the palaces of this earth, as the heavens are high above the earth: it is a building of God, whose builder and maker is God, and therefore is worthy of its author: the happiness of the future state, is what God hath prepared for them that love him: It is eternal in the heavens, everlasting habitations, not like the earthly tabernacles, the poor cottages of clay, in which our souls now dwell, that are mouldering and decaying, whose foundations are in the dust.

12-15. We should not make ourselves, but Christ, the end of our living and acting: And it was one end of Christ's death to cure us of this self-love, and to excite us always to act under the

commanding influence of his love. A christian's life should be consecrated to Christ; and then we do live as we ought to live, when we live to Christ, who died for us.

16-21. As Christ that knew no sin of his own was made sin for us, so we that have no righteousness of our own are made the righteousness of God in him. Our reconciliation to God is only through Jesus Christ, and for the sake of his merit: on him therefore we must rely, and make mention of his righteousness, and his only.

CHAP. VI. v. 1-10. The present time is the only proper season to accept of the grace that is offered, and improve that grace which is afforded. NOW *is* the accepted time, NOW *is* the day of

CHAP. VII.

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians! our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now, for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*: and I will be their God, and they shall be my people.

17 Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

1. He exhorteth to purity of life, 3. and sheweth the source of his comfort in afflictions.

HAVING, therefore, these promises, dearly beloved, let us cleanse our-

salvation, v. 2. The gospel-day is a day of salvation, and the means of grace the means of salvation, and the offers of the gospel the offers of salvation, and the present time the only proper time to accept of these offers: *To day, while it is called to day.* The morrow is none of ours: we know not what will be on the morrow, nor where we shall be: and we should remember that present seasons of grace are short and uncertain, and cannot be recalled when they are passed. It is therefore our duty and interest to improve them whilst we enjoy them, and no less than our salvation depends upon our so doing.

Such a paradox, as the apostle here describes, is a christian's life, and through such a variety of conditions and reports lieth our way to heaven, and we should be careful in all these things to approve ourselves to God.

11-18. It is an ill thing for good people to join in affinity with the wicked and profane: these will draw different ways, and that will be galling and grievous. Those relations that are our choice, must be chosen by rule; and it is good for those that are them-

selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us: we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great is my holdness of speech toward you; great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For when we were come into Macedonia our flesh had no rest, but we were troubled on every side: without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.

selves the children of God, to join with those that are so likewise, for there is more danger that the bad will damage the good, than hope that the good will benefit the bad.

CHAP. VII. v. 1-4. We must be still perfecting holiness, and not be contented with sincerity, which is our gospel perfection, without aiming at sinless perfection, though we shall always come short of it whilst we are in this world; and this we must do in the fear of God, which is the root and principle of all religion, and there is no holiness without it. Faith and hope in the promises of God, must not destroy our fear of God, *who taketh pleasure in them that fear him, and hope in his mercy.*

5-11. There seemeth to be a connection between chap. ii. 13. (where the apostle said he had no rest in his spirit when he found not Titus at Troas) and the 5th verse of this chapter: and so great was his affection to the Corinthians, and his concern about their behaviour in relation to the incestuous person, that in his further travels he still had no rest till he heard from them.

There is a great difference between this sorrow of a godly sort, 7 T

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11 For, behold, this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed: but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoyce, therefore, that I have confidence in you in all *things*.

CHAP. VIII.

In this and the following chapter, Paul is exhorting and directing the Corinthians about a particular work of charity, to relieve the necessities of the poor saints at Jerusalem and in Judea, according to the good example of the churches in Macedonia, Rom. 15, 26.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

and the sorrow of this world. Godly sorrow produceth repentance and reformation, and will end in salvation; but worldly sorrow worketh death.

12, 16. It is a great comfort and joy to a faithful minister, to have to do with a people that he can confide in, and that he hath reason to hope will comply with every thing he proposeth to them, that is for the glory of God, the credit of the gospel, and their advantage.

CHAP. VIII. v. 1-6. The Macedonian christians first gave themselves to the Lord, and then they gave unto us their contributions, by the will of God, v. 5. i. e. according as it was the will of God it should be, and for his glory. This it seemeth exceeded the expectation of the apostle, it was more than he hoped for, to see

3 For to *their* power, (I bear record,) yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now, therefore, perform the doing of *it*; that, as *there was* a readiness to will, so *there may* be a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may

such warm and pious affections shining in these Macedonians, and this good work performed with so much devotion and solemnity. They solemnly, jointly, and unanimously made a fresh surrender of themselves, and all they had unto the Lord Jesus Christ.

7-15. And ye know, saith the apostle, the grace of our Lord Jesus Christ, v. 8. That though he was rich, as being God, equal in power and glory with the father, rich in all the glory and blessedness of the upper world, yet for your sakes he became poor; not only did become man for us, but he became poor also. He was born in poor circumstances, lived a poor life, and died in poverty; and this was for our sakes, that we thereby might be made rich; rich in the love and favour of God; rich in the blessings and promises of the new covenant; rich in the hopes of eternal

be a supply for your want, that there may be equality;

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches:

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner, and fellow-helper concerning you; or our brethren *be enquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

In this chapter the apostle seemeth to excuse his earnestness in pressing the Corinthians to the duty of charity.

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

life, being heirs of the kingdom. This is a good reason why we should be charitable to the poor out of what we have, because we ourselves live upon the charity of the Lord Jesus Christ.

16. 24. We live in a censorious world, and should cut off occasion from them that seek occasion to speak reproachfully. It is the crime of others if they reproach or censure us without occasion; and it is our imprudence, at least, if we give them any occasion, when there may not be a just cause for them so to do.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all-sufficiency in all *things*, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now, he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness:)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 (Whiles by the experiment of this mi-

CHAP. IX. 1. 5. In these verses the apostle speaketh very respectfully to the Corinthians, and with great skill; and while he seemeth to excuse his urging them so earnestly to charity, doth still press them thereto, and sheweth how much his heart was set upon this matter.

6. 15. Works of charity are so far from impoverishing us, that they are the proper means truly to enrich us, or make us truly rich. Those whose wants were supplied would make the best re-

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nistration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* :)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAP. X

I. He wisheth for no cause to exert his spiritual power, v. 1..11. II. The difference between the arrogant and his mild demeanour, v. 12..18.

NOW, I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you :

2 But I beseech *you*, that I may not be bold when I *am* present with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds :)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ :

6 And having in readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath

given us for edification, and not for your destruction, I should not be ashamed ;

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) *are* weighty and powerful ; but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves ; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you ; for we are come as far as to you also in *preaching* the gospel of Christ :

15 Not boasting of things without *our* measure, *that is*, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you : *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

I. Paul unwillingly entereth into a commendation of himself with the other apostles, v. 1..6. II. He declineth being chargeable, v. 7..22. III. He sheweth his sufferings for the gospel, v. 23.

selves by themselves, and comparing themselves, which was not wise. They were pleased, and did pride themselves in their own attainments, and never considered those that far exceeded them in gifts and graces, in power and authority ; and this made them haughty and insolent. If we would compare ourselves with others that do excel us, this would be a good method to keep us humble ; we should be pleased and thankful for what we have of gifts or graces, but never pride ourselves therein, as if there were none to be compared with us, or that do excel us. The apostle would not be of the number of such vain men ; let us resolve we will not make ourselves of that number.

CHAP. XI. 1..4. It is no pleasure to a good man to speak well

turns they were able, by sending up many prayers to God for those who had relieved them.

CHAP. X. v. 1..6. The apostle speaketh not of personal revenge, but of punishing disobedience to the gospel, and disorderly walking among church-members, by inflicting church-censures. Though the apostle shewed meekness and gentleness, yet he would not betray his authority ; and therefore intimateth, that when he would commend them whose obedience was fulfilled or manifested, others would fall under severe censures.

12..18. The apostle refuseth to justify himself, or to act by rules as the false apostles did, v. 12. He plainly intimateth they took a wrong method to commend themselves, in measuring them-

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I* be rude in speech, yet not in knowledge: but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

of himself, yet in some cases it is lawful, viz. when it is for the advantage of others, or for our own necessary vindication; as thus it was here.

5. 15. Paul was not a whit behind the very chiefest of the apostles, v. 3. This he expresseth very modestly, I suppose so, and he might have spoken very positively. The apostleship, as an office, was equal in all the apostles; but the apostles, like other christians, did differ one from another: these stars differed one from another in glory, and Paul was indeed of the first magnitude; yet he

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it* is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool: if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of water, in perils of robbers, in perils by *mine own* countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness,

speaketh modestly of himself, and humbly owneth his personal infirmity, that he was rude in speech, i. e. he had not such a graceful delivery as some others might have.

16. 21. It is the duty and practice of christians, in obedience to the command and example of the Lord, rather to humble and abase themselves; yet prudence must direct in what circumstance, it is needful to do that which we may do lawfully, even speak of what God hath wrought for us, and in us, and by us too.

22. 33. Here the apostle gives a large account of his own quali-

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in perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

In this chapter the apostle proceedeth in maintaining the honour of his apostleship.

IT is not expedient for me, doubtless, to glory: I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body or out of the body I cannot tell, God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I

fications, labours and sufferings, not out of pride or vain glory, but to the honour of God, who had enabled him to do and suffer so much for the cause of Christ; and wherein he excelled the false apostles, that would lessen his character and usefulness among the Corinthians.

CHAP. XII. 1..10. The modest and humble manner in which the apostle mentioneth this matter is observable. One would be apt to think, that one who had had such visions and revelations as these, should have boasted greatly of them; but saith he, *It is not expedient for me doubtless to glory*, v. 1. He therefore did not mention this immediately, not till above fourteen years after, v. 2. And then it is not without some reluctancy, as a thing which in a

shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; and I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you;

manner he was forced to, by the necessity of the case. Again he speaketh of himself in the third person, and doth not say, I am the man that was thus honoured above other men. Again his humility appeareth by the check he seemeth to put upon himself in v. 6. which plainly sheweth he delighted not to dwell upon this theme. Thus was he, who was not behind the chiefest of the apostles in dignity, very eminent for his humility. Note, It is an excellent thing to have a lowly spirit in the midst of high advancements, and those that abase themselves shall be exalted.

11..21. In these verses the apostle addresseth himself to the Corinthians two ways, First, He blameth them for what was faulty in them, viz. that they had not stood up in his defence as

CHAP. XIII.

nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP. XIII.

In this chapter the apostle threateneth to be severe against obstinate sinners.

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretel you, as if I were present the second time; and, being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

they ought to have done, and so made it the more needful for him to insist so much on his own vindication, Second, He giveth a large account of his behaviour and kind intentions towards them; in which we may observe the characters of a faithful minister of the gospel.

CHAP. XIII. 1..6. What the apostle here saith of the duty of the Corinthians to examine themselves, &c. with the particular view already mentioned, is applicable to the great duty of all that call themselves christians, to examine themselves concerning their spiritual state. We should examine whether we be in the faith, because it is a matter in which we may be easily deceived, and wherein a deceit is highly dangerous: we are therefore concerned to prove our own selves, to put the question to our own souls, whether Christ be in us, or not; and Christ is in us, except we be reprobates: so that either we are true christians, or we are great cheats: and what a reproachful thing is it for a man not to know his own mind?

7..10. Here we have, First, The apostle's prayer to God for

4 For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now, I pray to God that ye do no evil: not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

the Corinthians, that they might *do no evil*, v. 7. This is the most desirable thing we can ask of God, both to ourselves and for our friends, to be kept from sin, that we and they may do no evil; and it is most needful, that we often pray to God for his grace to keep us, because without that we cannot keep ourselves. We are more concerned to pray that we may not do evil, than that we may not suffer evil.

11..14. This is a very solemn benediction, and we should give all diligence to inherit this blessing, viz. the grace of Christ, the love of God, and the communion (or communication) of the Holy Ghost: the grace of Christ as Redeemer, the love of God that sent the Redeemer, and all the communication of this grace and love which come to us by the Holy Ghost; it is the communication of the Holy Ghost that qualify us for an interest in the grace of Christ, and the love of God: and we can desire no more to make us happy than the grace of Christ, the love of God, and the communion of the Holy Ghost. Amen.

THE EPISTLE OF PAUL TO THE GALATIANS.

This epistle of Paul is directed not to the church or churches of the single city, as some others are; but of a country or province; for so Galatia was. It is very probable, that these Galatians were first converted to the christian faith by his ministry; but if he was not the instrument of planting, yet at least he had been employed in watering these churches, as is evident from this epistle itself, and also from Acts xviii. 23. where we find him going over all the country of Galatia and Phrygia in order, strengthening all the disciples.

CHAP. I.

In this chapter, after the preface or introduction, the apostle severely reproveth these churches for their defection from the faith.

PAUL, an apostle, (not of men, neither by man but by Jesus Christ, and God the Father, who raised him from the dead,)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

7 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; imme-

CHAP. I. 1-6. This doxology may be considered as referring both to God the Father and our Lord Jesus Christ, from whom he had just before been wishing grace and peace. They are both the proper objects of our worship and adoration, and all honour and glory is perpetually due to them, both on the account of their own infinite excellencies, and also on the account of the blessings we receive from them.

6-9. This will not justify our thundering out Anathema's

against those that differ from us in lesser things. It is only against those that forge a new gospel, that overturn the foundation of the covenant of grace, by setting up the works of the law in the place of Christ's righteousness, and corrupting christianity with judaism, that Paul denounces this.

10-24. The design of his ministry was not to persuade men but God, &c. The meaning of this may be either, that in his preaching the gospel he did not act in obedience to men but God,

CHAP. II.

diately I conferred not with flesh and blood :

17 Neither went I up to Jerusalem to them which were apostles before me ; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now, the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia ;

22 And was unknown by face unto the churches of Judea which were in Christ :

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAP. II.

The apostle in this chapter continues the relation of his past life and conduct.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in

Christ Jesus, that they might bring us into bondage ;

5 To whom we gave place by subjection, no, not for an hour ; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, (whatsoever they were, it maketh no matter to me ;) God accepteth no man's person ; for they who seemed to be somewhat in conference added nothing to me :

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter :

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor ; the same which I also was forward to do.

11 But when Peter was come to Antioch I withstood him to the face, because he was to be blamed.

12 For before that certain came from James he did eat with the Gentiles : but when they were come he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation.

tation of that ; but those that had first been Gentiles had no regard to the law of Moses, but took pure christianity as perfective of natural religion, and resolved to stick to that. Peter was the apostle of the circumcision, preached the gospel to them ; and the ceremonial law, though dead with Christ, yet not being as yet buried, he connived at the respect kept for it. But Paul was the apostle of the Gentiles ; and though he was a Hebrew of the Hebrews, yet he adhered to pure christianity. Now in this chapter he tells us what passed between him and the other apostles, and particularly between him and Peter hereupon. That the issue of this conversation was, that the other apostles were fully convinced of his divine mission and authority, and accordingly acknowledged him as their fellow apostle, v. 7. 11.

11. 21. Paul having thus established his character and office, and sufficiently shewn that he was not inferior to any of the apostles, no not to Peter himself ; from the account of reproof he

who had called him to this work and office ; or, that his aim therein was not to bring persons to the obedience of men, but of God. As he professed to act by a commission from God ; so that which he chiefly aimed at, was to promote his glory, by recovering sinners into a state of subjection to him. Paul acquaints them, that he had his knowledge of the gospel, as well as his authority to preach it, directly from the Lord Jesus ; the gospel which he preached, was not after man, he neither received it of man, nor was he taught it by man ; but by immediate inspiration or revelation from Christ himself.

CHAP. II. 1. 10. It should seem by the account Paul gives of himself in this chapter, that from the very preaching and planting of christianity, there was a difference of apprehension between those christians that had first been Jews, and those that had first been Gentiles. Many of those that had been first Jews, retained a regard to the ceremonial law, and strove to keep up the repu-

GALATIANS.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who* are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAP. III.

The apostle in this chapter, I. Reproves the Galatians for their folly in suffering themselves to be drawn away from the faith of the gospel. II. He proves the doctrine which he had re-proved them for departing from, viz. That of justification by faith without the works of the law.

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?

gave him, he takes occasion to speak of that great fundamental doctrine of the gospel, viz. That justification is only by faith in Christ, and not by the works of the law, (though some think all that he saith to the end of the chapter, is what he said to Peter at Antioch) which doctrine condemned Peter for his symbolizing with the Jews. For, if it was the principle of his religion, that the gospel is the instrument of our justification, and not the law; then he did very ill in countenancing them that kept up the law, and were for mixing it with faith in the business of our justification. This was the doctrine which Paul had preached among the Galatians, which he still adhered to, and which it is his great business in this epistle to mention and confirm.

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain, if *it be* yet in vain?

5 He, therefore, that ministereth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye, therefore, that they which *are* of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through *faith*, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then, they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God *it is evident*: for, The just shall live by faith.

12 And the law is not of faith: but, The man that *doeth* them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner

CHAP. III. 1..5. It is the folly of apostates, that they lose the benefit of all they have done in religion, or suffered for it.

6..18. The condition of life by the law is perfect, personal and perpetual obedience; the language of it is, do this and live; or as v. 12. *The man that doth them shall live in them*: and for every failure herein the law denounces a curse. Unless our obedience be universal, continuing in all things that are written in the book of the law, and unless it be perpetual too; if in any instance at any time we fail and come short, we fall under the curse of the law. The curse is wrath revealed, and ruin threatened. It is a separation unto all evil, and this is in full force, power, and virtue against all sinners, and therefore against all men; for all have

CHAP. IV.

of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made: *and it was* ordained by angels in the hand of a mediator.

20 Now, a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

sinned and are become guilty before God. And if as transgressors of the law, we are under the curse of it, it must be a vain thing to look for justification by it. But though this is not to be expected from the law; yet the apostle afterwards acquaints us, that there is a way open to our escaping this curse, and regaining the favour of God, viz. through faith in Christ, who as he says, v. 13. *Has redeemed us from the curse of the law, &c.*

19..29. Though the law, considered as the law of nature, is always in force, and still continues to be of use, to convince men of sin, and to restrain them from it; yet we are now no longer under the bondage and terror of that legal covenant. The law then was not intended to discover another way of justification, different from that revealed by the promise, but only to lead men to see their need of the promise, by shewing them the sinfulness of

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

The apostle in this chapter is still carrying on the same general design as in the former, representing their weakness and folly in suffering themselves to be drawn away from the gospel doctrine of justification, and to be deprived of their freedom from the bondage of the law of Moses,

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

sin, and to point them to Christ, through whom alone they could be pardoned and justified.

CHAP. IV. 1..7. From what the apostle says in these verses, we may observe, First, The wonders of divine love and mercy towards us, particularly of God the Father in sending his Son into the world to redeem and save us; of the Son of God in submitting so low, and suffering so much for us in pursuance of that design; and of the Holy Spirit, in condescending to dwell in the hearts of believers for such gracious purposes. Second, The great and invaluable advantages which christians enjoy under the gospel:

8..11. Here Note, First, That it is possible for those who have made great professions of religion, to be afterwards drawn into very great defections from the purity and simplicity of it, for this

GALATIANS.

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where *is* then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I, therefore, become your enemy, because I tell you the truth.

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you.

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons: the one by a bondmaid, the other by a free woman.

was the case of these christians. And Second, That the more mercy God has shewn to any in bringing them into an acquaintance with the gospel, and the liberties and privileges of it, the greater is their sin and folly in suffering themselves to be deprived of them; for this the apostle lays a special stress upon, that after they had known God, or rather were known of him, they desired to be in bondage under the weak and beggarly elements of the law.

12..16. Those that have left their first love would do well to consider, where is now the blessedness they once spake of, what is become of that pleasure they used to take in communion with God, and in the company of his servants?

17, 18. *It is good to be zealously affected always in a good thing.* What our translation renders in a good thing, some choose to render to a good man, and so consider the apostle, as pointing to himself; and this sense they think is favoured both by the preceding context, and also by the words immediately following.

19..20. Though ministers too often find it necessary to reprove those they have to do with, yet this is no grateful work to them, they had much rather there was no occasion for it, and are always

23 But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.

24 Which things are an allegory; for these are the two covenants; the one from the mount Sina, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sina in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then, he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

In this chapter the apostle comes to make application of his foregoing discourse.

STAND fast, therefore, in the the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

glad when they see reason to change their voice towards them.

21..31. In these verses the apostle illustrates the difference between believers that rested in Christ only, and those Judaizers that trusted in the law, by a comparison taken from the story of Isaac and Ishmael. This he introduces in such a manner as was proper to strike and impress their minds, and to convince them of their great weakness in departing from the truth, and suffering themselves to be deprived of the liberty of the gospel. *Tell me*, says he, *ye that desire to be under the law, do you not hear the law?* He takes it for granted that they did hear the law, for among the Jews it was wont to be read in their public assemblies every Sabbath day; and since they were so very fond of being under it, he would have them duly to consider what is written therein, referring to what is recorded, Gen. 6. and chap. 21. which if they would do, they might soon see how little reason they had for it.

CHAP. V. v. 1..12. But though Paul assures them that neither circumcision nor uncircumcision would avail to their acceptance with God, yet he acquaints them what would do so, and that is *faith which worketh by love*: such a faith in Christ as discovered itself to be true and genuine by a sincere love to God and our

CHAP. VI.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word even in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit,

neighbour. If they had this, it mattered not whether they were circumcised or uncircumcised, but without it nothing else would stand them in any stead. No external privileges or profession will avail to our acceptance with God, without a sincere faith in our Lord Jesus. Faith where it is true, is a working grace, it works by love, love to God, and love to our brethren; and faith thus working by love, is all in all in our Christianity.

13..26. The best antidote against the poison of sin, is to walk in the spirit; to be much in conversing with spiritual things, to mind the things of the soul, which is the spiritual part of man,

and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance; against such there is no law.

24 And they that are Christ's have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

I. This chapter chiefly consists of two parts: in the former the apostle gives us several plain and practical directions, which more especially tend to instruct christians in their duty to one another, v. 1..10. II. In the latter he revives the main design of the epistle, which was to fortify the Galatians against the arts of their judaizing teachers, 11..18.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something when he is nothing, he deceiveth himself.

more than those of the body, which is his carnal part; to commit ourselves to the guidance of the word, wherein the holy spirit makes known the will of God concerning us, and in the way of our duty to act in dependance on his aids and influences.

CHAP. VI. v. 1..10. Every man shall bear his own burden. v. 5. The meaning of which is, that at the great day, every one shall be reckoned with according as his behaviour here has been. He supposes that there is a day coming, when we must all give an account of ourselves to God; and he declares, that then the judgment will proceed, and the sentence pass, not according to the sentiments

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4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew

of the world concerning us, or any ungrounded opinion we may have had of ourselves, or upon our having been better or worse than others; but according as our state and behaviour has really been in the sight of God.

The charity of christians should be extensive charity; but yet therein a particular respect is to be had to good people. God doth good to all, but in an especial manner he is good to his own servants; and we must in doing good be followers of God as dear children.

11-18. The apostle having at large established the doctrine of

in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing; nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

the gospel, and endeavoured to persuade these christians to a behaviour agreeable to it, seems as if he intended here to have put an end to the epistle. But such was his affection to them, and concern to recover them from the ill impressions made upon them by their false teachers; that he cannot break off, till he has once again given them the true character of those teachers, and an account of his own contrary temper and behaviour; that by comparing these together, they might the more easily see how little reason they had to depart from the doctrine he had taught them, and to comply with theirs.

THE EPISTLE OF PAUL TO THE EPHESIANS.

This epistle bears date out of a prison: and some have observed that what this apostle wrote when he was a prisoner, had the greatest relish and savour in it in the things of God. When his tribulations did abound, his consolations and experiences did much more abound. From whence we may observe that the afflictive exercises of God's people, and particularly of his ministers, do oftentimes tend to the advantage of others, as well as to their own. The apostle's design is to settle and establish the Ephesians in the truth; and further to acquaint them with the mystery of the gospel in order to it.

CHAP. I.

Here is, I. The introduction to the whole epistle, v. 1-2. II. The apostle's praises to God for the believing Ephesians, v. 3-14. III. His earnest prayers to God in their behalf, v. 15-23.

CHAP. I. v. 1-2. They are not saints who are not faithful, believing in Christ, firmly adhering to him, and true to the profes-

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

sion they make of relation to their Lord. It is not only the honour of ministers, but of private christians too, to have obtained mercy of

CHAP. I.

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ;

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved:

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself:

10 That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him;

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

the Lord to be faithful. In Christ Jesus, from whom they derive all their grace and spiritual strength; and in whom their persons, and all they perform are made accepted.

3-14. Where God blesses with spiritual blessing, he blesses with all. They are spiritual blessings in heavenly places, *i. e.* say some, in the church distinguished from the world, and called out of it. Or, it may be read in heavenly things, such as come from heaven, and are designed to prepare men for it, and to secure their reception into it. We should hence learn to mind spiritual and heavenly things as the principal things, spiritual and heavenly blessings as the best blessings, with which we cannot be miserable, and without which we cannot but be so. *Set not your affections on things on the earth, but on those things which are above.* These we are blessed with in Christ: for as all our services ascend to God through Christ, so all our blessings are conveyed to us the same way; he being the mediator betwixt God and us.

The apostle mentions the great end and design of God in bestowing each one, and all these spiritual privileges; *That we should be to the praise of his glory who first trusted in Christ*, *i. e.* we to whom the gospel was first preached, and who were first converted to the faith of Christ, and to the placing our hope and trust in him.

15-23. We are come to the last part of this chapter, which consists of St. Paul's earnest prayer to God in behalf of these Ephesians: *We should pray for the persons for whom we give thanks.*

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints.

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him;

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints;

19 And what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

Our apostle blesses God for what we had done for them, and then he prays he would do more for them: he gives thanks for spiritual blessings, and prays for further supplies of them. For God *will for this be enquired of by the house of Israel, to do it for them.* He has laid up these spiritual blessings for us in the hands of his son the Lord Jesus; but then he has appointed us to draw them out, and fetch them in by prayer. We have no part nor lot in the matter, any further than we claim it by faith and prayer.

What is it that St. Paul prays for in their behalf? Why, not that they might be freed from persecution; nor that they might possess the riches, honours, or pleasures of the world: but the great thing he prays for, is the illumination of their understandings, and that their knowledge might increase and abound: he means it of a practical and experimental knowledge. The graces and comforts of the spirit, are communicated to the soul by the enlightning of the understanding. In this way he gains and keeps possession. Satan takes a contrary way, he gets possession by the senses and passions; Christ by the understanding.

Jesus Christ filleth all in all; he supplies all defects in all his members, fills them with his spirit, and even with the fulness of God, chap. iii. 19. And yet the church is said to be his fulness; because Christ as mediator would not be complete, if he had not a church. How could he be a King if he had not a kingdom? This therefore comes into the honour of Christ, as mediator, that the church is his fulness.

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22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAP. II.

This chapter contains an account, I. Of the miserable condition of these Ephesians by nature, v. 1..3. and again, v. 11..12. II. Of the glorious change that was wrought in them by converting grace, v. 4..10. and again 13. III. Of the great privileges that converts receive from Christ, v. 14..22.

AND you *hath* he quickened, who were dead in trespasses and sins;

2 Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved:)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God

hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in the body by the cross, having slain the enmity thereby;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord;

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAP. II. v. 1..3. Our state and course are such as deserve wrath, and would end in eternal wrath, if divine grace did not interpose. What reason have sinners then to be looking out for that grace that will make them of children of wrath, children of God, and heirs of glory? Thus far the apostle has described the misery of a natural state in these verses, which we shall find him pursuing again in some following ones.

4..13. The saints are a people near to God. Salvation is far from the wicked; but God is a help at hand to his people; and this is by the blood of Christ, *i. e.* by the merit of his sufferings and death. Every believing sinner owes his nearness to God, and his interest in his favour, to the death and sacrifice of Christ.

14..22. The church is the place which God hath chosen to put his name there; and it becomes such a temple by grace and strength derived from himself. The universal church being built upon Christ as the foundation-stone, and united in Christ as the corner-stone, comes at length to be glorified in him as the top-stone. Not only the universal church is called the temple of God, but particular churches; and even every true believer is a living temple, *is---an habitation of God through the spirit.* God dwells in all believers now; they being become the temple of God through the operations of the blessed spirit; and his dwelling with them now is an earnest of their dwelling together with him to eternity.

CHAP. III.

This chapter consists of two parts, I. Of the account which St. Paul gives the Ephesians concerning himself, as he was appointed by God to be the apostle of the Gentiles, v. 1..13. II. Of his devout and affectionate prayer to God for the Ephesians, v. 14..21.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles.

2 (If ye have heard of the dispensation of the grace of God, which is given me to you-ward ;

3 How that by revelation he made known unto me the mystery, as I wrote afore in few words ;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit,

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel ;

7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ ;

9 And to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ :

CHAP. III. 1..13. Observe, First, Those who have received grace and signed favours from God stand in need of prayer, that they may improve and advance, and continue to act as becomes them. And seeing Paul, while he was a prisoner, employed himself in such prayers to God in behalf of the Ephesians, we should learn that no particular sufferings of our own should make us so solicitous about ourselves, as to neglect the cases of others in our supplications and addresses to God. Second, Not only the faithful ministers of Christ themselves, but their people too, have some special cause for joy and glorying, when they suffer for the sake of dispensing the gospel. Third, That what God call men to, he fits them for : and doth it with an Almighty Power. There is an effectual working of divine power attending the gifts of divine grace.

As God appointed Paul to the office of an apostle, so he did eminently qualify him for it, by a special revelation that he made unto him : and he makes mention both of the mystery that was revealed ; and of the revelation of it.

Fourth, That the conversion of the Gentile world to the faith of Christ was an adorable mystery, and we ought to bless God for it. Who would have imagined that those who had been so long in the

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

17 That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

18 May be able to comprehend, with all saints, what is the breadth, and length ; and depth, and height ;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now, unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

Divers exhortations to important duties.

dark, and at so great a distance, should be enlightned with the marvellous light, and be made nigh? Let us learn from hence not to despair of the worst ; of the worst of persons, and of the worst of nations. Nothing is too hard for divine grace to do : none so unworthy but God may please to confer great grace upon them. And how much are we ourselves interested in this affair ; not only as we live in a time in which this mystery is revealed, but particularly as we are a part of the nations which in times passed were foreigners and strangers, and lived in gross idolatry ; but are now enlightned with the everlasting gospel, and partake of the promises of it?

14..21. Of whom the whole family in heaven and earth is named. The Jews were wont to boast of Abraham as their father ; but now Jews and Gentiles both are denominated from Christ ; so some : while others understand it of the saints in heaven, who wear the crown of glory, and of saints on earth, who are going on in the work of grace here : both the one and the other make but one family, one household ; and from him they are named Christians, as they really are such ; acknowledging their dependance upon, and their relation to Christ.

CHAP. IV. 1. Christians ought to accommodate themselves

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- I** THEREFORE, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called,
- 2 With all lowliness and meekness, with long-suffering, forbearing one another in love ;
- 3 Endeavouring to keep the unity of the Spirit in the bond of peace.
- 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling ;
- 5 One Lord, one faith, one baptism.
- 6 One God and Father of all, who is above all, and through all, and in you all.
- 7 But unto every one of us is given grace according to the measure of the gift of Christ.
- 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
- 9 (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth ?
- 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.
- 11 And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ;
- 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :
- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;
- 14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight
- of men, *and* cunning craftiness, whereby they lie in wait to deceive ;
- 15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ :
- 16 From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.
- 17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind :
- 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart :
- 19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.
- 20 But ye have not so learned Christ ;
- 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus ;
- 22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ;
- 23 And be renewed in the spirit of your mind ;
- 24 And that ye put on the new man, which after God is created in righteousness and true holiness.
- 25 Wherefore, putting away lying, speak every man truth with his neighbour : for we are members one of another.
- 26 Be ye angry and sin not : let not the sun go down upon your wrath :

to the gospel, by which they are called, and to the glory to which they are called ; both are their vocation. We are called christians, we must answer that name, and live like christians. We are called to God's kingdom and glory ; that kingdom and glory therefore we must mind, and walk as becomes the heirs of them.

2..16. Here the apostle proceeds to more particular exhortations. Two he enlarges upon in this chapter, viz. To unity and purity, holiness and love, which christians should very much study. We do not walk worthy of the vocation wherewith we are called ; if we be not faithful friends to all christians, and sworn enemies to all sin. That mutual love among christians is a great friend to spiritual growth. It is in love, that the body edifies itself. Whereas, a kingdom divided against itself cannot stand.

17..32. Christ is the lesson, we must learn Christ : and Christ is the teacher ; we are taught by him--As the truth is in Jesus. This may be understood two ways ; either, First, You have been taught the real truth, as held forth by Christ himself, both in his

doctrine, and in his life. Or, Second, Thus the truth has made such an impression on your hearts, in your measure, as it did upon the heart of Jesus. The truth of Christ then appears in its beauty and power, when it appears as in Jesus.

Another branch of the general exhortation follows in those words, *That ye put off concerning the former conversation, the old man, &c.* v. 22..24. This is a great part of the doctrine which has been taught you, and that you have learned. Here the Apostle expresses himself in metaphors taken from garments. The principles, habits, and dispositions of the soul must be changed, before there can be a saving change of the life. There must be sanctification ; which consists of these two things. First, The old man must be put off. The corrupt nature is called a man, because, like the human body, it consists of divers parts, mutually supporting and strengthening one another. It is the old man, as old as Adam, from whom we derived it. Second, The new man must be put on. It is not enough to shake off corrupt principles ;

CHAP. V.

27 Neither give place to the devil.

28 Let him that stole steal no more ; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice :

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

I. An exhortation to mutual love. v. 1, 2. II. Against all manner of uncleanness, v. 3-20. III: To the conscientious discharge of relative duties, v. 21.

BE ye, therefore, followers of God, as dear children ;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man

but we must be acted by gracious ones. We must embrace them, espouse them, and get them written on our hearts : it is not enough to cease to do evil ; but we must learn to do well. *Be renewed in the Spirit of your mind*, v. 23. i. e. use the proper and prescribed means in order to have the mind, which is a Spirit, renewed more and more. *And that ye put on the new man*, v. 24. By the new man, is meant the new nature, the new creature, which is acted by a new principle, even regenerating grace, enabling a man to lead a new life ; that life of righteousness and holiness which christianity requires. This new man is created, or produced out of confusion and emptiness, by God's Almighty Power, whose workmanship it is ; truly excellent and beautiful.

CHAP. V. 1, 2. As the sacrifice of Christ was efficacious with God ; so his example should be prevailing with us, and we should carefully copy after it.

3-20. These verses contain a caution against all manner of uncleanness, with proper arguments and remedies proposed : and some further cautions are added, and other duties recommended. Filthy lusts must be suppressed, in order to the supporting of holy love. Walk in love, and shun fornication and all uncleanness. Fornication is folly committed between unmarried persons. All

who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye, therefore, partakers with them.

8 For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light ;

9 (For the fruit of the Spirit is in all goodness, and righteousness, and truth :)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all the things that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess ; but be filled with the Spirit ;

19 Speaking to yourselves in psalms, and

uncleanness includes all other sorts of filthy lusts, which were too common among the Gentiles, Or covetousness ; which being thus connected, and mentioned as a thing which should not be once named, some understand it, in the chaste style of the scripture, of exorbitant, unnatural lust : while others take it, in the more common sense, for an immoderate desire of gain, or an insatiable love of riches, which is spiritual adultery : for by this, the soul which was espoused to God, goes astray from him, and embraceth the bosom of a stranger ; and therefore carnal worldlings are called adulterers. *Neither filthiness* v. 4. By which may be understood all wanton and unseemly gestures and behaviour. Nor foolish talking, i. e. obscene and lewd discourse ; or more generally such vain discourse, as betrays much folly and indiscretion, and is far from edifying the hearers. Nor jesting. The Greek word is the same which Aristotle in his *Ethicks*, makes a virtue ; pleasantness of conversation. And there is, no doubt, an innocent and inoffensive jesting, which we cannot suppose the apostle does here forbid. Christianity is an enemy to profane mirth, yet it encourages joy and gladness, and the proper expressions of these in the professors of it. God's people have reason to rejoice and to sing for joy. They are to sing and to make

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hymns, and spiritual songs, singing and making melody in your heart to the Lord ;
 20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church ; and he is the saviour of the body.

24 Therefore, as the church is subject unto Christ so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ;

26 That he might sanctify and cleanse it with the washing of water by the word ;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy, and without blemish.

28 So ought men to love their wives as their own bodies : he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery : but I speak concerning Christ and the church.

melody in their hearts ; not only with their voices, but with inward affection ; and then their doing this will be as delightful and acceptable to God as music used to be to us. And it must be with a design to please him, and to promote his glory that we do this ; and then it will be done to the Lord.

21-33. The apostle refers to the words of Adam, when Eve was given to him for a help meet, Gen. ii. 24. We are not to understand by them, as though a man's obligation to other relations were cancelled upon his marriage ; but only that this relation is to be preferred to all others ; there being a nearer union betwixt these two, than betwixt any others ; that the man must rather leave any of those than his wife. And they two shall be one flesh, that is, by virtue of the matrimonial bond. *This is a great mystery*, v. 32. Those words of Adam just mentioned by the apostle, are spoken literally of marriage : but they have also a hidden mystical sense in them, relating to the union betwixt Christ and his church, of which the conjugal union betwixt Adam and the mother of us all, was a type ; though not instituted or appointed by God to signify this ; yet it was a kind of a natural

33 Nevertheless, let every one of you in particular so love his wife even as himself ; and the wife see that she reverence *her* husband.

CHAP. VI.

I. The apostle proceeds in the exhortation to relative duties, v. 1-9. II. He directs christians how to behave themselves in the spiritual warfare with the enemies of the souls, v. 10-18. III. He takes his leave of them, recommending himself to the prayers of the believing Ephesians, and praying for them, v. 19-24.

CHILDREN, obey your parents in the Lord : for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ;

6 Not with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ;

7 With good-will doing service, as to the Lord, and not to men ;

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening : knowing that your Master also is in heaven ; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole-armour of God, that

type, as having a resemblance to it. I speak concerning Christ and the Church.

CHAP. VI. 1-9. Obedient children are often rewarded with outward prosperity ; not indeed that it is always so. There are instances of such children who meet with much affliction, in this life : but ordinarily it is thus rewarded : and where it is not, it is made up with something better. First, The gospel has its temporal promises, as well as spiritual ones. Second, Although the authority of God be sufficient to engage us in our duty, yet we are allowed to have respect to the promised reward : And Third, Though it contain some temporal advantage, even that may be considered as a motive and encouragement to our obedience. If masters and servants would both consider their relation and obligation to God, and the account they must shortly give to him, they would be more careful of their duty to each other.

10-18. The apostle instances the particular of this armour both offensive and defensive. Here is the military girdle or belt : the breast-plate : the greaves, or soldiers shoes : the shield : the helmet, and the sword. It is observable, among them all, there,

CHAP. VI.

ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

18 Praying always with all prayer and supplication in the Spirit, and watching

thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians, by Tychicus.

is none for the back; if we turn our back upon the enemy, we lie exposed. First, Truth or sincerity is our girdle, v. 14. It was prophesied of Christ, Isa. xi. 5: that *righteousness should be the girdle of his loins, and faithfulness the girdle of his reins*. That which Christ was girt with, all christians must be girt with. This is the strength of our loins. Second, Righteousness must be our breast-plate. The breast-plate secures the vitals, shelters the heart. The righteousness of Christ imputed to us, is our breast-plate against the arrows of divine wrath. The righteousness of Christ implanted in us, is our breast-plate to fortify the heart against the attacks which satan makes against us. Third, Resolution must be as the greaves to our legs. *And their feet shod with the preparation of the gospel of peace*, v. 15. Shoes, or greaves of brass, or the like, were formerly part of the military armour, 1 Sam. xvii. 6. And the use of them was to defend their feet against the gall traps, and sharp sticks, which were wont to be laid privily in the way, to obstruct the marching of the enemy. The preparation of the gospel of peace, signifies a prepared and resolved frame of heart to adhere to the gospel, and abide by it: which will enable us to walk with a steady pace in the way of religion, notwithstanding the difficulties and dangers that may be in it. Fourth, Faith must be our shield. *Above all, or chiefly, taking the shield of faith*, v. 16. This is more necessary than any of them. Faith is all in all to us in an hour of temptation. The breast-plate secures the vitals; but with the shield we turn every way. Fifth, Salvation must be our helmet, v. 17, i. e. hope, which has salvation for its object; so 1 Thess. v. 8. The helmet secures

the head. A good hope of salvation well founded, and well built, will both purify the soul, and keep it from being defiled by Satan: and it will comfort the soul, and keep it from being troubled and tormented by Satan. He would tempt us to despair; but good hope keeps us trusting in God, and rejoicing in him. Sixth, The word of God, is the sword of the spirit. The sword is a very necessary and useful part of a soldier's furniture. The word of God is very necessary, and of great use to the christian, in order to his maintaining, and his succeeding in, the spiritual warfare. Seventh, Prayer must buckle on all the other parts of our christian armour, v. 18. We must join prayer with all these graces for our defence against these spiritual enemies: imploring help and assistance of God, as the case requires. And we must pray always: not as though we were to do nothing else but pray: for there are other duties of religion, and of our respective stations in the world; that are to be done in their place and season: but we should keep up constant times of prayer, and be constant to them.

19-24. Our love to Christ is not acceptable, unless it be in sincerity: indeed, there is no such thing as love to Christ, whatever men may pretend, where there is not sincerity. The words may be read, *Grace be with all them that love our Lord Jesus Christ in incorruption*; i. e. who continue constant in their love to him, so as not to be corrupted out of it by any baits or seductions whatsoever: and whose love to him is uncorrupted by any opposite lust, or the love of any thing displeasing to him.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

Philippi was a chief city of the western part of Macedonia, Acts xvi. 12. It took its name from Philip the famous King of Macedon, who repaired and beautified it; and was afterwards made a Roman Colony. It is remarkable among christians for this epistle, which was written when Paul was prisoner at Rome, A. D. 62. St. Paul seems to have had a very particular kindness for the church at Philippi, which he himself had been instrumental in planting; and though he had the care of all the churches, he had, upon that account, a particular fatherly tender care of this. Those whom God has employed us to do any good to, we should look upon ourselves both encouraged and engaged to study to do more good to. He looked upon them as his children, and having begotten them to the gospel, he was desirous by the same gospel to nourish and nurse them up.

CHAP. I.

Paul's thankfulness to God.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you.

4 Always, in every prayer of mine for you all, making request with joy,

5 For your fellowship in the gospel, from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

CHAP. I. 1, 2. Christ as Mediator is the channel of conveyance of all spiritual blessings to the church, and directs the disposal of them to all his members.

3..6. The work of grace will never be perfected till the day of Jesus Christ, i. e. the day of his appearance; when he shall come to judge the world, and finish his mediation, then this work will be complete, and the top-stone will be brought forth with shouting. We have the same expression, v. 10.

7, 8. Fellow-sufferers should be dear one to another; they who have ventured and suffered in the same good cause of God and religion, should for that reason love one another dearly.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge, and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places*;

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention,

9..11. These verses contain the prayers he put up for them. Paul often lets his friends know what it was he begged of God for them, that they might know what to beg for themselves, and be directed in their own prayers; and that they might be encouraged to hope they should receive from God the quickening, strengthening, establishing, comforting grace, which so powerful an intercessor, as Paul was, asked of God for them.

12..20. That the great desire of every true christian is, that Christ may be magnified and glorified; that his name may be great, and his kingdom come.

CHAP. II.

not sincerely, supposing to add affliction to my bonds ;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then ? notwithstanding every way, whether in pretence or in truth, Christ is preached ; and I therein do rejoice, yea and will rejoice.

19 For I know, that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation, and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour : yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better :

24 Nevertheless to abide in the flesh is more needful for you.

25 And, having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith ;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel ;

28 And in nothing terrified by your adversaries : which is to them an evident

token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake ;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

CHAP. II.

Exhortations to several duties.

IF *there be*, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus ;

6 Who, being in the form of God, thought it not robbery to be equal with God ;

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ;

8 And, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross :

9 Wherefore God also hath highly exalted him, and given him a name which is above every name :

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ;

11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have

21..26. Paul's strait was not between living in this world, and living in heaven ; between these two there is no comparison : but his strait was, between serving Christ in this world, and enjoying him in another. Still it was Christ his heart was upon ; though to advance the interest of Christ and his church, he chose rather to tarry here, where he met with oppositions and difficulties, and to deny himself for a while the satisfaction of his reward.

27..30. Our great care must be kept close to our profession, and be constant to it ; whatsoever oppositions we meet with, we must not be frightened at them, considering the condition of the persecuted is much better and more desirable than the condition of the persecutors.

CHAP. II. 1..11. A selfish spirit is destructive of christian love. We must be concerned not only for our own credit, and ease, and safety, but for those of others also ; and rejoice in others prosperity as truly as in our own. We must love our neighbour as ourselves, and make his case our own. Christians must be of Christ's mind : we must bear a resemblance to his life, if we would have the benefit of his death. *If we have not the spirit of Christ, we are none of his*, Rom. viii. 9. Now what was the mind of Christ ? Why he was eminently humble, and this is what we are peculiarly to learn of him : *Learn of me, for I am meek and lowly in heart*, Matt. xi. 29.

12, 13. Though we must use our utmost endeavours in working

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always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

18 For the same cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him, therefore, I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but

your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him, therefore, the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him, therefore, in the Lord with all gladness, and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.

Against judaizing seducers.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an

out our salvation, yet still we must go forth, and go on in a dependence upon the grace of God. His grace worketh in us in a way suitable to our natures, and in concurrence with our endeavours; and the operations of God's grace in us are so far from excusing, that they are intended to quicken and engage our endeavours. And work out your salvation with fear and trembling, for he worketh in you.

14-18. It is our duty not only to hold fast, but to hold forth the word of life; not only to hold it fast for our own benefit, but to hold it forth for the benefit of others; to hold it forth, as the candlestick holds forth the candle, which makes it appear to advantage to all around: or as the luminaries of the heavens, which shed their influence far and wide.

19-30. The apostle do not blame Epaphroditus for his indiscretion in hazarding his life, but reckons they ought to love him the more upon that account. Observe, First, They who truly love

Christ, and are hearty in the interests of his kingdom, will think it very well worth their while to hazard their health and life, to do him service, and promote the edification of his church. Observe, Second, They were to receive him with joy as newly recovered from sickness. It is an endearing consideration to have our mercies restored to us after danger of removal: and should make them the more valued and improved. What is given us in answer to prayer, should be received with great thankfulness and joy.

CHAP. III. 1-3. The prophet calls the false prophets dumb dogs, Isa. lvi. 10. to which the apostle here seems to refer. Dogs, for their malice against the faithful professors of the gospel of Christ.

4-8. Paul had quitted all his honours and advantages, as a Jew and a Pharisee, and submitted to all the disgrace and suffering which attended the profession and preaching of the gospel. When he embarked in the bottom of the christian religion, he ventured

CHAP. IV.

Hebrew of the Hebrews; as touching the law, a Pharisee:

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead;

12 Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of the high calling of God in Christ Jesus.

15 Let us, therefore, as many as be perfect be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

all in it, and suffered the loss of all, for the privileges of a christian. Nay, he not only counted them loss, but dung, offals thrown to dogs: they are not only less valuable than Christ, but in the highest degree contemptible, when they come in competition with him.

9-14. The happiness of heaven is here called the resurrection of the dead, because though the souls of the faithful when they depart, are immediately with Christ, yet their happiness will not be complete till the general resurrection of the dead at the last day, when soul and body shall be glorified together.

15, 16. The apostle having proposed himself as an example, he urges the Philippians to follow it. Let the same mind be in us which was in blessed Paul. We see here, how he was minded; let us be like-minded, and set our hearts upon Christ and heaven, as he did.

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17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ:

19 Whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. IV.

Exhortations to several christian duties.

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto **all** men. The Lord *is* at hand.

6 Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God, which passeth

17-21. Good christians, even while they are here on earth, have their conversation in heaven. Their citizenship is there. We stand related to that world, and are citizens of the New Jerusalem. This world is not our home, but that is. There our greatest privileges and concerns lie. And because our citizenship is there, our conversation is there; being related to that world, we keep up a correspondence with it. The life of a christian is in heaven where his head is, and his home is, and where he hopes to be shortly: he sets his affections upon things above; and where his heart is, there will his conversation be.

CHAP. IV. 1-9. To stand fast in the Lord, is to stand fast in his strength, and by his grace; not trusting in ourselves, and disclaiming any sufficiency of our own; we must be *strong in the Lord, and in the power of his might*, Eph. vi. 10. The apostle would

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all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done that ye did communicate with my affliction.

have the christians learn any thing which was good of their brethren neighbours. *If there be any virtue---think of these things.* We should walk in all the ways of virtue, and abide therein, and then whether our praise be of men or no, it will be of God, Rom. ii. 29.

10..19. A good man will soon have enough of this world; not only of living in it, but of receiving from it. A covetous worldling,

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need, according to his riches in glory, by Christ Jesus.

20 Now, unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

if he has never so much, would still have more; but a heavenly christian, though he hath little hath enough.

20..23. Though Paul was imprisoned at Rome for preaching the gospel, by the Emperor's command; yet there were some christians in his own family. The gospel early obtained among some of the rich and great. Perhaps the apostle fared the better, and received some favour by the means of his friends at court.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

Colosse was a considerable city of Phrygia, and probably not far from Laodicea and Hierapolis; we find these three mentioned together, Chap. iv. 13. It is now buried in ruins, and the memory of it chiefly preserved in this epistle. This epistle, like that to the Romans, was written to those whom he had never seen, nor had any personal acquaintance with. The church planted at Colosse was not by Paul's ministry, but by the ministry of Epaphras or Epaphroditus, an Evangelist, one whom he delegated to preach the gospel among the Gentiles;

CHAP. I.

Paul thanks God for the faith of the Colossians, prays for their growth in grace, and gives them a summary of the christian doctrine.

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doeth* also in you, since the day ye heard of *it*, and knew the grace of God in truth.

7 As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every

good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence:

19 For it pleased *the Father*, that in him should all fullness dwell;

20 And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled:

CHAP. I. 1-8. What is laid out upon believers in this world is much, but what is laid up for them in heaven is much more. And we have reason to give thanks to God for the hope of heaven, which good christians have; or their well-grounded expectation of the future glory. That wherever the gospel comes, it will bring forth fruit to the honour and glory of God. It bringeth forth fruit, as it doth also in you. We mistake, if we think to monopolize the comforts and benefits of the gospel to ourselves. Doth the gospel bring forth fruit in us? so it doth in others.

9-11. *He who doth his will, shall know of the doctrine whether it be of God*, John vii. 17.

12-29. Here is a summary of the doctrine of the gospel concerning the great work of our redemption by Christ. It comes in here not as a matter of a sermon, but as the matter of thanksgiving: for our salvation by Christ furnishes us with abundant matter of thanksgiving in every view of it. The order and connexion of the apostle's discourse may be considered in the following manner.

(1.) He speaks concerning the operations of the spirit of grace upon us.

1. He hath delivered us from the power of darkness, v. 13. 2. He hath translated us into the kingdom of his dear son, i. e. brought us

into the gospel state, and made us members of the church of Christ, which is a state of light and purity. The conversion of a sinner is the translation of a soul into the kingdom of Christ, out of the kingdom of the devil. 3. He hath not only done this, but hath made us meet to partake of the inheritance of the saints in light, v. 12, i. e. He hath prepared us for the eternal happiness of heaven.

(2.) Concerning the person of the redeemer.

1. He is the image of the invisible God. He is so the image of God as the son is the image of his father, who has a natural likeness to him; and as he who hath seen him, hath seen the Father; and his glory was the glory of the only begotten of the Father, John i. 14. John. xiv. 9. 2. He is the first-born of every creature: not that he is himself a creature; for it is born or begotten before all the creation, or any creature was made. 3. He is so far from being himself a creature, that he is the creator. For by him were all things created which are in heaven and earth, visible and invisible, v. 16. He made all things out of nothing; the highest angel in heaven, as well as men upon earth. 4. He is before all things. He had a being before the world was made; before the beginning of time, and therefore from all eternity. 5. By him all things

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22 In the body of his flesh through death, to present you holy, and unblameable, and unreprouable, in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God.

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus;

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAP. II.

A caution against judaizing teachers and gentile philosophers.

FOR I would that ye knew what great conflicts I have for you, and for them

consist. The whole creation is kept together by the power of the Son of God, and made to consist in its proper frame.

The apostle next shews what he is as *Mediator*, v. 18, 19. 1. He is the *head of the body the church*. 2. He is the *beginning, the first-born from the dead*. 3. He hath in *all things the pre-eminence*. 4. *All fulness dwells in him*, and it pleased the Father it should do so, v. 17.

(3.) Concerning the work of redemption. He speaks of the nature of it, or wherein it consists; and of the means of it by which it was procured.

1. Wherein it consist. And it is made to lie in two things. First, In the remission of sin. Second, In reconciliation to God, God by him *reconciled all things to himself*, v. 20. 2. How the redemption is procured. *It is through his blood*, v. 14; and he has *made peace through the blood of his cross*, v. 20. The gospel which was preached. We have an account of that. *Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints*, 26, 27. Those who are interested in this redemption must continue in the faith, grounded and settled,

at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have, therefore, received Christ Jesus the Lord, so walk ye in him;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power;

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

and be not moved away from the hope of the gospel which ye have heard, v. 23.

CHAP. II. 1-3. We may observe here the great concern which Paul had for these Colossians, and the other churches, which he had not any personal knowledge of. We may keep up a communion by faith, hope, and holy love, even with those churches and fellow-christians, of whom we have no personal knowledge, or any conversation with. We can think and pray, and be concerned for one another, at the greatest distance; and those we never saw in the flesh, we may hope to meet in heaven.

4-12. We cannot be built up in Christ, unless we are first rooted in him. We must be united to him by a lively faith, and heartily consent to his covenant; and then we shall grow up in him in all things: as ye have been taught: According to the rule of the christian doctrine, in which you have been instructed. There is a philosophy which is a noble exercise of our reasonable faculties, and highly serviceable to religion; such a study of the works of God, as leads us to the knowledge of God, and confirms our faith in him. But there is a philosophy, which is vain, and deceitful;

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ;

14 Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross :

15 And, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days ;

17 Which are a shadow of things to come : but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ;

19 And not holding the head, from which all the body by joints and bands, having nourishment ministered, and knit together, increased with the increase of God.

20 Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances.

21 (Touch not, taste not, handle not ;

22 Which all are to perish with the using,) after the commandments and doctrines of men ?

23 Which things have indeed a shew of wisdom in will-worship and humility, and

which is prejudicial to religion, and sets up the wisdom of man in competition with the wisdom of God ; and while it pleases mens' fancies, ruins their faith.

13..15. As a man who is dead, is unable to help himself by any power of his own; so an habitual sinner is morally impotent; though he has a natural power, or the power of a reasonable creature, he has not a spiritual power, till he has the divine life, or a renewed nature.

16..23. Pretending to describe the orders of angels, and their respective ministers, which God hath hid, though there was a shew of humility in the practice, there was a real pride in the principle. They advanced those notions to gratify their own carnal fancy, and were fond to be thought wiser than other people. *Wherefore if you be dead with Christ from the rudiments of the world ; why, as though living in the world, are ye subject to ordinances, v. 20.* If as christians you are dead to the observances of the ceremonial law, why are you subject to them ? Such observances as *Touch not, taste not, handle not, v. 21, 22.*

CHAP. III. 1..4. Christ is a believer's life. *I live, yet not I, but Christ lives in me, Gal. ii. 20.* He is the principle and end

neglecting of the body ; not in any honour to the satisfying of the flesh.

CHAP. III.

The apostle exhorts to set our hearts upon heaven, v. 1..4. To mortify sin, v. 5..12. Earnestly presses to mutual love, v. 12..17. And concludes with exhortations to relative duties, v. 18..25.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

5 Mortify, therefore, your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry ;

6 For which things' sake the wrath of God cometh on the children of disobedience.

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds ;

10 And have put on the new *man*, which is renewed in knowledge, after the image of him that created him :

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free ; but Christ is all, and in all.

of the christian's life. He lives in us by his spirit, and we live to him in all we do. *To me to live is Christ, Phil. i. 20.*

5..11. Covetousness is spiritual idolatry. It is giving that love and regard to worldly wealth, which is due to God only, and carries a greater degree of malignity in it, and is more highly provoking to God, than is commonly thought. And it is very observable, that among all the other instances of sin which good men are recorded in the scripture to have fallen into ; and there is scarce any but some or other, in one or other part of their life, have fallen into ; there is no instance in all the scripture of any good man, charged with covetousness. In the privilege and duty of sanctification *there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond, nor free, v. 11.* There is now no difference arising from different country, or different condition and circumstance of life : it is as much the duty of the one as of the other to be holy ; and as much the privilege of the one as of the other, to receive from God the grace to be so. Christ came to take down all partition walls, that all might stand on the same level before God, both in duty and privilege. And for this reason, because Christ is all in all, Christ is a christian's all, his only Lord

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12 Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering :

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also *do ye*.

14 And, above all these things, *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful,

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to *anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh: not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men;

and Saviour, and all his hope and happiness. And to those who are sanctified, one as well as another, and whatever they are in other respects; he is all in all, the Alpha and Omega, the beginning and the end: he is all in all things to them.

12..17. *Above all things put on charity*: over all things. Let this be the upper garment, the robe, the livery, the mark of our dignity and distinction.

18..25. It is probable the apostle has a particular respect in all these instances of duty to the case mentioned, 1 Cor. vi. of Revelations of a different religion; as a christian, and heathen, a jewish convert and an uncircumcised Gentile; where there was room to doubt whether they were obliged to the proper duties of their several relations to such persons. And if it hold in such cases, it is much stronger upon christians one towards another, and where both are of the same religion. And how happy would the gospel-religion make the world, if it every where prevailed; and how much would it influence every state of things, and every relation of life!

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons.

CHAP. IV.

He continues his account of the duty of masters, v. 1, 2. Exhorts to prayer, v. 3, 4. Carriage towards those with whom we converse, v. 5, 6. Closes with the mention of several of his friends, v. 7..18.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds;

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you: they shall make known unto you all things which *are done* here.

CHAP. IV. 1. You who are masters of others, have a master yourself, and are servants of another Lord. You are not Lords of yourselves, and are accountable to one above you.

2..4. Paul knew as well as any man how to speak, and yet he begs their prayers for him, that he might be taught to speak. The best and most eminent christians need the prayers of meaner christians, and are not above asking them. The chief speakers need prayer, that God would give them a door of utterance, and that they may speak as they ought to speak.

5, 6. We have need of a great deal of wisdom and grace to give proper answers to every man: particularly in answering the questions and objections of adversaries against our religion; giving the reasons of our faith, and shewing the unreasonableness of their exceptions and cavils, to the best advantage to our cause, and least prejudice to ourselves.

7..18. Luke is here mentioned, whom he calls a beloved physician. This is he who wrote the gospel and Acts, and was Paul's companion. Observe, he was both a physician and an evangelist.

10 Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

Christ himself both taught and healed, and was a great physician as well as prophet of the church. He was the beloved physician;

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read *the epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

one who recommended himself more than ordinary to the affections of his friends.

THE FIRST EPISTLE OF PAUL TO THE *THESSALONIANS.*

Thessalonica was formerly the metropolis of Macedonia; It is now called Salonichi, and is the best peopled and one of the best towns for commerce in the Levant. This epistle to the church of Christ at Thessalonica; though it is placed after the other epistles of this apostle, is supposed to be first in time of all Paul's epistles, and to be written about A. D. 51. The main scope whereof is to express the thankfulness of this apostle for the good success his preaching had among them, and to establish them in the faith, and persuade them to a holy conversation.

CHAP. I.

The apostle thanks God for the benefits received by the Thessalonians, and shews they were very great.

PAUL and Silvanus, and Timotheus, unto the church of the Thessalonians, *which* is in God the Father, and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for

you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in

CHAP. I. 1..5. The election of these Thessalonians was known to the apostle, and therefore might be known to themselves, and that by the fruits and effects thereof, viz. their sincere faith, and hope, and love; by the successful preaching of the gospel among them. Observe, First. That all those who in the fulness of time

are effectually called and sanctified, were from eternity elected and chosen to salvation. Second, That that election of God is of his own good pleasure and mere grace, not for the sake of any merit in them that are chosen. Third, That the election of God may be known by the fruits thereof. Fourth, That whenever we

THESSALONIANS.

word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAP. II.

Paul reminds them of the manner and success of his ministry.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

are giving of thanks to God for his grace either to ourselves or others, we should run up the streams to the fountain, and give thanks to God for his electing love by which we are made to differ.

6-10. The believers under the Old Testament waited for the coming of the Messiah, and believers now wait for his second coming; he is yet to come. And there is good reason to believe he will come, because God hath raised him from the dead, which is a full assurance unto all men that he will come to judgment, Acts xvii. 31. And there is good reason to hope and wait for his coming, because he hath delivered us from wrath to come. He came to purchase salvation, and will when he cometh again bring salvation with him, full and final deliverance from sin and death and hell; from that wrath which is yet to come upon unbelievers; and which when it is once come, will be yet to come, because it is everlasting fire, prepared for the devil and his angels, Mat. 25. ult.

CHAP. II. 1-6. The subject matter of the apostle's preach-

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 *Ye are* witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know, how we exhorted, and comforted, and charged every one of you, (as a father *doth* his children,)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who both killed the Lord Jesus and

ing was not vain and idle speculations, about useless niceties, and foolish questions, but sound and solid truth, such as was most likely to profit his hearers. A good example this is to be imitated by all the ministers of the gospel. The gospel which Paul preached, was not his own, but the gospel of God. Ministers have a great favour shewn them, and honour put upon them, and trust committed to them. They must not dare to corrupt the word of God: they must diligently make use of what is intrusted with them, so as God hath allowed and commanded, knowing they shall be called to an account when they must be no longer stewards.

7-12. The manner of this apostle's exhortation ought to be regarded by ministers in particular for their imitation, and the matter of it is greatly to be regarded by them and all others; namely, that *they would walk worthy of God, who hath called them to his kingdom and glory*, v. 12.

13-16. The apostle gives a character of the unbelieving Jews,

their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? *are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

The apostle giveth further evidence of his love of the Thessalonians.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by

v. 15. enough to justify their final rejection, and the ruin of their place, and church and nation, which was now approaching.

17..20. He tells them, *Satan hindered his return*, v. 18. i. e. either some enemy or enemies or the great enemy of mankind, who stirred up opposition to Paul, either in his return to Thessalonica, when he intended to return thither, or stirred up such contentions or dissensions in those places whither he went, as made his presence necessary.

CHAP. III. 1..6. In these words the apostle gives an account of his sending Timothy to the Thessalonians; though he was hindered from going to them himself, yet his love was such, that he could not forbear sending Timothy to them; though he was very useful to him, and could not well spare him, yet he was content for their good to be left alone at Athens. Those ministers do not duly value the establishment and welfare of their people, who cannot deny themselves many conveniencies and gratifications for that end.

some means the tempter have tempted you, and our labour be in vain.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you;

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith;

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now, God himself and our Father, and our Lord Jesus Christ, direct our way unto you;

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

In this chapter the apostle gives earnest exhortations to abound in holiness.

FURTHERMORE then, we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, *so* ye will abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

6..10. When we are most thankful, we should also give ourselves to prayer; and those we give thanks for, yet have need to be prayed for. Those we most rejoice in, and that are our greatest comforts, must be our constant care, while in this world of temptation and imperfection. There was something still lacking in their faith, that Paul desired might be perfected, and to see their face in order thereunto.

11..13. The more we grow and abound in grace, and particularly in the grace of love, the more we are established and confirmed in it. Holiness is required of all those that would go to heaven, and that therein we must be unblameable, i. e. we must carry ourselves in every thing so, as that we may not in the least contradict the profession we make of holiness.

CHAP. IV. v. 1..8. Not only doth God require holiness in the heart, but also purity in our bodies, and that we should cleanse ourselves from all *filthiness both of flesh and spirit*, 2 Cor. 7. 1. Wherever the body is as it ought to be, devoted to God, and dedi-

I. THESSALONIANS.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He, therefore, that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia; but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, *and* re-

main unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;

17 Then we which are alive, *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, comfort one another with these words.

CHAP. V.

He proceeds in the description of Christ's second coming, and gives them divers precepts.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation:

9 For God hath not appointed us to wrath,

cated and set apart for him, it should be kept clean and pure for his service. And as chastity is one branch of our sanctification, so this is one thing God commands in his law, and what his grace effects in all true believers.

9..12. Those who are busy-bodies, meddling in other men's matters, generally have but little quiet in their own minds; and cause great disturbances among their neighbours; at least they seldom mind the other exhortation to be diligent in their own calling, to work with their own hands. And yet this was what the apostle commanded them, and what is required of us also. Christianity doth not discharge us of the work and duty of our particular callings, but teacheth us to be diligent therein.

13..18. The doctrine of the resurrection, and the second coming of Christ, is a great antidote against the fears of death, and in-

ordinate sorrow for the death of our christian friends; and this doctrine we have a full assurance of, because we believe that Jesus died and rose again, v. 14. The death and resurrection of Christ are fundamental articles of the christian religion, and give us hope of a joyful resurrection.

CHAP. V. v. 1..5. It was at least their own fault if they were surprised by that day. They had fair warning, and sufficient helps to provide against that day, and might hope to stand with comfort and confidence before the son of man. This would be a time of refreshing to them from the presence of the Lord, who to them that look for him will appear without sin unto their salvation, and will come to them as a friend in the day, not as a thief in the night.

6..10. What! shall christians, who have the light of the blessed

CHAP. I.

but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their work's sake. *And* be a peace among yourselves.

14 Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks ; for this is the will of God in Christ Jesus concerning you.

gospel shining in their faces, be careless about their souls, and mindless of another world.

11..15. Faithful ministers ought to be so far from being lightly esteemed because of their work, that they should be highly esteemed on the account thereof.

He giveth divers other exhortations touching the duty christians owe to one another.

16..22. Here we have divers short exhortations, that will not burden our memories, but will be of great use to direct the mo-

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things ; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly ; And *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

tions of our hearts and lives : for the duties are of great importance : and we may observe, how they are connected together, and have a dependance upon one another.

23..28. And all those who are sanctified in Christ Jesus shall be preserved to the coming of our Lord Jesus Christ. And because, if God did not carry on his good work in the soul, that would miscarry ; we should pray God to perfect his work, and preserve us blameless.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

This second epistle was written soon after the former, and seems to be designed to prevent their running into a mistake, which might arise from some passages in the former epistle, concerning the second coming of Christ ; as if it were near at hand. There are other things he writeth about for their consolation under sufferings, and exhortation and direction in duty.

CHAP. I.

After the introduction, ver. 1, 2, the apostle's high esteem for these Thessalonians, ver. 3, 4. He comforteth them under their afflictions, ver. 5..10. And tells them what his prayers were to God for them, ver. 11, 12.

CHAP. I. v. 1..10. Though many may be the troubles of the righteous now, yet God will deliver them out of them all. The

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ :

future rest will abundantly recompense all their present troubles. The sufferings of this present time are not worthy to be compared

II. THESSALONIANS.

CHAP. II.

The man of sin.

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ;

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure ;

5 *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer :

6 Seeing *it* is a righteous thing with God to recompense tribulation to them that trouble you ;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ;

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power ;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

with the glory that shall be revealed. There is enough in heaven, to countervail all that we may lose or suffer for the name of Christ in this world. The apostle saith, to you that are troubled rest with us. In heaven ministers and people shall rest together, and rejoice together here ; and the meanest christian shall rest with the greatest apostle : nay, what is far more, if we suffer for Christ, we shall also reign with him ; 2 Tim. 2. 12.

11. 12. Our good works should shine before men, that others may glorify God, that Christ may be glorified in and by us, and then we shall be glorified in and with him. And this is the great end and design of the grace of our God, and the Lord Jesus Christ, which is manifested to us, and wrought in us.

CHAP. II. v. 1, 2. If errors and mistakes arise among chris-

NOW, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means ; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things ?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work ; only he who now letteth *will let*, until he be taken out of the way :

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming :

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceiveableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie :

12 That they all might be damned who

tians, we should take the first opportunity to rectify them, and hinder the spreading thereof ; and good men will be especially careful to suppress errors, that may arise from a mistake of their words and actions, though that which was spoken or done was never so innocent or well.

3. 12. In these words the apostle confuteth the error he had cautioned them against, and giveth the reasons why they should not expect the coming of Christ as just at hand. There were several events previous to the coming of Christ ; in particular he tells them, first, There would be a general apostacy, there would come a falling away first, v. 3. second, There would be a revelation of that man of sin, v. 3, i. e. Great disputes have been, who or what is intended by this man of sin, and son of perdition ; and if it

CHAP. III.

believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth;

14 Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAP. III.

The apostle desireth their prayers, v. 1..5. He then proceedeth to give them directions for them, ver. 6..15. And concludeth with benedictions and prayers, ver. 16..18.

FINALLY, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you;

2 And that we may be delivered from unreasonable and wicked men; for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

is not certain that the papal power and tyranny is principally or only intended, yet this is plain, what is here said doth very exactly agree thereto.

The fall or ruin of the antichristian state is declared v. 8. The head of this antichristian kingdom, is called that wicked one, or that lawless person who sets up a human power in competition with, and contradiction to the divine dominion and power of the Lord Jesus Christ: but as he would thus manifest himself to be the man of sin, so the revelation or discovery of this to the world would be the sure presage, and the means of his ruin.

13..15. There must be the belief of the truth, without which there can be no true satisfaction, nor perseverance in grace, nor obtaining salvation.

16..17. We must be established in every good word and work, in the word of truth and the work of righteousness: and Christ

Vol. II.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now, the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

must be honoured by our good works, and good words; and they who are sincere will endeavour to do both, and in so doing they may hope for comfort and establishment, till at length our holiness and our happiness be completed.

CHAP. III. v. 1..5. How remarkable is the humility, and how engaging the example of this great apostle, who was so mighty in prayer himself, and yet despised not the prayers of the meanest christian, but desired an interest in them.

6..15. The apostle having commended their obedience for the time past, and mentioned his confidence in their obedience for the time to come, proceedeth to give them commands and directions to some that were faulty, correcting some things that were amiss among them. The best society of christians may have some faulty persons among them, and some things that ought to be reformed. Perfection is not to be found on this side heaven; evil manners

I. TIMOTHY.

18 The grace of our Lord Jesus Christ be with you all. Amen.

beget good laws; the disorders that Paul was informed to be among the Thessalonians, occasioned the good laws we find in these verses, that are of constant use to us and all others, whom they may concern.

¶ The second epistle to the Thessalonians was written from Athens.

16..18. It is the presence of God that maketh heaven to be heaven, and that will make this earth to be like to heaven. No matter where we are if God be with us, nor who is absent if God be present with us.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

Hitherto Paul's epistles were directed to churches, now follow some to particular persons; two to Timothy, one to Titus, and another to Philemon; all three ministers: Timothy and Titus were evangelists, an inferior order to the apostles, as appears by that Eph. 4. 11. Some prophets, some apostles, some evangelists. Their commission and work was much the same with that of the apostles, to plant churches, and water the churches that were planted, and accordingly they were itinerants, as we find Timothy was. Timothy was first converted by Paul, and therefore he calls him his own son in the faith; we read of his conversion, Acts 16. 23.

CHAP. I.

I. The charge given to Timothy, v. 4. II. The true end of the law, v. 5..12. III. His own call to be an apostle, v. 12..16. IV. His doxology, v. 17. V. A renewal of the charge to Timothy, v. 18. And of Hymeneus and Alexander, v. 19, 20.

PAUL, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*

2 Unto Timothy *my own son in the faith:* Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they may teach no other doctrine.

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying which is in faith; *so do.*

5 Now, the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned;

6 From which some, having swerved, have turned aside unto vain jangling;

CHAP. I. 1..4. That which ministers questions is not for edifying; that which gives occasion for doubtful disputes pulls down the church rather than builds it up. And I think by a parity of reason, every thing else that ministers questions rather than godly edifying, should be disclaimed and disregarded by us.

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if to sound any other thing that is contrary there be doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

5..11. Jangling, especially in religion, is vain, it is unprofitable and useless as to all that is good, and it is very pernicious and hurtful; and yet many peoples religion consist of little else but vain jangling.

12..17. Here we have the sum of the whole gospel, that Jesus

CHAP. II. III.

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander: whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

In this chapter St. Paul treats of various subjects.

I EXHORT, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:

Christ came into the world. The Son of God took upon him our nature, was *made of flesh and dwelt among us*, John i. 14. He came into the world *not to call the righteous but sinners to repentance*, Matth. ix. 13. And in the close of the verse Paul applies it to himself, of whom I am chief. Paul was a sinner of the first rank; so he acknowledges himself to have been, for he breathed out threatenings and slaughter against the disciples of the Lord, &c. Acts ix. 1, 2. Persecutors are some of the worst of sinners: such a one Paul had been; or, of whom I am chief, *i. e.* of pardoned sinners I am chief. It is an expression of his great humility, he that elsewhere calls himself the *least of saints*, Ephes. iii. 8. here calls himself the *chief of sinners*.

18..20. Those that have put away a good conscience, and made shipwreck of faith, will not stick at any thing, blasphemy not excepted.

CHAP. II. v. 1..8. Though the kings at this time were heathens, enemies to christianity, and persecutors of christians, yet

3 For this is good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.

8 I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good work.

11 Let the women learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety.

CHAP. III.

In this chapter our apostle treats of church offices.

THIS is a true saying, if a man, desire the office of a bishop, he desireth a good work.

they must pray for them, because it is for the public good that there should be civil government, and proper persons entrusted with the administration of it.

A mediator supposes a controversy. Sin had made a quarrel between us and God; Jesus Christ is a mediator that undertakes to make peace, to bring God and man together, in the nature of an umpire or arbitrator, a days-man that lays his hand upon us both, Job. ix. 33.

9..15. Those that profess godliness should, in their dress, as well as other things, carry it as becomes their profession; instead of laying out their money on fine clothes, they must lay it out in works of piety and charity, which are properly called good works.

CHAP. III. v. 1..5. The two epistles to Timothy, and that to Titus, contain a scripture-plan of church-government, or a direction to ministers. And here we have the characters of a gospel minister, whose office it is, as a bishop, to preside in a particular congregation of christians.

I. TIMOTHY.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

8 Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives *be* grave, not slanderers; sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest

know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

St. Paul here foretels, I. A dreadful apostacy, ver. 1, 2, 3. II. He treats of christian liberty, ver. 4, 5. III. He gives Timothy divers directions.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having

Having briefly gone through the qualifications of a gospel bishop, we may (1.) with great reason cry out as St. Paul doth, *who is sufficient for these things?* 2 Cor. ii. 16. This is a work indeed. What piety, what prudence, what zeal, what courage, what faithfulness, what watchfulness, over ourselves, our lusts, appetites and passions, and over those under our charge; I say, what holy watchfulness is necessary in this work? But for the encouragement of all faithful ministers, we have Christ's gracious word of promise, *Lo, I am with you alway, even unto the end of the world,* Matt. xxviii. 20. And if he be with us, he will fit us for our work in some measure, and carry us through the difficulties of it with comfort.

8-13. We have here the character of deacons: those had the care of temporal concerns of the church, that is, the maintenance and support of the ministers, and provisions of the poor: it was requisite the deacons should have a good character, because they were assistants to the ministers, appeared and acted publicly, and

had a great trust reposed in them. Their wives likewise must have a good character. All that are related to ministers must double their care to walk as becomes the gospel of Christ, lest if they in any thing walk disorderly the ministry be blamed.

14-16. Godliness is a mystery in all its parts and branches, from the beginning to the end, from Christ's incarnation to his ascension. It being a great mystery, we should rather humbly adore it, and piously believe it, than curiously pry into it, or be too positive in our explications of it, and determinations about it, further than the Holy Scriptures have revealed it to us.

CHAP. IV. v. 1-5. We have here a prophecy of the apostacy of the latter times, which he had spoken of as a thing expected and taken for granted among christians, 2 Thess. 2. In the close of the foregoing chapter we had the mystery of godliness summed up, and therefore very fitly in the beginning of this chapter we have the mystery of iniquity summed up.

promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAP. V.

Here the apostles gives Timothy divers directions.

REBUKE not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers, the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works: if she have brought up children, if she have lodged strangers, if she have washed the saints's feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

9..16. The care of ministers should be in the first place to save themselves; save thyself in the first place, so shalt thou be instrumental to save them that hear thee.

CHAP. I. 1, 2. Great difference is to be made in our reproofs according to the age, quality and other circumstances of the persons rebuked; thus, an elder in age or office must be intreated as a Father; of some have compassion making a difference Jude 22.

3..16. Christianity obliges its professors to relieve their indi-

gent friends, particularly poor widows, that the church may not be charged with them, that it may relieve them that are widows indeed; rich people should be ashamed to burthen the church with their poor relations, when it is with difficulty that those are supplied who have no children or Nephews, that is, grand children, that are in a capacity to relieve them.

17..25. Lay hands suddenly on no man, v. 22. seems to be meant of the ordaining of men to the office of the ministry, which

I. TIMOTHY.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open before-hand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works of *some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. VI.

He treats of the various duties and characters.

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing

that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and it is certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew *who* is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

ought not to be done rashly and inconsiderately, and before due trial made of their gifts and graces, their abilities and qualifications for it.

CHAP. VI. 1-5. If the professors of religion misbehave themselves, the name of God and his doctrine is in danger of being blasphemed, by those that seek occasions to speak evil of that worthy name by which we called. And this is a good reason why we should all carry ourselves well that we may prevent the occasion, which many seek and will be very apt to lay hold of, to speak ill of religion for our sakes.

6-12. To arm Timothy against the love of the world, he directs him to follow that which is good, follow after righteousness, godliness, faith, love, patience, meekness. They that follow after righteousness and godliness from a principle of faith and love, have need to put on patience and meekness. Patience to bear both the rebukes of providence, and the reproaches of men; meekness wherewith to instruct gainsayers, and pass by the affronts and injuries that are done us.

13-21. Every minister is a trustee, and it is a treasure committed to his trust which he hath to keep. The truths of God, the

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and

ordinances of God, keep these, avoiding prophane and vain babbling. Not affecting human eloquence, which the apostle call vain babbling, or human learning, which many times opposes the

vain babblings and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

truths of God, but keep close to the written word, for that is committed to our trust.

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

This second epistle Paul wrote to Timothy from Rome, when he was a prisoner there, and in danger of his life. Where Timothy now was, is not certain: the scope of this epistle somewhat differs from that of the former, not so much relating to his office as an evangelist, as to his personal conduct and behaviour.

CHAP. I.

After the introduction, v. 1, 2. we have, I. Paul's sincere love to Timothy, v. 3-6. II. Divers exhortations, v. 6-15.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt

first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

CHAP. I. 1-5. It was the matter of St. Paul's thanksgiving, that Timothy inherited the faith of his mother Eunice and his grandmother Lois, and ought to be ours, whenever we see the like; we should rejoice wheresoever we see the grace of God.

6-14. First, Good men often suffer many things, for the best cause in the world, for the which cause I suffer these things; that

is for my preaching, and adhering to the gospel. Second, They need not to be ashamed, the cause will bear them out, but those that oppose it, shall be clothed with shame. Observe, Third, Those that trust in Christ know whom they have trusted. He speaks with a holy triumph, and exaltation, as much as to say I stand on firm ground. I know I have lodged the great trust in

II. TIMOTHY.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;

11 Wherefore I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But when he was in Rome he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well.

CHAP. II.

In this chapter our apostle gives Timothy many exhortations and directions.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth him-

self with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying, For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, that the resurrection is past already; and overthrow the faith of some.

CHAP. II. 1-7. The great care of a soldier should be to please his general; so the great care of a christian should be to please Christ, to approve ourselves to him. The way to please him, who hath chosen us to be soldiers, is not to entangle ourselves with the affairs of this life, but to be free from such entanglements as would hinder us in our holy warfare.

8-13. If we deny him out of fear or shame or for the sake of some temporal advantage he will deny and disown us, and will not deny himself, but will continue faithful to his word when he threatens, as well as when he promises.

14-18. The resurrection of the dead, is one of the great doctrines of Christ. Now see the subtilty of the serpent, and the

15-18. Finally the best thing we can ask, either for ourselves, or our friends is, that the Lord will grant to them, that they may find mercy of the Lord in that day, when they must pass out of time into eternity, and exchange this world for the other, and appear before the judgment seat of Christ; the Lord then grant unto all of us, that we may find mercy of the Lord in that day.

19 Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

He foretels Timothy what the last days would be with the reasons thereof, v. 1..9. II. Prescribes various remedies against them, v. 10, ad fin.

THIS know also, that in the last days perilous times shall come:

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

serpent's seed. They did not deny the resurrection, for that had been boldly and avowedly to confront the word of Christ, but they put a corrupt interpretation upon that true doctrine, saying, that the resurrection is past already, i. e. that what Christ spoke concerning the resurrection is to be understood mystical, and by way of allegory, that it must be meant of a spiritual resurrection.

19..21. All the attacks which the powers of darkness have made upon the doctrine of Christ, cannot shake it, it stands firm, and weathers all the storms which have been raised against it.

22..26. Youthful lusts are very dangerous, for which reason even hopeful young people should be warned of them, for they war against the soul, 1 Pet. ii. 11.

CHAP. III. 1..5. Observe here, First, Men may be very bad and wicked, under profession of religion; they may be lovers of themselves, &c. yet have a form of godliness. Second, A form of

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of

godliness is a very different thing from the power of it, men may have the one, and be wholly destitute of the other: yea, they deny it, at least, practically in their lives. Third, From such good christians must withdraw themselves.

6..9. Here Paul warns Timothy to take heed of certain seducers, not only that he might not be drawn away by them himself, but that he might arm those that were under his charge against their seduction.

10..17. We see the scripture hath various uses, and answers divers ends, and purposes, it is profitable for doctrine, for reproof, for correction of all errors in judgment and practice, and for instruction in righteousness. The scripture is a perfect rule of faith and practice, and was designed for the man of God, the minister as well as the christian who is devoted to God, for it is profitable for doctrine.

II. TIMOTHY.

God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ;

17 That the man of God may be perfect, thoroughly furnished unto all good works.

CHAP. IV.

In this chapter St. Paul presses Timothy to the diligent discharge of his work.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand :

7 I have fought a good fight, I have finished *my* course, I have kept the faith :

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me :

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil ; the Lord reward him according to his works.

15 Of whom be thou ware also ; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me ; *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and *that* all the Gentiles might hear ; and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom ; to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

CHAP. IV. 1..8. It is a great comfort to a dying saint, when he can look back upon his past life, and say with our apostle, I have fought, &c. I have kept the faith, the doctrine of faith, and the grace of faith, towards the end of our days to be able to speak in this manner ; what comfort, unspeakable comfort will it afford ? Let it then be our constant endeavour, by the grace of God, that we may finish our course with joy, Acts xx. 24.

9..22. We need no more to make us happy than to have the Lord Jesus Christ with our spirits ; for in him all spiritual blessings are summed up. And it is the best prayer we can put up for our friends, that the Lord Jesus Christ may be with *their* spirits, to sanctify and save them, and at last to receive them to himself.

THE EPISTLE OF PAUL TO *TITUS*.

This epistle of Paul to Titus is much of the same nature with those to Timothy; both were converts of Paul, and his companions in labours and sufferings; both in the office of evangelists, whose work was to water the churches planted by the apostles, and to set in order the things that were wanting in them.

CHAP. I.

Why Titus was left at Crete.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the

steward of God; not self-willed, not soon-angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow-bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is

CHAP. I. 1-3. Divine faith rests not on fallible reasonings, or probable opinions; but on the infallible word, the truth itself, which is after godliness, i. e. of a godly nature and tendency, pure and purifying the heart of the believer.

4, 5. Human traditions and inventions may not be brought into the church of God. Prudent disposals for carrying on the ends of Christ's appointments, according to the general rules of the word, such may, yea, must be; but none may alter any thing in the substance of the faith, or worship, or order and discipline of the churches: if an evangelist might not do any thing, but by appointment, much less may others.

6-9. See we here summarily the work of the ministry, to exhort those who are willing to know, and do their duty.

10-14. Such scandalous vices as were the reproach of heathens, should be far from christians: falsehood and lying, invidious craft and cruelty, all beastly and sensual practices, and idleness and sloth, are sins condemned by the light of nature; for these were the Cretians taxed by their own poets.

15, 16 To good christians that are sound in the faith and thereby purified, all things are pure; but to them that are defiled, and unbelieving, nothing is pure; things lawful and good they abuse, and turn to sin.

nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God, but in works they deny *him*, being abominable and disobedient, and unto every good work reprobate.

CHAP. II.

The apostle here directs Titus about the faithful discharge of his own office.

BUT speak thou the things which become sound doctrine.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again:

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

CHAP. II. 1-5. The word of God and gospel of Christ is pure, and excellent, and glorious in itself, and the excellency of it should be expressed and shewn in the lives and carriage of its professors, especially in relative duties: failures here bring disgrace. Rom. ii. 24. *The names of God is blasphemed among the Gentiles through you.*

7-15. Redemption from sin, and sanctification of nature, go together, and both make a peculiar people unto God: freedom from guilt and condemnation, and from the power of lusts, and purification of soul by the spirit.

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

Of duties which concern christians more in common.

PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work;

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared.

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after he first and second admonition, reject;

CHAP. III. 1-3. What vile slaves are sinners, while they conceit themselves free? The lusts that tempt them promise liberty, but in yielding they become the servants of corruption; *for of whom a man is overcome, of the same is he brought into bondage.*

3-8. Ministers in teaching must see that they deliver what is sound and good in itself, and profitable to them that hear: all must be to the use of edifying both of persons and societies.

9-14. Christianity is not a fruitless protection; the professors of it must be filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. It is not enough that

CHAP. I.

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apolos on their journey diligently, that nothing be wanting unto them.

they be harmless, but they must be profitable, doing good, as well as eschewing evil.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith, Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cre-
tians, from Nicopolis of Macedonia.

15. Grace is the chief thing to be wished and begged for, with respect to ourselves or others; it is summarily all good.

THE EPISTLE OF PAUL TO PHILEMON.

Philemon, one of Note, and probably a minister in the church of Coloss, a city of Phrygia, had a servant named Onesimus, who having purloined his goods, ran away from him, and in his rambles came to Rome, where Paul was then a prisoner for the gospel, and providentially coming under his preaching there, was by the blessing of God converted by him; after which he ministered awhile to the apostle in bonds, and might have been further useful to him, but understanding him to be another man's servant, he would not, without his consent, detain him, but sends him back with this letter commendatory, wherein he earnestly sues for his pardon and kind reception.

CHAP. I.

In this epistle we have the preface, v. 1..7. The substance and body of it, v. 8. .21. And then the conclusion, v. 22. to the end.

PAUL a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon, *our* dearly beloved, and fellow-labourer;

2 And to *our* beloved Apphia, and Archippus *our* fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God *our* Father, and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers.

CHAP. I. 1..7. Paul thanked God not only for the good that was in the churches, but in the particular persons he wrote to: and though he had his account by report: *Hearing of the love and faith which thou hast toward the Lord Jesus, and towards all saints:* this was what he enquired after concerning his friends, the truth, and growth, and fruitfulness of their graces, their faith in Christ, and love to him, and to all the saints. Love to saints, if it be
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5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech

sincere, will be catholic and universal, love toward all saints; but faith and love as in the heart are hidden things, they are known by the effects of them.

8..11. Observe, what happy changes conversion makes; of evil, good; of unprofitable, useful: religious servants are a treasure in a family.

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thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds :

11 Which in time past was to thee unprofitable; but now profitable to thee and to me;

12 Whom I have sent again: thou therefore receive him that is mine own bowels;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing: that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Written from Rome to Philemon by Onesimus a servant.

12..19. The communion of saints does not destroy distinction of property: Onesimus now converted and become a brother beloved, yet is Philemon's servant still, and indebted to him for wrongs that he had done, and not to be discharged but by free and voluntary remission, or on reparation made by himself or some

other in his behalf; which part, rather than fail, the apostle undertakes for him.

20..25. Grace is the best wish for ourselves and others; with this the apostle begins and ends.

THE EPISTLE OF PAUL TO THE *HEBREWS.*

As to the divine amanuensis or penman of this epistle, we are not so certain; it beareth not the name of any in the front of it, as the rest of the epistles do, and there has been some dispute among the learned to whom they should ascribe it. It must be acknowledged there are many things in this epistle hard to be understood, but the sweetness we shall find therein will make us abundant amends for all the pains we take to understand it. And indeed if we compare all the epistles of the New Testament, we shall not find any of them more replenished with divine heavenly matter than this to the Hebrews.

CHAP. I.

A twofold comparison, I. Between the evangelical and legal dispensation, v. 1, 2, 3. II. Between the glory of Christ, and that of the highest creatures, v. 4.

CHAP. I. 1..3. The person of the son is the true image and character of the person of the father; being of the same nature,

GOD, who at sundry times, and in diverse manners, spake in time past unto the fathers by the prophets,

he must bear the same image and likeness. In beholding the power, wisdom and goodness of the Lord Jesus Christ, we behold

CHAP. II.

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest;

the power, wisdom and goodness of the Father, for he hath the nature and perfections of God in him. He that hath seen the Son hath seen the father; that is, he hath seen the same being. He that hath known the Son hath known the Father, John xiv. 7, 8. 9. For the Son is in the Father, and the Father in the Son, the personal distinction is no other than will consist with essential union. This is the glory of the person of Christ; the fulness of the godhead dwells, not typically, but really in him.

4. 9. The apostle having proved the pre-eminence of the gospel above the law, from the pre-eminence of the Lord Jesus Christ above the prophets, now proceeds to shew that he is not only much superior to the prophets, but to the angels themselves. In this he obviates an objection that the Jewish zealots would be ready to make, that the law was not only delivered by men, but obtained by angels, Gal. iii. 19. that they attended at the giving forth of the law, the host of heaven were drawn forth to attend the Lord Jehovah on that awful occasion. Now the angels are very glorious beings, far more glorious and excellent than men; the scripture always represents them as the most excellent of all creatures, and we know of no being but God himself, that is higher than the angels; and therefore that Law that was ordained by angels ought to be held in great esteem. To take off the force of this argument the penman of this epistle proceeds to state the comparison be-

and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

I. Some application of the doctrine laid down in the chapter foregoing, v. 1, 2, 3, 4. II. Enlarges farther upon the pre-eminence of Christ, v. 5, 6, 7. III. He proceeds to remove the scandal of the cross, v. 10. 16. IV. To assert the incarnation of Christ, v. 16.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with diverse miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in

tween Jesus Christ and the holy angels, both in nature and office, and to prove, that Christ is vastly superior to the angels themselves. Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they.

10. 14. What hath God said of the angels? *He never said to them as he said to Christ, Sit ye at my right hand*; but he has said of them here, that *they are ministering spirits, sent forth to minister for them who shall be the heirs of salvation*. Bless God for the ministration of angels, keep in God's way, and take the comfort of this promise, that he will *give his angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your feet against a stone*, Psal. xci. 11, 12.

CHAP. I. 1. 4. The despisers of this salvation are condemned already, under arrest, and in the hands of justice already. So they were by the sin of Adam; and they have strengthened their bonds by their personal transgression, John iii. 18. *He that believeth not is condemned already*. There is no escaping out of this condemned state, but by accepting the great salvation discovered in the gospel; as for those that neglect it, the wrath of God is upon them, and it abides upon them, they cannot disengage themselves, they cannot emerge, they cannot get from under the curse.

5. 13. Christ and believers are brethren; not only bone of his

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subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

bone, and flesh of his flesh, but spirit of his spirit; brethren by the whole blood, in what is heavenly, as well as in what is earthly. Christ is not ashamed to own this relation; he is not ashamed to call them brethren, which is wonderful goodness and condescension in him, considering their meanness by nature, and vileness by sin; but he will never be ashamed of any that are not ashamed of him, and that take care not to be a shame and reproach to him, and to themselves.

14-18. The devil was the first sinner, and the first tempter to sin, and sin was the procuring cause of death; and he may be said to have the power of death, as he draws men into sin, the ways whereof is death, and as he is often permitted to terrify the consciences of men with the fear of death, and as he is the execu-

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren: that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

The apostle applies what he had said in the chapter foregoing concerning the priesthood of Christ.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus:

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things is God.

5 And Moses verily *was faithful* in all his house as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the pro-

tioner of divine justice, haling their souls from their bodies to the tribunal of God, there to receive their doom; and then being their tormentor, as he was before their tempter; in these respects he may be said to have had the power of death.

CHAP. III. 1-6. No less power was requisite to make the church, than to make the world; the world was made out of nothing, the church made out of materials altogether unfit for such a building. Christ, who is God, drew the platform of the church, provided the materials, and by Almighty Power disposed them to receive the form; he has compacted and united this his house, and has settled the orders of it, and crowned all with his own presence, which is the true glory of this house of God.

7-19. Here the apostle proceeds, pressing upon them serious

CHAP. IV.

vocation, in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAP. IV.

I. Our privileges under the gospel exceed the privileges of the Jewish church under Moses, v. 1, 2, 3, 4. II. Why the ancient Hebrews did not profit by their religious privileges, v. 2. Then, III. The privileges of those that believe, and the misery of those that continue in unbelief, from v. 3-10. IV. Motives to faith and obedience.

LET us therefore fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached

counsels and cautions to the close of the chapter, and he recites a passage out of Psal. xcvi. 7, &c.

CHAP. V. 1-10. The apostle declares that our privileges by Christ under the gospel are not only as great, but greater than those enjoyed under the mosaical law. And he instances in this, that we have a promise left us of entering into his rest; that is, of entering into a covenant relation to Christ, and a state of communion with God through Christ, and of growing up therein, till we are made perfect in glory. We have discoveries of this rest,

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as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight; but all things *are* naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high

and proposals, and the best directions how we may attain unto it. This promise of spiritual rest, is a promise left us by the Lord Jesus Christ, in his last will and testament, as a precious legacy. Our business is to see to it, that we be the legatees; that we lay our claim to that rest and freedom from the dominion of sin, satan, and the flesh, by which the souls of men are kept in servitude, and deprived of the true rest of the soul.

11-16. Had we not a mediator, we could have no boldness in coming to God; for we are guilty and polluted creatures; all we

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priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

The apostle continues his discourse upon the priesthood of Christ.

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, 'Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, 'Thou art a priest for ever, after the order of Melchisedec:

7 Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

8 Though he were a Son, yet learned he obedience by the things which he suffered:

9 And being made perfect, he became

the author of eternal salvation unto all them that obey him:

10 Called of God an high priest, after the order of Melchisedec:

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAP. VI.

The apostle persuades the Hebrews to make a better proficiency in religion.

THEREFORE, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

do is polluted; we cannot go into the presence of God alone; we must either go in the hand of a mediator, or our hearts and our hopes will fail us.

CHAP. V. 1-9. It is not sufficient that we have some doctrinal knowledge of Christ, or that we make a profession of faith in him, but we must hearken to his word, and obey him, for those that obey him, devoting themselves to him, denying themselves, and taking up their cross and following him, he will be the author of their salvation, and they shall own him as such for ever.

10-14. We have more particular account of this Melchisedec in chap. 7. Some think the things which the apostle means, that were hard to be uttered, were not so much concerning Melchisedec himself, as concerning Christ, of whom Melchisedec was the type. And doubtless this apostle had many things to say concerning Christ, that were very mysterious, hard to be uttered; there are great mysteries in the person and offices of the Redeemer; christianity is the great mystery of godliness.

CHAP. VI. 1-8. The apostle describes the dreadful case of such as fall away after they had gone so far in profession of religion. First, The greatness of the sin of the apostacy. Second, The great misery of apostates. It is impossible to renew them again unto repentance; it is extremely hazardous; very few instances can be given of those that have gone so far and fallen away, and yet ever brought to true repentance, such a repentance as is

CHAP. VII.

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God ;

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end :

12 That ye be not slothful, but followers of them who through faith and patience inherit the promise.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater : and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ;

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us :

19 Which hope we have as an anchor of

the soul, both sure and stedfast, and which entereth into that within the veil ;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

Melchisedec and Christ.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ;

2 To whom also Abraham gave a tenth part of all : first being, by interpretation, king of righteousness, and after that also king of Salem, which is, King of peace :

3 Without father, without mother, without descent, having neither beginning of days nor end of life ; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham :

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes ; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

indeed a renovation of the soul. Some have thought this is a sin against the Holy Ghost, but without ground. The sin here mentioned is plainly apostacy, both from the truth and ways of Christ: God can renew them to repentance, but he seldom does it ; and with men themselves it is impossible.

9. 20. The promise of blessedness which God has made to believers, is not a rash and hasty thing, but the result of God's eternal purpose. That this purpose of God was agreed upon in council, settled there between the eternal father, son, and spirit. These counsels of God can never be altered ; it is immutable ; God never needs to change his counsels ; for nothing new can arise to him who sees the end from the beginning.

CHAP. VII. 1..3. Who was this Melchisedec ? All the account we have of him in the Old Testament is Gen. xiv. 18, 19, &c. and in Psal. cx. 4. Indeed we are much in the dark about him ; God has thought fit to leave us, that this Melchisedec might be a more lively type of him whose generation none can declare. If men will not be satisfied with what is revealed, they must rove about in the dark in endless conjectures. See Notes on Gen. 14, 17, 20.

4..10. Levi received the office of the priest-hood from God, and was to take tithes of the people, yet even Levi paid tithes to Melchisedec, as to a greater and higher priest than himself ; therefore that high priest who should afterwards appear, of whom Mel-

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11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man* because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAP. VIII.

I. The priesthood of Christ, v. 1, 2. The excellency of the priesthood of Christ.

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

chisedec was a type, must be much superior to any of the Levitical priests, who paid tithes in Abraham to Melchisedec.

11-28 The Levitical priesthood brought nothing to perfection; it could not justify men's persons from guilt; it could not cleanse the consciences of the worshippers from dead works; all it could do, was to lead them to the Antitype. But the priesthood of Christ carries in it, and brings along with it, a better hope; it shews us the true foundation of all that hope we have towards God for pardon and salvation; and it more clearly discovers the great objects of our hope; and so it tends to work in us a more strong and lively hope of acceptance with God. And by this hope we

are encouraged to draw nigh unto God; to enter into a covenant union with him; to live a life of converse and communion with him.

CHAP. VIII. 1-5. Christ is the subject and end of the law for righteousness. Something therefore there must be in Christ's priesthood, that answers to the high priest's entering within the veil to make intercession, without which he could not have been a perfect priest; and what is that but the ascension to Christ into heaven, and his appearance there in the sight of God for his people, to present their prayers and plead their cause?

6-13. The new covenant was promised in Jer. xxxi. 31, 32.

CHAP. IX.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah :

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel, After those days, saith the Lord, I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people ;

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAP. IX.

The tabernacle and its worship.

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made ; the first, wherein *was* the candlestick, and the table, and the shew-bread ; which is called, The sanctuary.

3 And after the second veil the tabernacle, which is called The Holiest of all ;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant ;

5 And over it the cherubims of glory shadowing the mercy-seat ; of which we cannot now speak particularly.

6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God :

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people :

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing :

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ, being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your

and accomplished in Christ : this will always be a new covenant, in which all that truly take hold of it, shall be always found preserved by the power of God ; it is God's covenant ; his mercy, love and grace moved for it ; his wisdom devised it ; his son purchased it ; his spirit brings souls into it, and builds them up in it.

CHAP. IX. 1-5. This tabernacle, of which we have the model, *Exod. xxv. 26*, was a moving temple, shadowing forth the unsettled

state of the church militant, and the human nature of the Lord Jesus Christ, in whom the fulness of the Godhead dwelt bodily.

6-11. These Old Testament records are of great use and significance, not only to those that first received them, but even to christians, who ought not to satisfy themselves to read the institutes of the Levitical law, but to learn what the Holy Ghost signifies and suggests to them thereby.

conscience from dead works to serve the living God?

15 And for this cause he is the mediator of the new testament, that by the means of death, for the redemption of the transgression *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hand, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 (For then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

15..28. From the inefficacy of the legal sacrifice, and the efficacy of Christ's sacrifice the legal sacrifices could not of themselves put away sin; neither procure pardon for it, nor power against it. Sin would still have lain upon us, and had dominion over us, but Jesus Christ by one sacrifice, has made an end of sin; he has destroyed the works of the devil.

27 And as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation.

CHAP. X.

The superiority of Christ's priesthood to that of Aaron.

FOR the law, having a shadow of good things to come *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he said, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered

CHAP. X. 1..6. The time of the repeal of the Levitical laws was foretold by David, Psal. xl. 7, and is recited here as now come, Thus industriously does the apostle lay low the Mosaical dispensation.

7..18. When no less sacrifice would be proper satisfaction to the justice of God, than that of Christ himself, then Christ volun-

CHAP. X.

one sacrifice for sins, for ever sat down on the right hand of God ;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified ;

15 *Whereof* the Holy Ghost also is a witness to us : for after that he had said before,

16 This is the covenant that I will make with them, After those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh :

21 And *having* an high priest over the house of God,

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering ; for he is faithful that promised :

24 And let us consider one another, to provoke unto love and to good works :

25 Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting *one another* : and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

tarly came in to it. *Lo, I come ! I delight to do thy will, O God !* Let thy curse fall upon me, but let these go their way : Father, I delight to fulfil thy counsels, and my covenant with thee for them ; I delight to perform all thy promises, to fulfil all the prophecies. This should endear Christ and our bibles to us, that in Christ we have the fulfilling of the scriptures.

19-39. The greatest part of the saints' happiness is in promise ; that they must first do the will of God before they receive the promise, and that after they have done the will of God, they have

28 He that despised Moses' law died without mercy, under two or three witnesses ;

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord, And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions ; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away, therefore, your confidence which hath great recompence of reward.

36 For ye have need of patience ; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now, the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

CHAP. XI.

The great examples we have in the Old Testament of those that lived by faith.

need of patience to wait for the time when the promise shall be fulfilled ; they have need of patience to live till God calls them away. It is a trial of the patience of christians to be content to live after their work is done, and to stay for the reward till God's time to give it them is come. We must be God's waiting servants, when we can be no longer his working servants ; they that have had and exercised much patience already, must have and exercise more till they die.

CHAP. XI. 1-3. Believers in the exercise of faith are filled

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NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned;

16 But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

with joy unspeakable, and full of glory, Christ dwells in the soul by faith, and the soul is filled with the fulness of God as far as his present measure will admit; he experiences a substantial reality in the objects of faith.

4-19. Abel brought a sacrifice of atonement, brought of the firstlings of the flock, acknowledging himself to be a sinner that deserved to die, and only hoped for mercy through the great sacrifice. Cain brought only a sacrifice of acknowledgment, a mere thank offering, the fruit of the ground, which might and perhaps must have been offered in innocency. Here was no confession of sin, no regard to the ransom: this was an essential defect in Cain's offering. There will always be difference between those that worship the true God; some will compass him about with lies, others

will be faithful with the saints. Some like the pharisee will lean to their own righteousness, others like the publican will confess their sin, and cast themselves upon the mercy of God in Christ. Abraham was the friend of God, and father of the faithful, in whom the Hebrews boasted, and from whom they derived their pedigree and privileges. And therefore the apostle, that he might both please and profit them, enlarges more upon heroic achievements of Abraham's faith, than any other of the patriarchs; and in the midst of his account of the faith of Abraham, he inserts the story of Sarah's faith, whose daughters those women are that continue to do well.

20-31. Faith has its greatest work to do at last, to help the believer to finish well, to die to the Lord so as to honour him, by

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red sea as by dry *land*; which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets,

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were

made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance: that they might obtain a better resurrection;

36 And others had trials of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented,

38 (Of whom the world was not worthy,) they wandered in deserts, and *in* mountains, and *in* dens, and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promises;

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

The apostle applies what he had collected in the chapter foregoing.

WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of *our* faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such con-

patience, hope and joy; so as to leave a witness behind them of the truth of God's word, and the excellency of his ways for the conviction and establishment of all that attend them in their dying moments. The best way in which parents can finish their course is, blessing their families, and worshipping their God. By the faith we may see this invisible God we may be fully assured of his existence, and of his providence, and of his gracious and powerful presence with us. Such a sight of God will enable believers to endure to the end, whatever they may meet with in the way.

23-31. Here is a most honourable character and commendation from God, the true judge and fountain of honour, i. e. that the world was not worthy of such men: the world did not deserve such blessings; they did not know how to value them, nor how to use them. Wicked men think the righteous are not worthy to

live in the world; and God declares, the world is not worthy of them; and though they widely differ in their judgment, they agree in this, that it is not fit good men should have their rest in this world, and therefore God receives them out of it to that world that is suitable to them, and yet far beyond the merit of all their services and sufferings.

CHAP. XII. 1-3 The great duty which the apostle urges upon the Hebrews, and which he so much desires they would comply with, and that is, *to lay aside every weight, and the sin that did so easily beset them, and run with patience the race set before them.* Christians have a greater example to animate and encourage them in their christian course, than any or all that have been mentioned before, and that is the Lord Jesus Christ, v. 2. *Looking unto Jesus the author and finisher of our faith.*

contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected *us*, and we gave *them* reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

10 For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now, no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees ;

13 And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God ; lest any root of bitterness springing up trouble *you*, and thereby many be defiled :

16 Lest there *be* any fornicator or pro-

fane persons, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

18 And the sound of a trumpet, and the voice of words ; which *voice* they that heard entreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 And so terrible was the sight, *that* Moses said, I exceedingly fear *and* quake :)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven ;

26 Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that

4..17. God's correction is no condemnation ; his children may at first fear lest affliction should come upon that dreadful errand, and we cry, *Do not condemn me, but shew me wherefore thou contendest with me*, Job. x. 2. But that is so far from being the design of God to his own people, that he therefore *chastens them now*, that they may not be condemned with the world, 1 Cor. xi. 32. He

does it to prevent the death and destruction of their souls, that they may live to God and like God, and for ever with him.

18..29. He shews how much the gospel church represents the church triumphant in heaven ; what communication there is between the one and the other. The gospel church is called Mount Sion, and heavenly Jerusalem which is free ; in opposition to

those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear :

29 For our God is a consuming fire.

CHAP. XIII.

Various duties here recommended.

LET brotherly love continue.

2 Be not forgetful to entertain strangers : for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them ; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled ; but whoremongers and adulterers God will judge.

5 *Let your conversation be without covetousness ; and be content with such things as ye have :* for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of *their* conversation ;

8 Jesus Christ the same yesterday, and to day, and for ever.

9 Be not carried about with diverse and strange doctrines : for *it is* a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.

Mount Sinai, which tendeth to bondage, Gal. iv. 24. This was the hill on which God set his king the Messiah. Now in coming to Mount Sion, believers come into heavenly places, and into a heavenly society.

CHAP. XIII. 1-17. *God hath said, I will never leave thee nor forsake thee*, v. 5, 6. This was said to Joshua, chap. i. 9. but belongs to all the faithful servants of God ; Old Testament promises may be applied to New Testament saints. This promise contains the sum and substance of all the promises, I will never, no never, leave thee, nor ever forsake thee. Here are no less than five negatives heaped together to confirm the promise. The true believer shall have the gracious presence of God with him in life, at death, and for ever. Sin, sinner's death, will not suffer us to continue long here ; and therefore we should go forth now by faith, and seek in Christ that rest and settlement that this world cannot

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not : for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves : for they watch for your souls, as they that must give account ; that they may do it with joy, and not with grief : for that is unprofitable for you.

18 Pray for us ; for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ : to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer

afford us, v. 14. Let us make a right use of this altar ; not only partake of the privileges of it, but discharge the duties of the altar, as those that Christ has made priests to attend on this altar. Let us bring our sacrifice to this altar, and to this our high priest, and offer them up by him, v. 15, 16. Now what are the sacrifices which we must bring and offer on this altar, even Christ ; not any expiatory sacrifices ; there is no need of them ; Christ has offered the great sacrifice of atonement ; ours are only the sacrifices of acknowledgment.

18. 25. We trust we have a good conscience, in all things willing to live honestly. We trust, he might have said, we know, but he chose to speak in an humble stile, to teach us all not to be too confident of ourselves, but to maintain a godly jealousy over our own hearts. We trust we have a good conscience, an enlightened and well-informed conscience, a clean and pure conscience, a tender

the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule

and faithful conscience, a conscience testifying for us, not against us; a good conscience in all things, in the duties both of the first and second table, towards God, and towards men; and especially

over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

in all things pertaining to our ministry, we would act honestly and sincerely in all things.

THE GENERAL EPISTLE OF JAMES.

The writer of this epistle was not James the son of Zebedee: For he was put to death by Herod, Acts xii. before christianity had gained so much ground among the Jews of the dispersion, as is here implied. But it was the other James, the son of Alphaeus; who was cousin-german to Christ, and one of the twelve apostles, Mat. x. 3. The time when this epistle was written is uncertain. The design of it is to reprove christians for their great degeneracy both in faith and manners; and to prevent the spreading of those libertine doctrines which threatened the destruction of all practical godliness.

CHAP. I.

I. Inscription and salutation, v. 1. II. Christians are taught how to carry the cross, v. 2..12. III. But those sins which bring sufferings, or are by no means to be imputed to God, v. 13..18. IV. All passion and rash anger, and vile affections ought to be suppressed. The word of God should be made our chief study, wherein pure religion consist, v. 19..27.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into diverse temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask

CHAP. I. 1..12. Prayer is a duty recommended also to suffering christians. And here the apostle shews, what we ought more especially to pray for; wisdom. If any lack wisdom let him ask of God. We should not pray so much for the removal of an affliction, as for wisdom to make a right use of it. And who is there that does not want wisdom under any great trials or exercises, to guide him both in his judging of things, and in the conduct of his own spirit and temper, and in the management of his

of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed:

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted;

10 But the rich, in that he is made low; because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of

affairs? To be wise in trying times is a special gift of God; and to him we must seek for it. A mind that has but one single and prevailing regard to its spiritual and eternal interest, and that keeps steady in its purposes for God, will grow wise by afflictions, will continue fervent in its devotions, and will be superior to all trials and oppositions.

The tried christian shall be a crowned one: and the crown he shall wear will be a crown of life. It will be life and bliss to him,

CHAP. II.

the fashion of it perisheth : so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation : for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man :

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath :

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

24 For he beholdeth himself, and goeth

his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAP. II.

In this chapter the apostle condemns a sinful regard to the rich, and despising the poor.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment ;

3 And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool ;

4 Are ye not then partial in yourselves, and are become judges of evil thoughts ?

5 Harken, my beloved brethren ; Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats ?

and it will last for ever. We only bear the cross for a while, but we shall wear the crown to eternity.

13..18. We must own God as the author of all those powers, and perfections that are in the creature, and the giver of all the benefits which we have by those powers ; but none of their imperfections, or their ill-actions are to be charged on the Father of lights : from him proceeds every good and perfect gift, both pertaining to this life, and that which is to come,

19..27. These sins of the tongue were the great sins of that age in which St. James writ (as other parts of this epistle fully shew) and it is an ill sign of a vain religion (says Dr. Manton) to be carried away with the evil of the times. This has ever been a leading sin with hypocrites ; that the more ambitious they have been to seem well themselves, the more free they are in censuring and running down others. And there is such quick intercourse betwixt the tongue and the heart, that the one may be known by the other. On

these accounts it is that the apostle has made an ungoverned tongue an undoubted certain proof of a vain religion. There is no strength nor power in that religion which will not enable a man to bridle his tongue.

CHAP. II. 1..5. Assembly here is meant of those meetings which were appointed for deciding matters of difference among the members of the church : or, for determining when censures should be passed upon any, and what those censures should be. Therefore the Greek word here used signifies such an assembly as that in the Jewish synagogues when they met to do justice. But we must be careful not to apply what is here said to the common assemblies for worship. For in these certainly there may be appointed different places for persons, according to their rank and circumstances, without sin. They do not understand the apostle who fix his severity here upon this practice.

6..13. The consideration of our being judged by the gospel, 8 M

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what *doth it* profit?

17 Even so faith, If it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well; the devils also believe and tremble.

20 But wilt thou know, O vain man! that faith without works is dead?

21 Was not Abraham our father justified

by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

The apostle here reproves ambition, and an arrogant magisterial tongue; shews the duty and advantage of bridling it, because of its power to do mischief.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many thing we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and

should engage us more especially to be merciful in our *regards to the poor*, v. 13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. Take notice here, that the doom which will be passed upon impenitent sinners at last, is *judgment without mercy*. There will be no mixtures or allays in the cup of wrath and of trembling, the dregs of which they must drink.

14-26. When St. Paul says, that *a man is justified by faith, without the deeds of the law*, Rom. iii. 28; he plainly speaks of other sort of works than St. James does, but not of another sort of faith. St. Paul speaks of works wrought in obedience to the law of Moses, and before mens' embracing the faith of the gospel; and he had to

do with those who valued themselves so highly upon those works that they rejected the gospel, as Rom. x. the beginning most expressly declares. But St. James speaks of works done in obedience to the gospel, and as the proper and necessary effects and fruits of a sound believing in Christ Jesus. Both are concerned to magnify the faith of the gospel as that which alone could save us, and justify us: but St. Paul magnifies it, by shewing the insufficiency of any works of the law before faith, or in opposition to the doctrine of justification by Jesus Christ: St. James magnifies the same faith, by shewing what are the genuine and necessary products and operations of it.

CHAP. III. 1-12. We are taught to think of the use we make

CHAP. IV.

setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him shew, out of a good conversation, his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife *is*, there is confusion, and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAP. IV.

In this chapter we are directed to consider, I. Some causes of contention, v. 1-5. II. We are taught to abandon the friendship of this world, v. 4-10. III. All detraction to be carefully avoided, v. 11, 12. IV. We must pay deference to the disposals of providence, v. 13. to the end.

FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

of our tongues in religion, and in the service of God, and by such a consideration to keep it from cursing, censuring, and every thing that is evil on other occasions, v. 9, 10.

13-18. Observe here that true wisdom is God's gift. It is not gained by conversing with men, or by the knowledge of the world (as some think and speak) but it comes from above.

CHAP. IV. 1-10. Worldly people are here called adulterers and adulteresses because of their perfidiousness to God, whilst they give their best affections to the world. Covetousness is else-

2 Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not:

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves, therefore, to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? It is

where called idolatry, and it is here called adultery: It is a forsaking him to whom we are devoted and espoused to cleave to other things. There is this brand put upon worldly-mindedness, that it is enmity to God.

11-17. Observe how apt worldly and projecting men are to leave God out of their schemes. Where any are set upon earthly things, these have a strange power of engrossing the thoughts and the heart. We should therefore have a care of growing intent or eager in our pursuits after any thing here below. We are not sure

even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this or that.

16 But now ye rejoice in your boastings : all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAP. V.

In this chapter the apostle denounces the judgments of God upon those rich men that oppress the poor.

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered ; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries to them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton : ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just ; *and* he doth not resist you.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until it receive the early and latter rain.

8 Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

9 Grudge not one against another, bre-

thren, lest ye be condemned : behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.

12 But, above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea, and *your* nay nay ; lest ye fall into condemnation.

13 Is any among you afflicted ? let him pray. Is any merry ? let him sing psalms.

14 Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain ; and it raineth not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him ;

of life itself, since it is but a vapour : something in appearance, but nothing solid or certain ; easily scattered and gone. We can fix the hour and minute of the sun's rising and setting to-morrow ; but we cannot fix the certain time of a vapour's being scattered : such is our life. It appears but for a little time, and then vanishes away. It vanishes as to this world, but there is a life that will continue in the other world. And since this life is so uncertain, it concerns us all to prepare, and lay up in store for that to come.

CHAP. V. 1-11. The apostle seemeth to me (says D. Mantou) to be here taxing those mutual injuries and animosities, wherewith the christians of those times, having banded under the names of circumcision and uncircumcision, did grieve one another and give each other cause to groan ; so that they did not only sigh under the oppressions of the rich persecutors, but under the injuries which they sustained from many of the brethren, who toge-

ther with them did profess the holy faith." Those who are in the midst of common enemies, and in any suffering circumstances, should be more especially careful not to grieve, or to grudge against one another ; or otherwise judgments will come upon them as well as others ; and the more such grudgings prevail, the nearer do they shew judgment to be.

12-20. If we are instrumental in the conversion of any, we are said to convert them, though this be principally and efficiently the work of God. And if we can do no more toward the conversion of sinners, yet we may do this ; pray for the grace and spirit of God to convert and change them. And let those, that are any way serviceable to convert others, know what will be the happy consequences of their doing this. They may take great comfort in it at present, and they will meet with a crown at last.

CHAP. I.

20 Let him know, that he which convert-
eth the sinner from the error of his way | shall save a soul from death, and shall hide a
multitude of sins.

THE FIRST EPISTLE GENERAL OF PETER.

Two epistles we have enrolled in the sacred canon of the scripture, written by Peter, who was a most eminent apostle of Jesus Christ, and whose character shines bright, as it is described in the four gospels, and in the acts of the apostles. The design of this first epistle is, First, to explain more fully the doctrines of christianity to these newly converted Jews, Second, To direct and persuade them to an holy conversation, in the faithful discharge of all personal and relative duties, whereby they would secure their own peace, and effectually confute the slanders and reproaches of their enemies. Third, to prepare them for sufferings.

CHAP. I.

I. The apostle describes the persons to whom he writes, v. 1, 2. blesseth God for their salvation, 3..5. II. In the hopes of which salvation he shews they had great cause of rejoicing, v. 6..9. III. This is that salvation which the prophets foretold, v. 10..12. IV. He extorteth them to sobriety and holiness, 13..20. V. And to brotherly love, 22..25

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia,

2 Elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and

CHAP. I. 1..3. The resurrection of Jesus Christ from the dead is the ground or foundation of a christian's hope. The resurrection of Christ is the act of the father as a judge, of the son as a conqueror; his resurrection demonstrates that the Father accepts his death in full discharge for our ransom. That he is victorious over death, the grave, and all our spiritual enemies. And it is also an assurance of our own resurrection, there being an inseparable union between Christ and his flock; they rise by virtue of his resurrection as an head, rather than by virtue of his power as a judge. *We are risen with Christ*, Col. iii. 1.

4. This inheritance is not our purchase, but our Father's gift; not wages that we merit, but the effect of grace which first makes
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undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations;

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ;

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory;

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have

us children, and then settles this inheritance upon us by a firm unalterable covenant.

5, 6. These troubles that lie heavy never come upon us but when we have need, and never stay any longer than needs must.

7, 8. True christians have a dear love to Jesus, because they believe in him. This love discovers itself in high esteem for him, affectionate desires after him, willingness to be dissolved to be with him, delightful thought, cheerful services and sufferings.

9..12. The mysteries of the gospel, and the methods of man's salvation are so glorious, that the blessed angels do earnestly desire to look into them. They are curious, accurate and industrious in praying into them. They consider the whole scheme of

I. PETER.

enquired, and searched diligently, who prophesied of the grace *that should come unto you*;

11 Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation:

16 Because it is written, be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers,

19 But with the precious blood of Christ,

man's redemption with deep attention and admiration, particularly these points, the apostle had been discoursing of: which things the angels desire to stoop down and look into, as the cherubims did continually towards the mercy-seat.

13, 14. The lusts and extravagancies of sinners are both the fruits and signs of their ignorance.

15, 19. The consideration of our redemption ought to be a constant and powerful inducement to holiness and the fear of God.

20, 21. Great is the happiness of the last times in comparison with what the former ages of the world did enjoy. The clearness of light, the supports of faith, the efficacy of ordinances, and the proportion of comforts; these are all much larger since the manifestation of Christ than they were before. Our gratitude and services should be suitable to such favors.

22, 23. Those that are regenerate should love one another with a pure heart fervently. Brethren by nature are bound to love one another; but the obligation is double where there is a spiritual relation; they are under the same government, partake of the same privileges, and are embarked in the same interest.

24, 25. The apostle having given an account of the excellency of the renewed spiritual man as born again not of corruptible, but

as of a lamb without blemish and without spot;

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently*:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away;

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

The general exhortation to holiness is continued and enforced,

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings.

2 As new-born babes, desire the sincere milk of the word, that ye may grow thereby;

3 If so be ye have tasted that the Lord is gracious:

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and precious*,

incorruptible seed, he now sets before us the vanity of the natural man, taking him with all his ornaments and advantages about him; for all flesh is as grass, and all the glory of man, as the flower of grass; and nothing can make him a solid substantial being, but the being born again of the incorruptible seed, the word of God, which will transform him into a most excellent creature, whose glory will not fade like a flower, but shine like an angel: and this word is daily set before you in the preaching the gospel.

CHAP. II. 1, 2. Growth and improvement in wisdom and grace is the design and desire of every christian; all spiritual means are for edification and improvement. The word of God rightly used does not leave a man as it finds him, but improves and makes him better.

3. They that feed upon the sincere milk of the word, they taste and experience most of his grace. In our converse with his word we should endeavour always to understand and experience more and more of his grace.

4, 6. What was asserted before of Christ his being a living stone, &c. is here proved from Isa. xxviii. 16. Jesus Christ is a corner-stone, for the support and salvation of none but such as are his sincere people. None but Zion, and such as are of Zion; not for

CHAP. III.

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you, therefore, which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I besecch *you*, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with

well-doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

I. Wherein the apostle describes the duties of husbands and wives one to another, v. 1. 7. II. He exhorts christians to unity, love, compassion, peace, and patience under sufferings.

LIKEWISE, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without

Babylon, not for his enemies. True faith in Jesus Christ is the only way to prevent a man's utter confusion. Three things put a man into great confusion, and faith prevents them all; disappointment, sin, and judgment. Faith hath a remedy for each.

7-11. Of all sorts of sin, none more injurious to the soul than fleshly lusts. Carnal appetites, lewdness, and sensuality, are most odious to God, and destructive to man's soul. It is a sore judgment to be given up to them.

12. Christian people are here exhorted to adorn their profession by an honest conversation. Their conversation in every turn, every instance, and every action of their lives ought to be honest; that is good, lovely, decent, amiable, and without blame.

13-21. The sufferings of Christ should quiet us under the most unjust and cruel sufferings we meet with in the world. He suffered voluntarily, not for himself, but for us, with the utmost readiness, with perfect patience, from all quarters; and all this, though he was God-man; shall not we, sinners, that deserve the worst, submit to the light afflictions of this life, which work for us unspeakable advantages afterwards?

22-25. Those that expect the love and care of this universal pastor, must return to him; must die unto sin, and live unto righteousness.

CHAP. III. 1-3. The outward adorning of the body is very often sinful and excessive. For instance: when it is immoderate,

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the word be won by the conversation of the wife.

2 While they behold your chaste conversation *coupled* with fear :

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel ;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands ;

6 Even as Sara obeyed Abraham, calling him lord : whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life ; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another ; love as brethren, *be* pitiful, *be* courteous ;

9 Not rendering evil for evil, or railing for railing : but contrariwise blessing ; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11 Let him eschew evil, and do good : let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the

and above your degree and station in the world ; when you are proud of it, and puffed up with it ; when you dress designing to allure and tempt others ; when your apparel is too rich, curious, or superfluous ; when your fashions are fantastical, imitating the levity and vanity of the worst people ; and when they are immodest and wanton. The attire of an harlot can never become a christian matron.

4. The endowments of the inner man are the chief ornaments of a christian ; but especially a composed, calm, and quiet spirit, renders either man or woman beautiful and lovely.

5..7. The weakness of the female sex, is no just reason either for separation, or contempt, but on the contrary, it is a reason for honour and respect ; giving honour to the wife as unto the weaker vessel. All married people should take care to behave themselves so lovingly and peaceably one to another, that they may not by their broils hinder the success of their prayers.

8..11. We have here an excellent prescription for a comfort-

righteous, and his ears *are* open unto their prayers : but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good ?

14 But and if ye suffer for righteousness' sake happy *are ye* ; and be not afraid of their terror, neither be troubled ;

15 But sanctify the Lord God in your hearts : and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear :

16 Having a good conscience ; that, where-as they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit :

19 By which also he went and preached unto the spirits in prison ;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :

22 Who is gone into heaven, and is on the right hand of God ; angels, and authori-

able happy life in this quarrelsome ill-natured world, taken from Psalm xxxiv. 12, 13, 14. If you earnestly desire that your life should be long, and your days peaceable and prosperous, keep your tongue from reviling, evil-speaking and slandering, and your lips from lying, deceit and dissimulation. Avoid doing any real damage or hurt to your neighbour, but be ever ready to do good, and to overcome evil with good.

12..15. Christians should have a reason ready for their christianity, that it may appear they are not acted either by folly or fancy.

16..18. The issue and event of Christ's suffering as to himself was this, he was put to death in his human nature, but he was quickened and raised again by the spirit.

19..22. The external participation of baptism will save no man without an answerable good conscience and conversation. There must be the answer of a good conscience towards God.

ties, and powers, being made subject unto him.

CHAP. IV.

The work of a christian is two-fold, doing the will of God, and suffering his pleasure. This chapter directs us in both.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, even so minister the same one to another, as

good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or *as* a busybody in other mens' matters.

16 Yet if *any man* suffer as a christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keep-

CHAP. IV. 1..4. The best actions of religious people cannot escape the censures and slanders of them that are irreligious. Those actions which cost a good man the most pains, hazard, and self-denial shall be most censured by the uncharitable and ill-natured world; they will speak evil of good people, though they themselves reap the fruits of their charity, piety, and goodness.

5, 6. Some understand this difficult place thus: for this cause was the gospel preached to all the faithful of old, that are now dead in Christ, that thereby they might be taught and encouraged to bear the unrighteous judgments and persecutions which the rage of men did put upon them in the flesh, but might live in the spirit unto God. Others take the expression, that they might be judged according to men in the flesh. In a spiritual sense thus: the gospel was preached to them, to judge them, condemn them, and reprove them for the corruption of their natures, and the viciousness of their lives; which they lived after the manner of the heathen, or the mere natural man; and that having thus mortified their sins, they might live according to God, a new spiritual life.

7..10. In receiving, and using the manifold gifts of God, we

must look upon ourselves as stewards only, and act accordingly. The talents we are intrusted with, are our Lord's goods, and must be employed as he directs. And it is required in a steward, that he be found faithful.

11..13. Christians ought not only to be patient, but to rejoice in their sharpest and sorest sufferings for Christ, because they are tokens of divine favour; they promote the gospel, and prepare for glory. They that rejoice in their sufferings for Christ, shall eternally triumph and rejoice with him in glory.

14..17. The sufferings of good people in this life, are demonstrations of the unspeakable torments that are coming upon the disobedient and unbelieving. What shall the end be of those that obey not the gospel? Who can express or say how dreadful their end will be?

18. The whole verse is taken from Prov. xi. 31. *Behold the righteous shall be recompensed in the earth, how much more the wicked and the sinner?*

19. Good people, when they are in affliction, have great encouragement to commit their souls to God, because he is their creator, and faithful in all his promises.

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ing of their souls *to him* in well-doing, as unto a faithful Creator.

CHAP. V.

Particular directions to christian duties.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed ;

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of ready mind ;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock :

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder ; yea, all *of you* be subject one to another, and be clothed with humility ; for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time ;

CHAP. V. 1..4. Jesus Christ is the chief shepherd of the whole flock and heritage of God. He bought them, and ruleth them. He defendeth and saves them for ever. He is also the chief Shepherd over all inferior shepherds ; they derive their authority from him, act in his name, and are accountable to him at last.

5..7 Throw your cares, which are so cutting and distracting, that wound your souls, and pierce your hearts, upon the wise and

7 Casting all your care upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour ;

9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you* :

11 To whom *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is at Babylon*, elected together with *you*, saluteth you ; and so *doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

gracious providence of God ; trust in him with a firm composed mind, for he careth for you.

8..14. He exhorts them to fervent love and charity one towards another, and to express this by giving the kiss of peace, according to the common custom of those times and countries ; and so concludes with a benediction, which he confines to those only that are in Christ Jesus, united to him by faith, and sound members of his mystical body.

THE SECOND EPISTLE GENERAL OF *P E T E R.*

The design of this second epistle is the same with that of the former, as is evident from the first verse of the third chapter ; whence observe, that in the things of God we have need of precept upon precept, and line upon line, and all little enough to keep it in remembrance.

CHAP. I.

An exhortation to advance and improve in all christian graces.

CHAP. I. 1..4. The preciousness of faith, as well as our ob-

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have ob-

taining it, is through the righteousness of Christ. The satisfactory,

tained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue :

4 Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this giving all diligence, add to your faith, virtue ; and to virtue, knowledge ;

6 And to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ;

7 And to godliness, brotherly-kindness ; and to brotherly-kindness, charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things ye shall never fall :

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

meritorious righteousness and obedience of Christ gives faith all its value and preciousness: and the righteousness of such a person cannot but be of infinite value to those who by faith receive it.

5..11. It requires a great deal of diligence and labour to make sure our calling and election. There must be a very close examination of ourselves, a very narrow search and strict enquiry, whether we are thoroughly converted, our minds enlightened, our wills renewed, and our whole souls changed, as to the bent and inclination thereof. And to come to a fixed certainty in this, requires the uttermost diligence, and cannot be attained and kept without divine assistance, as we may learn from Psalm. cxxxix. 23. Rom. viii. 16.

12..15. The apostle would have them always to remember these things, and not only to keep them in mind, but also to make mention of them, as the original words do import. They who fear the Lord make mention of his name, and talk of his loving kindness. This is the way to spread the knowledge of the Lord ; and

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, be ye established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance ;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly-devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts :

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man ; but holy men of God spake *as they were* moved by the Holy Ghost.

this the apostle had at heart ; and they who have the written word of God are thereby put into a capacity to do this.

16..18. The way of salvation by Jesus Christ is eminently the counsel of God, the most excellent contrivance of the infinitely wise Jehovah ; it was he invented this way of saving sinners by Jesus Christ, whose power and coming are set forth in the gospel, and the apostle's preaching was a making these things known.

19..21. In these words the apostle lays down another argument to prove the truth and reality of the gospel, and intimates, that this second proof is more strong and convincing than the former ; and does more unanswerably make out, that the doctrine of the power and coming of our Lord Jesus Christ is not a mere fable, or cunning contrivance of men, but the wise and wonderful counsel of the holy and gracious God. For this is foretold by the prophets and penmen of the Old Testament who spake and wrote under the influence, and according to the direction of the spirit of God.

II. PETER.

CHAP. II.

The apostle gives them warning of false teachers.

BUT there were false prophets also among the people, even as there shall be also false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness to be reserved unto judgment;

5 And spared not the old world, but saved Noah, the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

CHAP. II. 1-3. In all ages of the church, and under all dispensations when God sends true prophets, the devil sends some to seduce and deceive. False prophets in the Old Testament, and false Christs, and false apostles and seducing teachers in the New.

3-7. The preservation of impenitent sinners is only a reserving them to the day of the revelation of the righteous judgment of God.

10-22. The apostle's design being to warn us of, and arm us against seducers, he now returns to discourse more particular of them, and give us an account of their character and conduct.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than

which does abundantly justify the righteous judge of the world in reserving them in an especial manner for the most severe and heavy doom: as Cain is taken under special protection, that he might be kept for uncommon vengeance. But why will God deal thus with these false teachers? This he shews in what follows.

The good angels mingle no bitter reviling, or base reproaches with any of their accusations or charges they bring against the wickedest and worst of criminals. Let us, who pray that God's will may be done on earth as it is in heaven, imitate the angels in

CHAP. III.

after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The sow that was washed to her wallowing in the mire.

CHAP. III.

Design of the apostle's second epistle.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance;

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lust,

4 And saying, where is the promise of his coming? for since the fathers fell asleep all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

11 Seeing then *that* all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account *that* the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

this particular. If we complain of wicked men, let it be to God, and that not with rage and reviling, but with compassion and composedness of mind, that may evidence that we belong to him who is meek and merciful.

CHAP. III. 1, 2. What God has spoken by the prophets of the Old Testament, and Christ has commanded by the apostles of the New, cannot but demand and deserve to be frequently remembered; and they who meditate on these things feel the quickening virtue thereof. It is by these things the pure minds of christians are to be stirred up, that they may be active and lively in the work of holiness, and zealous and unwearied in the way to heaven.

3-7. It is hard to persuade men to believe, what they are not willing to find true; they are ignorant in many cases, because they are willing to be ignorant; and they do not know, because they do not care to know. But let not sinners think that such ignorance as this will be admitted as an excuse for whatever sin it may betray them into; they who crucified Christ, did not know who he was; for *had they known, they would not have crucified the Lord of glory*, 1 Cor. ii. 8. but though ignorant, they were not therefore innocent; their ignorance itself was a sin, willing and wilful ignorance; and one sin can be no excuse for another. So it is here; had these known of the dreadful vengeance with which God swept away a whole world of ungodly wretches at once, they would not surely have scoffed at his threatenings of any after, equally terrible judgment. But here they were willingly ignorant; they did not know what God had done, because they had no mind to know it.

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8-10. The Lord will come in a day when we look not for him, and an hour when men are not aware. That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginations put that day far away from us: but rather suppose it to be so much nearer in reality, by how much farther off it is, in the opinion of the ungodly world.

11-18. See that you raise and regulate your expectations of all the great things that are to come according to the word of God, and as to the new heaven and new earth look for them, as God has allowed and directed by the passages we have in this portion of scripture now before you, and in Isa. lxi. 17. lxvi. 22. to which the apostle may be thought to allude. Those who are not well instructed and well established in the truth, are in great danger of

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17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness :

pervverting the word of God. They who have heard, and learned of the Father, are best secured from misunderstanding and misapplying any part of the word of God ; and where there is a di-

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

vine power to establish as well as to instruct men in divine truth, persons are effectually secured from falling into errors.

THE FIRST EPISTLE GENERAL OF J O H N.

The epistle is stiled general, as being not inscribed to any particular church ; it is as a circular letter, (or a visitational charge) sent to diverse churches (some say of Parthia) in order to confirm them in their steadfast adherence to the Lord Christ, and the sacred doctrine concerning his person and office, against seducers ; and to instigate them to adorn that doctrine by love to God and man ; and particularly to each other, as being descended from God, united by the same head, and travelling towards the same eternal life.

CHAP. I.

The excellency of Christ and the holiness of the christian's walk.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life ;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifest unto us ;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that our joy may be full.

CHAP. I. 1-4. See for what end the eternal life was made flesh, viz. that he might advance us to eternal life in communion with the Father and himself. See how far they live beneath the dignity, use, and end of the christian faith and institution, that have not spiritual, blessed communion with the Father and the Son Jesus Christ.

5-10. God has given his testimony to the continued sin and sinfulness of the world, by his providing a sufficient, effectual

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth :

7 But if we walk in the light, as he is in the light, we have fellowship one with another ; and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

sacrifice for sin, that will be needed in all ages. And to the continued sinfulness of believers themselves, by requiring them continually to confess their sins, and apply themselves by faith to the blood of that sacrifice. And therefore, if we say, either that we have not sinned, or do not yet sin, the word of God is not in us, either in our minds, as to the acquaintance we should have with it, or in our hearts, as to the practical influence it should have upon us.

CHAP. II.

Various duties and cautions.

MY little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;

2 And he is the propitiation for our sins; and not for ours only, but also for *the sins of the whole world*.

3 And thereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him:

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, be-

cause your sins are forgiven you for his name's sake.

13 I write unto, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us; but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that

CHAP. II. 1-6. What knowledge of God can that be, that sees not that he is most worthy of our entire obedience? And if that be seen and known, how vain and superficial is even that knowledge, when it sways not the heart unto obedience? A disobedient life is the confutation and shame of pretended, religious knowledge; it gives the lie to such boast and pretences, and shews that there is neither religion nor honesty in them.

7-11. The Lord Jesus that is the great master of love. It is the school (his own church) that is the school of love. His disciples are the disciples of love; and his family must be the family of love.

12-17. Young men are wont to glory in their strength. It will be the glory of youthful persons to be strong in Christ, and in his grace; it will be their glory, and it will try their strength

to overcome the devil. If they are not too hard for the devil, he will be too hard for them. Let vigorous christians shew their strength in conquering the world.

18, 19. The church knows not well who are its vital members, and who are not. And therefore, the church considered as internally sanctified, may well be stiled invisible.

20-26. *He is antichrist that denieth the Father and the Son*, v. 22. He that opposes Christ denies the witness and testimony of the Father, and the seal that he hath given to his Son; *For him hath God the Father sealed*, John vi. 27. And he that denies the witness and testimony of the Father concerning Jesus Christ, denies that God is the Father of the Lord Jesus Christ. And consequently abandons the knowledge of God in Christ; thereupon, the whole revelation of God in Christ, and particularly of God in

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Jesus is the Christ? He is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son hath the Father also.*]

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAP. III.

The apostle here magnifies the love of God in our adoption, v. 1, 2. He thereupon urges to various duties, v. 3-24.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the Sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we

shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from

Christ, reconciling the world unto himself. And therefore the apostle may well infer, *Whosoever denies the Son, the same hath not the Father*, v. 23.

28, 29. He that is constant to the practice of religion in trying times, gives good evidence that he is born from above, from the Lord Christ. The Lord Christ is an everlasting Father. It is a great privilege and dignity to be born of him. They that are so, are the children of God. *To as many as receive him, to them gave he power to become the Sons of God*, John i. 11. And this introduces the context of the following chapter.

CHAP. III. 1-5. It is wonderful, condescending love of the eternal Father, that such as we should be made and called his Sons; we that by nature are heirs of sin and guilt, and the curse of God! We, that by practice are children of corruption, disobedience and ingratitude! Strange, that the Holy God is not ashamed to be called our Father, and to call us his sons.

4-10. To be born of God, is to be inwardly renewed, and restored to an holy integrity or rectitude of nature, by the power of the spirit of God. Such a one committeth not sin, does not work iniquity and practise disobedience; that is contrary to his new nature and the regenerate complexion of his spirit. He cannot continue in the course and practice of sin. He cannot so sin, as to denominate him a sinner, in opposition to a saint or servant of God. Again, he cannot sin comparatively, as he did before he was born of God, and as others do that are not so. And the reason is because he is born of God.

11-19. This love will evince our sincerity in religion, and give us hope towards God; and hereby we know that we are of the truth, and shall assure our hearts before him, v. 19. It is a great happiness to be assured of our integrity in religion. They that are so assured, may have holy boldness or confidence towards God; they may appeal to him from the censures and condemnation of the world.

CHAP. IV.

death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him: and

hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

In this chapter, I The apostle exhorts to try spirits, v. 1..6. II. Urges christian love, v. 7..16. III. Describes our love to God, and the effect of it, v. 17..21.

BELOVED, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God; Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world.

5 They are of the world, therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only

The way to arrive at the knowledge of our own truth and uprightness in Christianity, and to secure our inward peace, is to abound in love, and in the works of love towards the christian brethren.

20..22. Our heart here is our self-reflecting, judicial power, that noble, excellent ability, whereby we can take cognizance of ourselves, of our spirits, or dispositions and actions; and accordingly pass a judgment upon our state towards God. And so it is the same with conscience, or the power of moral self-consciousness. This power can act both as witness, judge, and executioner of judgment. It either accuses or excuses, condemns or justifies. It is set and placed in this office by God himself. The spirit of man (a luminary lighted and set up by the Lord) searching all the inward part of the belly. (Taking into scrutiny and viewing the penetralia, the private recesses, and secret transactions of the inner man) Prov. xx. 27. Conscience is God's viceroy, calls the court in his name, and acts for him. *The answer of a good conscience towards God*, 1 Pet. iii. 21. God is chief judge of the court. If our heart condemn us, God is greater than our heart, i. e. superior to our heart and conscience, in power and judgment.

23, 24. Faith is a needful requisite to those that would be pre-

valent petitioners with God. Because it is by the son, that we must come to the father; through his grace and righteousness our persons must be accepted or ingratiated with the Father, Eph. i. 6. Through his purchase, all our desired blessings must come; and through his intercession, our prayers must be heard and answered. This is the first part of the commandment, that must be observed by acceptable worshippers.

CHAP. IV. 1..3. The antichristian spirit began betimes, even in the apostle's days. Dreadful and unsearchable is the judgment of God, that persons should be given over to an antichristian spirit, and to such darkness and delusion, as to set themselves against the Son of God, and all the testimony that the Father hath given to the Son. But we have been foretold and forewarned that such opposition would arise. We should therefore cease to be offended; and the more we see the word of Christ fulfilled, the more confirmed we should be in the truth of it.

4..13. The objects of the divine love should be the objects of ours. Shall we refuse to love those whom the eternal God hath loved? We should be admirers of his love, and lovers of his love (of that benevolence and complaisancy that is in him) and consequently, lovers of those whom he loves. The peculiar love of

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begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us, God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love: but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from

him, That he who loveth God love his brother also.

CHAP. V.

The character and privilege of such as love God.

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he

God to the church and to the saints should be productive of a peculiar love there. If God so loved us, we ought surely (in some measure suitably thereto) to love one another.

14-21. There must be a day of universal judgment. Happy they that shall have holy, fiducial boldness before the judge at that day! that shall be able to lift up their heads and to look him in the face, as knowing he is their friend and advocate! happy they that have holy boldness and assurance in the prospect of that day! that look and wait for it, and for the judge's appearance! so do, and so may do the lovers of God.

CHAP. V. 1-5. It is (in Revelation) that we see what is the occasion and ground of the quarrel and contest between the Holy God and this rebellious world. It is there we meet with sacred doctrine (both speculative and practical) that is quite contrary to the tenour, temper, and tendency of this world. It is by that doctrine that a spirit is communicated and diffused, that is superior

and adverse to the spirit of the world. It is there we see that the Saviour himself was not of this world, that his kingdom was not and is not so; that it must be separated from the world, and gathered out of it for heaven and for God.

6-9. Here is the most excellent abridgement or breviary of the motives to faith in Christ, of the credentials the Saviour brings with him, of the evidences of our christianity, that is to be found (I think) in the book of God; upon which single account the entire text is worthy of all acceptance.

10-13. *And that ye may believe on the name of the Son of God,* v. 13. i. e. may go on believing. Believers must persevere, or they do nothing. To withdraw from believing on the name of the Son of God, is to renounce eternal life, and to draw back unto perdition. And therefore, the evidences of religion, and the advantage of faith, are to be presented to believers, in order to hearten and encourage them to persevere to the end.

CHAP. I.

believeth not the record that God gave of his Son. *which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.*

11 And this is the record, that God hath given to us eternal life; and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin

17 All unrighteousness is sin; and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

14..21. We know that whosoever is born of God (and the believer in Christ is born of God, v. 1.) sinneth not, v. 18. sinneth not with that fulness of heart and spirit, as the unregenerate do; as was said, chap. iii. 6..9. and consequently, not with that fulness of guilt that attends the sins of others; and so he is secured

against that sin that is unavoidably unto death, or that infallibly binds the sinner over unto the wages of eternal death. The new nature, and the inhabitation of the divine spirit thereby, prevent the admission of such unpardonable sin.

THE SECOND EPISTLE GENERAL OF JOHN.

Here we find a canonical epistle inscribed (principally) not only to a single person, but to one also of the softer sex? And why not to one of that sex? In gospel-redemption, privilege and dignity, there is neither male nor female; they are both one in Christ Jesus. No wonder then, that an heroine in christian religion, honoured by divine providence, and distinguished by divine grace, should be dignified also by an apostolic epistle.

CHAP. I.

The apostle warns an honourable matron and her children to beware of deceivers.

THE elder unto the elect lady and her children, whom I love in the truth: and

not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy, and peace,

CHAP. I. 1..4. From the apostle's joy herein, we may observe, that it is pleasant to see children treading in good parents steps,

And they that see this may well congratulate the parents thereupon; and that, both to excite their thankfulness to God for, and

III. JOHN.

from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

to enlarge their comfort in, so great a blessing. How happy a lady was this, that had brought forth so many children for heaven and for God? And how great a joy must it be to her to hear so good an account of them from so good a judge?

5..13. How judicious and how cautious should the christian be!

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

There are many ways of sharing the guilt of other folks transgressions; it may be done by culpable silence, indolence, unconcernedness, private contribution, public countenance and assistance, inward approbation, open apology and defence. The Lord pardon our guilt of other persons sins!

THE THIRD EPISTLE OF J O H N.

Christian communion is exerted and cherished by letter. Christians are to be commended in the practical proof of their professed subjection to the gospel of Christ. The animating and countenancing of generous and public-spirited persons, is doing good to many.

CHAP. I.

In this epistle I. the apostle congratulates Gaius upon various accounts 1..6. II. He complains of Diotrephes, v. 9, 10. III. Recommends Demetrius, v. 12. IV. And hopes to visit Gaius shortly, v. 13, 14.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that

thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

CHAP. I. 1, 2. Grace and health are two rich companions. Grace will improve health, health will employ grace. We may well wish and pray, that they that have prosperous souls, may

have healthful bodies too. Their grace will shine in a larger sphere of activity.

3..11. Here is a very different example and character. An

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We, therefore, ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrophes, who loveth to have the pre-eminence among them, received us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content

therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we *also* bear record; and we know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

officer, a minister in the church less generous, catholic and communicative than the private christians. Ministers may sometimes be out-shone, out-done. He loves to have the pre-eminence. This ferment sprung and wrought betimes. It is an ill unbeseeming character of Christ's minister, to love pre-eminence; to affect precedency in the church of God.

12..14. Probably, this Demetrius was known to the church

where the apostle now resided, and to that where Gaius was. It is good to be well known, or known for good. We must be ready to bear our testimony to those that are good. It is a debt to virtue and goodness. It is well for those that are commended, when those that commend them can appeal to the conscience of those that know them most.

THE GENERAL EPISTLE OF JUDE.

This epistle (as some few others are) is stiled general or catholic; for that it is not immediately directed to any particular person, family or church; but to the whole society of christians of that time, lately converted to the faith of Christ, whether from judaism, or paganism. And it will be, of standing, lasting and special use in and to the church as long as christianity, that is, as time shall last.

JUDE, the servant of Jesus Christ, and brother of James to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, in Jesus be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you*, that ye should earnestly contend for the faith which was once delivered unto the saints.

1..3. We have here the design of the apostle in writing this epistle to the lately converted Jews and Gentiles, namely, to establish them in the christian faith, and a practice and conversation

truly consonant and conformable thereunto, and in an open and bold profession thereof; especially in times of notorious opposition, whether by artful seduction, or violent and inhuman persecution;

JUDE.

4 For there are certain men crept in un-awares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are*

without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lust.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

4..7. We have here a recital of the former judgments of God upon sinners, with design to awaken and terrify those to whom warning is given in this epistle.

8..13. Sin is filthiness. It renders men odious and vile in the sight of the most Holy God. And makes them (sooner or later as penitent or as punished to extremity, and without resource) vile in their own eyes; and in a while they became vile in the eyes of all about them.

14..16. Some say this prophecy of Enoch was preserved by tradition in the Jewish church, others that the apostle Jude was immediately inspired with the notice of it. Be that how it will, it is certain there was such a prophecy of ancient date, of long

standing and universally received in the Old Testament church; and it is a main point of the New Testament Creed.

17..25. All real sincere believers shall be presented, at the Lord Redeemer's appearance and coming, by him their glorious head, to the Father in order to his approbation, acceptance and reward. They were given him of the Father, and of all that were so given him he has lost none, nor will lose any one, not an individual, a single soul, but will present them all perfectly holy and happy, when he shall surrender his mediatorial kingdom to his God and our God; his Father and our Father, John vi. 39. with chap. xvii. 12. 1 Cor. xv. 24.

24 Now, unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

REVELATION

OF ST. JOHN THE DIVINE.

From the beginning the church of God has been blessed with prophecy; that glorious prediction of breaking the serpent's head, was the stay and support of the patriarchal age, and the many prophecies there were concerning the Messiah to come, were the gospel of the Old Testament. Christ himself prophesied of the destruction of Jerusalem; and about the time in which that was accomplished, he entrusted the apostle John with this book of Revelation, to deliver it to the church as a prediction of the most important events that should happen to it to the end of time, for the support of the faith of his people, and the direction of their hope. It is called the Revelation, because God therein discovers those things which could never have been sifted out by the reasonings of human understanding; those deep things of God which no man knows, but the Spirit of God, and those to whom he reveals them.

CHAP. I.

This chapter is a general preface to the whole book.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**OHNS to the seven churches which are in Asia: Grace *be* unto you, and peace,

from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who* is the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning

CHAP. I. 1..3. Though Christ is himself God, and as such has light and life in himself; yet as he sustains the office of mediator between God and man, he receives his instructions from the Father. The human nature of Christ, though endowed with the greatest sagacity, judgment and penetration, yet could not in a way of reason discover these great events, which not being produced by natural causes, but wholly depending upon the will of God, could only be the object of divine prescience, and must come to a created mind only by revelation. Our Lord Jesus is the great trustee of divine revelation; it is to him we owe the knowledge we have of what we are to expect from God, and what he expects from us.

3..8. It is not sufficient to our blessedness that we read and hear the scriptures, but we must keep the things that are written;

we must keep them in our memories, in our minds, in our affections, and in practice, and we shall be blessed in the deed.

Christ the great friend of his church and people; one that has done great things for them, and this out of pure, disinterested affection; he has loved them, and in pursuance of that everlasting love, he has washed them from their sins in his own blood. He hath made them priests, given them access to God, enabled them to enter into the holiest, and to offer spiritual and acceptable sacrifices; has given them an unction suitable to this character; and for these high honours and favours they are bound to ascribe to him dominion and glory for ever. This account of Christ is ratified and confirmed by himself, v. 8. in which our Lord Jesus justly challenges the same honour and power that is ascribed to

REVELATION.

and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest write in the book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance *was* as the sun shineth in his strength.

17 And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last;

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

CHAP. II.

In this chapter we have, I. The message sent to Ephesus, from v. 1. to v. 8. II. To Smyrna, from v. 8. to v. 12. III. To Pergamos, from v. 12. to 18. IV. To Thyatira, from v. 18. to the end.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars;

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

the Father, v. 4. He is the beginning and the end; all things are from him and for him; he is the Almighty; he is the same eternal and unchangeable one. And surely, whoever presumes to blot out one character of this name of Christ, deserves to have his name blotted out of the book of life. They that honour him, he will honour; but they that despise him shall be lightly esteemed.

9...20. John was in the isle Patmos; he does not say who banished him thither; it becomes christians to speak sparingly and modestly of their own sufferings. Patmos is said to be an island in the Ægean Sea, one of those called Cyclades, and was about thirty-five miles in compass! but under this confinement it was the apostle's comfort that he did not suffer as an evil-doer, but it was for the testimony of Jesus, for bearing witness to Christ as the Immanuel, the Saviour. This was a cause worth suffering for: and the spirit of glory and of God rested upon this persecuted apostle. He had this vision on the Lord's day; the day which Christ had separated and set apart for himself, as the Eucharist is called the Lord's supper. Surely this can be no other than the christian sabbath; the first day of the week, to be observed in remembrance of the resurrection of Christ. Let us who call him our Lord, honour him on his own day; the day which the Lord hath made,

and in which we ought to rejoice. The churches are compared to candlesticks, because they hold forth the light of the gospel to advantage. The churches are not candles, Christ only is our light, and his gospel our lamp, but they receive their light from Christ and the gospel, and hold it forth to others. They are golden candlesticks, for they should be precious and pure, comparable to fine gold; not only the ministers but the members of the churches ought to be such; their light should so shine before men, as to engage others to give glory to God. He saw a representation of the Lord Jesus Christ in the midst of the golden candlesticks; for he has promised to be with his churches always to the end of the world, filling them with light, and life, and love, for he is the very animating, informing soul of the church.

CHAP. II. 1-7. The Nicolaitanes were a loose sect, that sheltered themselves under the name of christianity; they held hateful doctrines, and they were guilty of hateful deeds, hateful to Christ, and to all true christians; and it is mentioned to the praise of the church of Ephesus, that they had a just zeal and abhorrence of those wicked doctrines and practices. An indifference of Spirit, between truth and error, good and evil, may be called charity and meekness, but is not pleasing unto Christ. Our Saviour subjoins

5 Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges,

13 I know thy works, and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few thing against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

this kind commendation to his severe threatening, to make the advice more effectual. The christian life is a warfare against sin, Satan, the world, and the flesh. It is not enough that we engage in this warfare, but we must pursue it to the end; we must never yield to our spiritual enemies, but fight the good fight, till we gain the victory, as all persevering christians shall do, and the warfare and victory shall have a glorious triumph and reward. That which is here promised is to eat of the tree of life which is in the midst of the paradise of God. They shall have that perfection of holiness, and that confirmation therein that Adam should have had; if he had gone well through the course of his trial, then he should have eaten of the Tree of Life that was in the midst of Paradise, and that would have been the sacrament of confirmation to him in his holy and happy state. So all that persevere in their christian trial and warfare, shall derive from Christ as the Tree of Life, perfection and confirmation in holiness and happiness in the paradise of God; not in the earthly paradise, but the heavenly, chap. xxii. 1, 2.

8. 11. *I know the blasphemy of them that say they are Jews, but are not*, that is, 1. Of those that pretend to be the only peculiar covenant people of God, as the Jews boasted themselves to be, even after God had rejected them. Or, 2. Of those that would be setting up the Jewish rites and ceremonies that were now not only antiquated but abrogated. These may say they only are the church of God in the world, when indeed they are the synagogue

of Satan. The people of God must look for a series and succession of troubles in this world; and their troubles usually rise higher; they had been impoverished by their tribulations before, now they must be imprisoned. *Be thou faithful to death, and I will give thee a crown of life.* The sureness of the reward, I will give thee. He hath said it that is able to do it, and he has undertaken that he will do it; they shall have the reward from his own hand, and none of their enemies shall be able to wrest it out of his hand, or to pull it from their heads. The suitableness of it. A crown to reward their poverty, and their fidelity, and their conflict. A crown of life to reward those that are faithful even unto death, are faithful till they die, and that part with life itself in fidelity to Christ; that life so worn out in his service, or laid down in his cause, shall be rewarded with another, and a much better life, that shall be eternal.

12. 17. There were some that taught it was lawful to eat things sacrificed to idols, and that simple fornication was no sin. They by an impure worship, drew men into impure practices, as Balaam did the Israelites.

18. 29. Wicked seducers are compared to Jezebel, and called by her name. Jezebel was a persecutor of the prophets of the Lord, and a great patroness of idolaters and false prophets. The sin of these seducers, which was then attempted to draw the servants of God into fornication, was to offer sacrifices to idols. They called themselves prophets, and so would claim a superior autho-

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20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searches the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak,) I will put upon you none other burden;

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations,

27 And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. III.

Here we have three more of the epistles of Christ to the churches.

I. To Sardis from v. 1, to v. 7. II. To Philadelphia, from v. 7, to 14. III. To Laodicea, from v. 14, to end of the chapter.

AND unto the angel of the church in Sardis write; These things saith he

rity and regard to the ministers of that church. God is known by the judgments that he executeth; and by this revenge taken upon seducers he would make known, 1. His infallible knowledge of the hearts of men, of their principles, designs, frame, and temper; their formality, their indifference, their secret inclinations to symbolize with idolaters. 2. His impartial justice, in giving every one according to his work; that the name of christians should be no protection, their churches should be no sanctuaries for sin and sinners.

CHAP. III. 1-6. It is a difficult thing to keep up to the life and power of godliness ourselves, when we see an universal deadness and declension prevailing round about us. *I have not found thy works perfect before God*; not filled up; there is something

that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember, therefore, how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hath kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the

wanting in them; there is the shell, but not the kernel; there is the carcass, but not the soul; the shadow but not the substance. The inward thing is wanting; thy works are hollow and empty. Prayers are not filled up with holy desires, alms-deeds not filled up with true charity; sabbaths not filled up with suitable devotion of soul to God; there are not inward affections suitable to outward acts and expressions; now when the spirit is wanting, the form cannot long subsist.

7-13. True grace, though weak, has the divine approbation; but though Christ accepts a little strength, yet believers should not rest satisfied in a little, but should strive to grow in grace, to be strong in faith, giving glory to God. True grace, though weak, will do more than the greatest gifts, or highest degrees of common

hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God; and *I will write upon him my new name*.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

grace, for it will enable the christian to keep the word of Christ, and not to deny his name. Obedience, fidelity, and a free confession of the name of Christ, are the fruits of true grace, and are pleasing to Christ as such. 1. He shall be a monumental pillar in the temple of God; not a pillar to support the temple; heaven needs no such props, but a monument of the free and powerful grace of God, a monument that shall never be defaced or removed, as many stately pillars erected in honour to the Roman Emperors and Generals are. 2. On this monumental pillar there shall be an honourable inscription, as in those cases is usual. 1. The name of God in whose cause he engaged, whom he served, and for whom he suffered in this warfare; and the name of the city of God, the church of God, the new Jerusalem, which came down from heaven. On this pillar shall be recorded all the services the believer did to the church of God. And then another part of the inscription is the new name of Christ, the mediator, the redeemer, the captain of our salvation; by this it will appear under whose banner this conquering believer was listed, under whose conduct he acted, by whose example he was encouraged, and under whose influence he fought the good fight, and came off victorious.

19 As many as I love I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear let him hear what the Spirit saith unto the churches.

CHAP. IV.

Glorious Appearance of the Throne in Heaven.

AFTER this I looked, and, behold a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone; and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

14-22. Perhaps they were well provided for as to their bodies, and that made them overlook the necessities of their souls; they had learning, and they took it for religion; they had gifts, and they took them for grace; they had wit, and they took it for true wisdom; they had ordinances, and they took up with them instead of the God of ordinances. How careful should we be not to put the cheat upon our own souls? Doubtless there are many in hell, that once thought themselves to be in the way to heaven. Let us daily beg of God that we may not be left to flatter and deceive ourselves in the concerns of our souls.

CHAP. IV. 1-7. Heaven is the throne of God; there he resides in glory, and from thence he gives laws to the church, and to the whole world; and all earthly thrones are under the jurisdiction of this throne that is set in heaven. He saw four and twenty seats round about the throne, not empty, but filled with four and twenty elders, presbyters, representing very probably the whole church of God, both in the Old Testament and New Testament state. Not the ministers of the church, but rather the representatives of the people. Their sitting denotes their honour, and their rest, and satisfaction; their sitting about the throne,

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6 And before the throne *there was* a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne; and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

The sealed book.

AND I saw in the right hand of him that sat on the throne a book, written within and on the back-side, sealed with seven seals.

signifies their relation to God, their nearness to him, the sight and enjoyment they have of him, and their continual regards to him. They are clothed in white raiment, the righteousness of the saints, both imputed and inherent; they had on their heads crowns of gold, signifying the honour and authority given them of God, and the glory they have with him. All these may in a lower sense be applied to the gospel church on earth, in its worshipping assemblies; and in the highest sense, to the church triumphant in heaven. He saw four animals, living creatures, between the throne and the circle of the elders (as seems most probable) standing between God and the people; these seem to signify the ministers of the gospel, not only because of this their situation nearer to God, and between him and the elders or representatives of the christian people, and because fewer in number than the people; but as they are described: 1. By their many eyes, denoting sagacity, vigilance and circumspection. 2. By their lion-like courage, their great labour and diligence, in which they resemble the ox: their prudence and discretion becoming men, and their sublime affections and speculations, by which they mount up with wings like eagles towards heaven, v. 7. and these wings full of eyes within, to shew that in all their meditations and ministrations they are to act with knowledge, and especially should be well acquainted with themselves and the state of their own souls, and see their own concern in the great doctrines and duties of religion, watching over their own souls as well as the souls of the people. 3. By their continual employment, and that is praising God, and not ceasing to do so night and day. The elders sit and are ministered unto, they stand and minister, they rest night and day. This now leads to the other part of the representation.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to

8. 11. They cast down their crowns before the throne; they gave God the glory of that holiness wherewith he had crowned their souls on earth, and that honour and happiness with which he crowned them in heaven: they owe all their graces and all their glories to him, and acknowledge that his crown is infinitely more glorious than theirs, and that it is their glory to be gloryfying God.

CHAP. V. 1..5. The designs and methods of divine providence towards the church and the world are stated and fixed; they are resolved upon, and agreed to, as that which is written in a book: their great design is laid, every part adjusted, all determined, and every thing passed into decree, and made a matter of record. The original and first draught of this book, is the book of God's decrees, laid up in his own cabinet, in his eternal mind: but there is a transcript of so much as was necessary to be known, in the book of the scripture in general; in the prophetic part of scripture especially, and in this prophecy in particular. This tells us, with what inscrutable secrecy the counsels of God are laid, how impenetrable by the eye and intellect of the creature; and also points to us seven several parts of this book of God's counsels; each part seems to have its particular seal, and when opened discovers its proper events; and these seven parts are not unsealed and opened at once, but successively, one scene of providence introducing another, and explaining it, till the whole mystery of God's counsel and conduct be finished in the world.

6..14. No sooner had Christ received this book out of the Father's hand, but he receives the applauses and adorations of angels and men; yea, of every creature. And indeed, it is just matter of joy to all the world to see, that God does not deal with

open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 Saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAP. VI.

In this chapter six of the seven seals are opened, and the visions attending them are related: The first seal, in v. 1, 2. the second seal, in v. 3, 4. the third seal, in v. 5, 6. the fourth seal, in v. 7, 8. the fifth seal, in v. 9, 10, 11. the sixth seal, in v. 12, 13, &c. to the end of the chapter.

men in a way of absolute power and strict justice, but in a way of grace and mercy, through the redeemer: he governs the world, not merely as creator and law-giver, but as our God and Saviour. All the world has reason to rejoice in this.

CHAP. VI. 1, 2. The Lord Jesus appears, riding on a white horse. White horses are generally refused in war, because they make the rider a mark for the enemy; but our Lord redeemer was sure of the victory, and a glorious triumph, and he rides on the white horse of a pure, but despised gospel, with great swiftness through the world.

3-8. The three next seals give us a sad prospect of great and desolating judgments, with which God uses to punish those that either refuse, or abuse the everlasting gospel; though some understand them of the persecutions that befel the church of Christ, and others of the destruction of the Jews, they rather seem more generally to represent God's terrible judgments, by which he avenges the quarrel of his covenant upon those that make light of it.

1. Upon opening the second seal, to which John was called to attend, another horse appears, of a different colour from the former, a red horse, v. 4. This signifies the desolating judgment of war. 2 Upon opening the third seal, which John is bid to observe, another horse appears different from the former, a black horse, signifying famine, that terrible judgment; and he that sate on that horse, *had a pair of balances in his hand*, v. 5, signifying, that men must now eat their bread by weight, as was

AND I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and, behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that* was red; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld; and, lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse; and his name that sat on him was Death, and hell followed with him: and

threatened, Levit. xxvi. 26. *They shall deliver your bread to you by weight.* 3. Upon opening the fourth seal, which John is commanded to observe, there appears another horse of a pale colour. The name of the rider, *death*, the king of terrors; the pestilence, which is death in its empire, death reigning over a place or nation; death on horseback, marching about and making fresh conquests every hour. The attendants or followers of this king of terrors; and that is hell, a state of eternal misery to all those that die in their sins; and in times of such a general destruction, multitudes go down unprepared into the valley of destruction. It is an awful thought, and enough to make the whole world to tremble, that eternal damnation immediately follows upon the death of an impenitent sinner. There is a natural, as well as judicial connection between one judgment and another: war is wasting calamity, and draws scarcity and famine after it; and famine not allowing men proper sustenance, and forcing them to take that which is unwholesome often draws the pestilence after it. To the three great judgments of war, famine, and pestilence, is here added, the beasts of the earth, another of God's sore judgments, mentioned, Ezek. xiv. 21. and mentioned the last; because when a nation is depopulated by the sword, famine, and pestilence, the small remnant that continued in a waste and howling wilderness, encourage the wild beast to make heads against them, and they become an easy prey. Others, by the beasts of the field, understand, brutish, cruel, savage men, that having divested themselves of all humanity, delight to be the instruments of the destruction of others.

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power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind:

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens, and in the rocks of the mountains;

9..17. Even the spirits of just men made perfect, retain a proper resentment of the wrong they have sustained by their cruel enemies; and though they die in charity, praying as Christ did, that God would forgive them, yet they are desirous that for the honour of God, and Christ, and the gospel, and for the terror and conviction of others, God will take a just revenge upon the sin of persecution, even while he pardons and saves persecutors. They commit their cause to him to whom vengeance belongeth, and leave it in his hand; they are not for avenging themselves, but leave all to God. There will be joy in heaven at the destruction of the implacable enemies of Christ and christianity, as well as at the conversion of other sinners: When Babylon falls, it will be said, *Rejoice over her, O thou heavens, and ye holy apostles and prophets, for God hath avenged you on her*, Rev. xviii. 20. Some refer the sixth seal to the great revolutions in the empire in Constantine's time, the downfall of paganism: others, with great probability, to the destruction of Jerusalem, as an emblem of the general judgment, and destruction of the wicked at the end of the

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAP. VII.

I. An account of the restraint laid upon the winds, 1, 2, 3. II. The sealing of the servants of God, from v. 4..8. III. The songs of angels and saints on this occasion. v. 9..13. IV. A description of the honour of those that had faithfully served Christ, v. 14, to the end.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

5 Of the tribe of Judah *were sealed twelve thousand.* Of the tribe of Reuben *were sealed twelve thousand.* Of the tribe of Gad *were sealed twelve thousand.*

6 Of the tribe of Asher *were sealed twelve thousand.* Of the tribe of Nephthalim *were sealed twelve thousand.* Of the tribe of Manasses *were sealed twelve thousand.*

7 Of the tribe of Simeon *were sealed*

world. And indeed the awful characters of this event are so much the same with those signs mentioned by our Saviour, as foreboding the destruction of Jerusalem, that it hardly leaves any room for doubting but that the same thing is meant in both places; though some think that event was past already. See Matt. xxiv. 29, 30.

CHAP. VII. 1..3. God has a particular care and concern for his own servants, in times of temptation and corruption; and he has a way to secure them from the common infection; he first establishes them, and then he tries them; he has the timing of their trials in his own hand.

4..8. Some take these to be a select number of Jews, that were reserved for mercy, at the destruction of Jerusalem; others think that time was past, and therefore it is to be more generally applied to God's chosen remnant in the world: but if the destruction of Jerusalem was not yet over (and I think it hard to prove that it was) it seems more proper to understand this of the remnant of that people which God had reserved according to the election of grace; only here we have a definite number for an indefinite.

twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zebulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb :

15 Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

9..12. The praises offered up by the saints, and, as it seems to me, by the Gentile believers, for the care of God in reserving so large a remnant of the Jews, and saving them from infidelity and destruction. The Jewish church prayed for the Gentiles before their conversion, and the Gentile churches have reason to bless God for his distinguished mercy to so many of the Jews, when the rest were cut off.

13..17. Here we have a description of the honour and happiness of those that have faithfully served the Lord Jesus Christ, and suffered for him. They have formerly had their sorrows, and shed many tears, both upon the account of sin, and affliction ; but God himself, with his own gentle and gracious hand, will wipe those tears away, and they shall return no more for ever ; and they would not have been without those tears, when God comes to wipe them away. In this he deals with them as a tender father, that finds his beloved child in tears, he comforts him, he wipes his eyes, and turns his sorrow into rejoicing. This should moderate the christian's sorrow in his present state, and support

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat :

17 For the Lamb, which in the midst of the throne, shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.

CHAP. VIII.

I. A prelude to the sounding of the trumpets, v. 1..7. II. The sounding of the four trumpets, v. 7, to the end.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God ; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which* came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth : and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the

him under all the troubles of it ; for *they that sow in tears, shall reap in joy ; and they that now go forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing their sheaves with them.*

CHAP. VIII. 1..6. The prayers of the saints come up before God in a cloud of incense ; no prayer thus recommended was ever denied audience and acceptance. These prayers that were thus accepted in heaven, produced great changes upon the earth in return to them ; the same angel that in his censer offered up the prayers of the saints, in the same censer took of the fire of the altar, and cast it into the earth, and this presently caused strange commotions, voices, and thunderings, and lightnings, and an earthquake. These were the answers God gave to the prayers of his saints, and tokens of his anger against the world, and that he would do great things to avenge himself and his people of their enemies ; and now all things being thus prepared, the angels discharge their duty.

7..13. The first angel sounded the first trumpet, and the events

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CHAP. IX.

third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became Wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!

which followed were very dismal, v. 7. *There followed hail and fire mingled with blood, &c.* Here was a terrible storm; but whether it is to be understood of a storm of heresies, a mixture of monstrous errors falling on the church, or a storm and tempest of war falling on the civil state, expositors are not agreed. However, here we observe, First, That it was a very terrible storm, fire, hail, and blood; a strange mixture. Second, The limitation of it; for the most severe calamities have their bounds and limits set them by the great God. The second angel sounded, and the alarm was followed as in the first, with terrible events, v. 8. *A great mountain burning with fire was cast into the sea, and the third part of the sea became blood.* By this mountain some understand the leader or leaders of the hereticks; others, as Mr. Mede, the city of Rome, which was five times sacked by the Goths and Vandals, within the compass of 137 years, first by Alaricus in the year 410, with great slaughter and cruelty. In these calamities a third part of the people, called here the sea, or collection of waters, were destroyed; here was still a limitation to the third part, for in the midst of judgment God remembers mercy. This storm fell heavy upon the maritime and merchandizing cities and countries of the Roman empire. The third angel sounded, and the alarm had the like effects as before, v. 10. *There fell a great star from heaven, &c.* Some take this to be a political star, some eminent governor; and they apply it to Agus-

In this chapter we have an account of the sounding of the fifth and sixth trumpets.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

tulus, who was forced to resign the empire to Odoacer, in the year 480. Others take it to be an ecclesiastical star, some eminent person in the church, compared to a burning lamp; and they fix it upon Pelagius, who proved about this time a falling star, and greatly corrupted the churches of Christ. The fourth angel sounded, and the alarm was followed with further calamities. The nature of this calamity, it was darkness; it fell therefore upon the great luminaries of the heaven that give light to the world, the sun, and the moon, and the stars; either the guides and governors of the church, or the state, who are placed in higher orbs than the people, and are to dispense light and benign influences to them. If lesser judgments do not take effect, but the church and the world grow worse under them, they must expect greater, and God will be known by judgments that he executes; and he expects when he comes to punish the world, the inhabitants thereof shall tremble before him.

CHAP. IX. 1-12. Some think this star represents some eminent bishop in the christian church, some angel of the church; for in the same way of speaking by which pastors are called stars, the church is called heaven; but who this is, expositors do not agree: some understand it of Boniface, the third bishop of Rome, assumed the title of universal bishop, by the favour of the emperor Phocas, who being an usurper and tyrant in the state, allowed Boniface to be so in the church as the reward of his flattery. Out

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions; and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone; and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and the brimstone, which issued out of their mouths.

of this dark smoke there came a swarm of locusts, one of the plagues of Egypt, the devil's emissaries headed by antichrist, all the rout and rabble of antichristian orders, to promote superstition, idolatry, error, and cruelty; and these had, and by the just permission of God, power to hurt those that had not the mark of God in their foreheads.

13-21. The instruments that God makes use of to punish a people, may sometimes lie at a great distance from them, so as that no danger may be apprehended from them. These four messengers of divine judgment lay bound in the river Euphrates, a great way from the European nations. Here the Turkish power had its rise, which seems to be the story of this vision. Their artillery by which they made such slaughter, which is described by fire, smoke, and brimstone issuing out of the mouths of their

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

An angel with an open book.

AND I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice, as *when* a lion roareth; and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea,

horses, and the stings that were in their tails. It is Mr. Mede's opinion, that this is a prediction of great guns, those instruments of cruelty, which make such destruction; and observes, these were first used by the Turks at the siege of Constantinople, and being new and strange, were very terrible; and did great execution: however, here seems to be an allusion to what is mentioned in the former vision, that as antichrist had his forces of a spiritual nature, like scorpions poisoning the minds of men with error and idolatry; so the Turks, that were raised up to punish the antichristian apostacy, had their scorpions and their stings too, to hurt and kill their bodies, who had been the murderers of so many souls.

CHAP. X. 1-7. That there shall be now no longer delay in fulfilling the predictions of this book, than till the last angel shall

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and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

Two witnesses of God.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

sound, then every thing should be put into speedy execution, *the mystery of God shall be finished*, v. 7. That when this mystery of God is finished, time itself shall be no more; as is the measure of things that are in a mutual changing state; but all things shall be at length for ever fixed, and so time itself swallowed up in eternity.

8. 11. Here John's prophetic commission seems to be renewed, and he is ordered to prepare for another embassy, to convey those declarations of the mind and will of God which are of great importance to all the world, and to the highest and greatest men in the world, throughout every period of its duration, and such should be read and recorded in many languages; and so it is; we have them in our language, and are all obliged to attend unto them, and humbly enquire into the meaning of them, and firmly

to believe that every thing shall have its accomplishment in the proper time; and when the prophecies are fulfilled, the sense and truth of them will appear, and the omniscience, power, and faithfulness of the great God will be adored.

CHAP. XI. 1. 2. God will have a temple and an altar in the world, till the end of time. He has a strict regard to this temple, and observes how every thing is managed in it. Those that worship in the outer court, will be rejected; and only those that worship within the veil accepted. The holy city, the visible church, is very much trampled upon in the world. The desolations of the church are for a limited time, and for a short time, and she shall be delivered out of all her troubles.

3. 13. Some think these two witnesses are Enoch and Elias, that are to return to the earth for a time. Others, the church of

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings and voices, and thunderings, and an earthquake, and great hail.

CHAP. XII.

In this chapter we have an account of the contest between the church and antichrist; the seed of the woman, and the seed of the serpent.

the believing Jews, and that of the Gentiles; it should rather seem they are God's eminent faithful ministers, that shall not only continue to profess the christian religion, but to preach it in the worst of times. The time of their prophesying, or bearing their testimony for Christ; *a thousand two hundred and threescore days*. That is, (as many think) to the period of the reign of antichrist; and if the beginning of that interval could be ascertained, this number of prophetic days, taking a day for a year, would give us a prospect when the end shall be. In consequence of their ascension; and there was a mighty shock and convulsion in the antichristian empire, and a fall of the tenth part of the city. Some refer this to the beginning of the reformation from popery; when many princes and states fell off from their subjection to Rome. This great work met with great opposition, all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest.

14-19. By the opening of the temple of God in heaven, may be meant, that here is now a more free communication between heaven and earth; prayer and praises more freely and frequently ascending, and graces and blessings plentifully descending: but it

AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, *travailing* in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power

rather seems to intend, the church of God on earth, a heavenly temple. And it is an allusion to the various circumstances of things in the time of the first temple, under idolatrous and wicked princes, it was shut up and neglected; but under religious and reforming princes, it was opened and frequented: so during the power of antichrist the temple of God seemed to be shut up, and was so in a great degree; but now it was opened again. *Lightnings, voices, thunderings, an earthquake, and great hail*. The great blessing of the reformation was attended with very awful providences; and by terrible things in righteousness God would answer those prayers that were presented in his holy temple now opened. All the great revolutions of the world are concerted in heaven, and are the answers of the prayers of the saints.

CHAP. XII. 1-11. The church is represented in this vision as a woman, the weaker part of the world; but the spouse of Christ, and the mother of saints. The grand enemy of the church is represented, as a great red dragon: a dragon, for strength and terror; a red dragon, for fierceness and cruelty. As having seven heads: that is, placed on seven hills, as Rome was; and therefore it is probable Pagan Rome is here meant. As having

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of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the

woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAP. XIII.

A further discovery and description of the two beasts.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

ten horns: divided into ten provinces: as the Roman Empire was by Augustus Cæsar. As having seven crowns upon his heads; which is after expounded to be seven kings, ch. xvii. 10. As drawing with his tail a third part of the stars of heaven, and casting them down to the earth: turning the ministers and professors of the christian religion out of their places and privileges; and making them as weak and useless as he could. As standing before the woman, to devour her child as soon as it should be born: very vigilant to crush the christian religion in its birth, and entirely to prevent the growth and continuance of it in the world. *A man-child*, v. 5. By which some understand, Christ; others, constantine; but others, with greater propriety, a race of true believers, strong and united, resembling Christ, and designed, under him, to *rule the nations with a rod of iron*: that is, shall judge the world; by their doctrine and lives now, and as assessors with Christ at the great day.

12..17. Observe the continual malice of the dragon against the church, her obscurity could not altogether protect her; the old subtilserpent, that at first lurked in Paradise, now follows the church into the wilderness, and casts out a flood of water after her to carry her away: this is thought to be meant of a flood of error and heresy, which were breathed by Arius, Nestorius, Pelagius, and many more; by which the church of God was in danger of being overwhelmed and carried away. The church of God is in more danger from heretics, than from persecutors; and heresies are as certainly from the devil, as open force and violence. The seasonable help was provided for the church in this dangerous juncture, v. 16. *the earth helped the woman, and opened her mouth and swallowed up the flood*. Some think we are to under-

stand the swarms of Goths and Vandals that invaded the Roman empire, and found work for the Arian rulers, that otherwise would have been as furious persecutors as the Pagan had been, and had exercised great cruelties already, but God opened a breach of war, and the flood was in a manner swallowed up thereby, and the church enjoyed some respite. And when men choose new gods, then there is danger of war in the gate; intestine broils and contentions, often end in the invasions of a common enemy. The devil being thus defeated in his designs upon the universal church, now turns his rage against particular persons and places: his malice against the woman pushes him on to make war with the remnant of her seed. Some think hereby are meant Albigenes, that were first by Dioclesian driven up into barren and mountainous places, and afterward cruelly murdered by Popish rage and power, for several generations; and for no other reason, but because they kept the commandments of God, and held the testimony of Jesus Christ: their fidelity to God and Christ, both in doctrine, worship, and practice, was that which exposed them to the rage of Satan and his instruments, and will do so still, less or more, to the end of the world, when *the last enemy shall be destroyed*.

CHAP. XIII. 1..10. Some think, by the wounded head, we are to understand the abolishing of Pagan idolatry; and by the healing of the wound, the introducing the Popish idolatry, the same in substance with the former, only a new dress, and which as effectually answers the devil's design, as that did. He blasphemed God, the name of God, the tabernacle of God, and all them that dwell in heaven; and he made war with the saints, and overcame them, and gained a sort of universal empire in the world. His

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6 And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that

as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

CHAP. XIV.

I. The Lord Jesus at the head of his faithful followers. II. Three angels sent successively to proclaim the fall of Babylon. III. The vision of the harvest.

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder, and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God, and to the Lamb.

malice was principally levelled at the God of heaven, and his heavenly attendance; at God, in making images of him that is invisible, and in worshipping them; at the tabernacle of God; that is, say some, at the human nature of the Lord Jesus Christ, in which God dwells as in a tabernacle; this is dishonoured by their doctrine of transubstantiation, that will not suffer his body to be a true body, and will put it into the power of every priest to prepare a body for Christ; and against them that dwell in heaven, the glorified saints, by putting them into the place of the Pagan Demons, and praying to them; which they are so far from being pleased with, that they truly judge themselves wronged and dishonoured by it. Thus the malice of the devil shews itself against heaven, and the blessed inhabitants of heaven: these are above the reach of his power; all he can do is to blaspheme them. But the saints on earth are more exposed to his cruelty, and he sometimes is permitted to triumph over them, and trample upon them.

11-18. Those that think the first beast signifies Rome Pagan, Vol. II.

by this second beast would understand Rome Papal, that does promote idolatry and tyranny, but in a more soft and lamb-like manner. Those that understand the first beast, of the secular power of Papacy, take the second to intend its spiritual and ecclesiastical powers, which act under the disguise of religion and charity to the souls of men. We have here the number of the beast in such a manner given, as shews the infinite wisdom of God, and will sufficiently exercise all the wisdom and accuracy of men; the number is, the number of man, computed after the usual manner among men, and it is 666. Whether this be the number of the errors and heresies that are contained in Popery; or rather, as others, the number of the years from its rise to its fall, is not certain; much less what that period is, which is described by these prophetic numbers.

CHAP. XIV. 1-5. Here is plain evidence of a special redemption, they were redeemed from among men; some of the children of men are by redeeming mercy distinguished from others; they

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5 And in their mouth was found no guile; for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, blessed *are* the dead which die in the Lord from henceforth: Yea,

were the first-fruits to God and to the Lamb, his choice ones, eminent in every grace, and the earnest of many more that should be followers of them, as they were of Christ.

6..12. In this part of the chapter we have three angels or messengers sent from heaven, to give notice of the fall of Babylon, and of those things that were antecedent and consequent to that great event. Idolatry, both Pagan and Papist, is a damning sin in its own nature, and will prove fatal to those that persist in it after fair warning given by the word of providence; they that refuse to come out of Babylon when thus called, and resolve to partake of her sins, must receive of her plagues. And the guilt and ruin of such incorrigible idolaters will serve to set forth the excellency of the patience and obedience of the saints.

13..20. By an harvest, v. 14, 15, an emblem that sometimes signifies the cutting down of the wicked, when ripe for ruin, by the judgments of God; and sometimes the gathering in of the righte-

saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city; and blood came out of the wine-press even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs:

CHAP. XV.

This chapter contains an awful introduction or preparation for the pouring out of the vials.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

ous, when ripe for heaven, by the mercy of God. This seems rather to represent God's judgments against the wicked. A vintage, v. 17. Some think these two are only different emblems of the same judgment; others, that they refer to distinct events of providence before the end of all things. The quantity of the wine, that is, of the blood that was drawn forth by this judgment; it was for depth up to the horses bridles, and for breadth and length a thousand and six hundred furlongs, v. 20. that is, say some, 200 Italian miles, which is thought to be the measure of the holy land, and may be meant of the patrimony of the holy sea, encompassing the city of Rome. But here we are left to doubtful conjectures. Perhaps this great event has not yet had its accomplishment, but the vision is for an appointed time; and therefore, though it may seem to tarry, we are to wait for it. *But who shall live when the Lord does this?*

CHAP. XV. 1..4. Here we have the preparation of matters for

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.

8 And the temple was filled with smoke from the glory of God, from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

the pouring out of the seven vials, which was committed to seven angels; and observe, These angels appeared to the apostle, in heaven; in a wonderful manner, and that upon the account, First, Of the work they had to do, and that was, to finish the destruction of antichrist. God was now about to pour out his seven last plagues upon that interest; and as the measure of Babylon's sins was filled up, they should now find the full measure of his vindictive wrath. Second, The spectators and witnesses of this their commission, all that had gotten the victory over the beast, &c. These stood on a sea of glass, representing this world, as some think it a brittle thing, that shall be broken to pieces; or, as others, the gospel covenant, alluding to the brazen sea in the temple. The faithful servants of God extol the greatness of God's works, and the justice and truth of his ways, both in delivering his people, and destroying their enemies; they rejoiced in hope, and the near prospect they had of this, though it was yet accomplished. They call upon all nations to render unto God that fear, glory and worship which was due to such a discovery of his truth and justice, v. 4. *Who shall not fear thee?*

5-8. The interests of antichrist were so interwoven with the civil interests of the nations, that he could not be destroyed without giving a great shock to all the world. And the people of God would have but little rest and leisure to assemble themselves before him, while this great work was a doing: for the present their sabbaths would be interrupted, ordinances of public worship intermitted, and all thrown into a general confusion. God himself was now preaching to the church, and to all the world, by terrible things in righteousness; but when this work was done, then the churches would have rest, the temple would be opened, and

In this chapter we have an account of the pouring forth of these vials, that were filled with the wrath of God.

AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his

the solemn assemblies gathered, edified, and multiplied. The greatest deliverances of the church are brought about by awful and astonishing steps of providence.

CHAP. XVI. 1-7. The first angel who poured out his vial, v. 2. and observe, First, Where it fell, upon the earth; that is, say some, upon the common people; others, upon the body of the Romish clergy, that were the basis of the Papacy, and of an earthly spirit, all carrying on earthly designs. Second, What it produced, noisome and grievous sores on all that had the mark of the beast. They had marked themselves by their sin, now God marks them out by his judgments. This sore, some think, signifies some of the first appearances of providence against their state and interest, which gave them great uneasiness, as it discovered their inward distemper, and was a token of farther evil; the plague tokens appeared. The second angel poured out his vial; and here we see, Where it fell, upon the sea; that is, say some, upon the jurisdiction and dominion of the Papacy; others, upon the whole system of their religion, their false doctrines, corrupt glosses, their superstitious rites, their idolatrous worship, their pardons, indulgences, a great conflux of wicked inventions and institutions, by which they maintain a trade and traffic advantageous to themselves, but injurious to all that deal with them. The next angel poured out his vial, and we are told, Where that fell, upon the rivers, and upon the fountains of waters. That is, say some very learned men, upon their emissaries, and especially the Jesuits, who like streams conveyed the venom and poison of their errors and idolatries from the spring-head through the earth.

8-14. The angel poured out his vial, and that fell upon the sun; that is, say some, upon some eminent prince of the Popish com-

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vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a

munition that should renounce their false religion a little while before its utter downfall; and some expect it will be the German Emperor. And now what will be the consequence of this? That sun which before cherished them with warm and benign influences, shall now grow hot against these idolaters, and shall scorch them; which yet would be so far from bringing them to repentance, that it should cause them to curse God and their King, and look upward, throwing out their blasphemous speeches against the God of heaven; they were hardened to their ruin. The angel poured out his v. 10. And observe, first, where that fell, upon the seat of the beast; and Rome itself, the mystical Babylon, the head of the antichristian empire. What effect it had there; the whole kingdom of the beast was full of darkness and distress; from that very city which was the seat of their policy, and source of all their learning, and all their knowledge, and all their pomp and pleasure, it now becomes a source of darkness, and pain, and anguish.

12..16. The sixth angel poured out his vial, and observe, first, where it fell, upon the great river Euphrates. Some take it literally, from the place where the Turkish power and empire begun; and they think this is a prophecy of the destruction of the Turkish monarchy and idolatry, which they think will be effected about the same time with that of the Papacy, as another Antichrist, and that thereby a way shall be made for the convenience of the Jews, those princes of the east. Others take it for the river Tiber; for as Rome is mystical Babylon, Tiber is mystical Euphrates. And when Rome is destroyed, her river and merchandize must suffer

place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, and to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

Antichrist had been before represented as a beast, and is now described as a great whore.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

with her. A way is hereby prepared for the kings of the east. The idolatry of the church of Rome had been a great hindrance both to the conversion of the Jews, who had been long cured of their inclination to idols, and of the Gentiles, who are hardened in their idolatry, by seeing that which so much symbolizes with it among those called christians. And therefore it is very probable, the downfall of Popery removing these obstructions, will open a way for both the Jews, and other eastern nations, to come into the true church of Christ. This place had been famous for two events of a very different nature, the first very happy for the church of God, the latter very unhappy; but it should now be the field of the last battle in which the church shall be engaged, and she shall be victorious. This battle required time to prepare for it, and therefore the farther account of it is suspended till we come to the nineteenth chapter, v. 19, 20.

17..21. This downfall extended farther than to the seat of Antichrist; it reached from the center to the circumference; and every island, and every mountain, that seemed by nature and situation the most secured, were carried away in the deluge of this ruin. The greatest calamities that can befall men, will not bring them to repentance without the grace of God working with them. Those who are not made better by the judgments of God, are always the worse for them. To be hardened in sin, and enmity against God by his righteous judgments, is a certain token of utter destruction.

CHAP. XVII. 1..6. Her principal seat and residence is on

CHAP. XVII.

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

the beast that had seven heads, and ten horns, &c. That is to say, Rome, the city of seven hills, infamous for idolatry, tyranny, and blasphemy.

7. 13. This beast had seven heads; which have a double signification, First, Seven mountains; the seven hills on which Rome stands: and, second, Seven Kings, or sorts of government; Rome was governed by Kings, Consuls, Tribunes, Decemviri, Dictators, Emperors that were Pagan, and Emperors that were Christians; five of these were extinct when this prophecy was writ; one was then in being, that is, the Pagan Emperor; and the other, that is, the Christian Emperor, was yet to come, v. 10. This beast, the Papacy, makes an eighth governor, and sets up idolatry again. Third, This beast had ten horns; which are said to be ten Kings, which as yet have received no kingdoms; as yet, that is, as some, shall not rise up, till the Roman Empire be broken in pieces; or, as

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others, shall not rise up till near the end of Antichrist's reign; and so shall reign but as it were one hour with her, but shall for that time be very unanimous and very zealous in that interest, and entirely devoted to it, divesting themselves of their prerogatives and revenues, (things so dear to princes) out of an unaccountable fondness for the Papacy.

14. 18. It was of God, and to fulfil his will, that these kings agreed to give their kingdom unto the beast; they were judicially blinded and hardened to do so: it was of God, that afterwards their hearts were turned against the whore, to hate her, and to make her desolate and naked, and to eat her flesh, and burn her with fire; they shall at length see their folly, and how they have been bewitched and enslaved by the Papacy, and out of a just resentment shall not only fall off from Rome, but shall be made the instruments of God's providence in her destruction.

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CHAP. XVIII.

Fall of Babylon.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith unto her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her

torments, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandize any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried weeping and wailing, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

CHAP. XVIII. 1-3. The wickedness of Babylon had been very great, for she had not only forsaken the true God herself, and set up idols, but had with great art and industry drawn all sorts of men into the spiritual adultery, and by her wealth and luxury had retained them in her interest, v. 3.

4-8. Here is a fair warning given to all that expect mercy from

God, they should not only come out of her, but be assisting in her destruction, v. 4, 5.

9-19. The church of God may fall for a time, but she shall rise again; but the fall of Babylon will be an utter overthrow, like that of Sodom and Gomorrah. Godly sorrow is some support under affliction, but mere worldly sorrow adds to the calamity.

CHAP. XIX.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAP. XIX.

The marriage between Christ and the Church.

AND after these things I heard a great voice of much people in heaven, saying, Allelula; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne,

20..24. We have here an account of the joy and triumph there was both in heaven and earth, at the irrecoverable fall of Babylon; while her own people were bewailing her, the servants of God are called to rejoice over her, v. 20.

CHAP. XIX. 1..4. The surest way to have our deliverances continued and completed, is to give God the glory of what he hath done for us; praising God for what we have, is praying in the most effectual manner for what is yet further to be done for us; the praises of the saints blow up the fire of God's wrath against the common enemy.

saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia: for the Lord God Omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and, behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself:

13 And he *was* clothed with a vesture dipped in blood; and his name is called, The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of

5..10. The promises, opened, applied, sealed and earnested by the spirit of God in holy eucharistical ordinances, are the marriage-feast: and the whole collective body of all those that partake of this feast, is the bride, the Lamb's wife; they eat into one body, and drink into one spirit, and are not mere spectators or guests, but coalesce into the espoused party, the mystical body of Christ.

11..21. The victory is gained by the great and glorious head of the church; the beast and the false prophet, the leaders of the army were taken prisoners, both he that led them by power, and he that led them by policy and falsehood, these are taken and cast

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iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAP. XX.

This chapter is thought by some to be the darkest part of all this prophecy; it is very probable the things contained in it, are not yet accomplished, and therefore it is the wiser way to content ourselves with general observations, than to be positive and particular in our explications of it.

AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

into the burning lake, made incapable of molesting the church of God any more; and their followers, whether officers or common soldiers, are given up to military execution, and made a feast for the fowls of heaven: though the divine vengeance will chiefly fall upon the beast and the false prophet, yet it will be no excuse to those that fight under their banner, that they only followed their leaders, and obeyed their command; since they would fight for them they must fall and perish with them. *Be wise now therefore, O ye Kings, be instructed, ye Rulers of the Earth; kiss the Son, lest he be angry, and ye perish from the way*, Psal. ii. 10, 11.

CHAP. XX. 1-3. We have here a prophecy of the binding of Satan for a certain term of time, in which he should have much less power, and the church much more peace, than before. The power of satan was broken in part by setting up of the gospel kingdom in the world; it was farther reduced by the Empire's becoming christian; it was yet further broken by the downfall of the

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

mystical Babylon; but still this serpent had many heads, and when one is wounded, another has life remaining in it.

4-5. They reigned with Christ a thousand years; they that suffer with Christ shall reign with Christ: They shall reign with him in his spiritual and heavenly kingdom, in a glorious conformity to him, in wisdom, righteousness and holiness, beyond what had been known before in the world. This is called the first resurrection; which none but those that have served Christ and suffered for him shall be favoured with: As for the wicked, they shall not be raised up and restored to the power again, till satan be let loose. This may be called a resurrection, as the conversion of the Jews is said to be life from the dead.

7-10. We have the names of the principal commanders in the army under the dragon, Gog and Magog. We need not be too inquisitive what particular powers are meant by these names, since the army was gathered from all parts of the world. These names

CHAP. XXI.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAP. XXI.

In this chapter you have, I. An introduction to the vision of the new Jerusalem. II. The vision itself.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and

they shall be his people, and God himself shall be with them, *and be their God*.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son:

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal:

12 And had a wall great and high, *and*

before-hand, that they shall be justified in the great day of the Lord.

CHAP. XXI. 1..8. Those that were so dastardly, as not to dare to take up the cross of Christ, and discharge their duty to him, were yet so desperate as to run into all manner of abominable wickedness, murder, adultery, sorcery, idolatry, and lying. They must die another death after their natural death. The agonies and terrors of the first death will consign them over to the far greater terrors, and agonies of eternal death; to die, and to be always dying. This misery will be their proper part and portion, what they have justly deserved, what they have in effect chosen, and what they have prepared themselves for by their sins. Thus the misery of the damned will illustrate the blessedness of those that are saved, and their blessedness will aggravate the other's misery.

9..21. The foundations are described by their number and by their matter. By their number, twelve; alluding to the twelve apostles, v. 14. whose gospel-doctrines are the foundations upon which the church is built, Christ himself being the chief corner-

are found in other parts of scripture. Magog we read of in Gen. x. 2. He was one of the sons of Japhael, and peopled the country called Syria, from which his descendants spread into many other parts. Of Gog and Magog together we only read in Ezekiel xxxviii. 2. a prophecy from whence this in the revelation borrows many of its images.

11..15. The utter destruction of the devil's kingdom very properly leads to an account of the day of judgment, which will determine every man's everlasting state. And we may be assured there will be a judgment when we see *the prince of this world is judged*, John xvi. 11. This will be a great day, *the great day when all shall appear before the judgment seat of Christ*. The Lord help us firmly to believe this doctrine of the judgment to come! Let it be our great concern to see on what terms we stand with our Bibles, whether they justify us or condemn us now; for the judge of all will proceed by that rule! Christ shall judge the secrets of all men according to the gospel. Happy are they that have so ordered and stated their cause according to the gospel, as to know

REVELATION.

twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

stone. And as the matter of these foundations, it was various and precious, set forth by twelve sorts of precious stones, denoting the variety and excellency of the doctrines of the gospel, or of the graces of the holy spirit, or the personal excellencies of the Lord Jesus Christ.

22..27. Whatever is excellent and valuable in this world, shall be there enjoyed in a more refined kind, and to a far greater degree. Brighter crowns, a better and more enduring substance, more sweet and satisfying feast, a more glorious attendance, a truer sense of honour, and far higher posts of honour, a more glorious temper of mind, and a more glorious form and countenance, than ever was known in this world.

23 And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day; for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

CHAP. XXII.

In this chapter we have, I. A farther description of the heavenly state of the church, from the first to the sixth verse. II. A confirmation of this and all the other visions of this book. III. The conclusion.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are

CHAP. XXII. 1..5. The heavenly state which was before described as a city, and called the new Jerusalem, is here described as a paradise; alluding to the earthly paradise which was lost by the sin of the first Adam; here is another paradise restored by the second Adam. A paradise in a city! or a whole city in a paradise! In the first paradise there were only two persons to behold the beauty and taste the pleasures of it; but in this second paradise whole cities and nations shall find abundant delight and satisfaction.

6..19. We have here a solemn ratification of the contents of this book, and particularly of this last vision, though some think it may not only refer to the whole book, but to the whole New

CHAP. XXII.

faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And, when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.

11 He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still ; and he that is righteous let him be righteous still ; and he that is holy, let him be holy still.

12 And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to

the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Testament, yea, to the whole bible, compleating and confirming the canon of scripture. He that adds to the word of God draws down upon himself all the plagues written in this book ; and he that takes any thing away from it, cuts himself off from all the promises and privileges of it ; this sanction is like a flaming sword to guard the canon of the scripture from profane hands. Such a fence as this God set about the law, Deut. iv. 2. and the whole Old Testament, Mal. iv. 4. and now in the most solemn manner about the whole bible : assuring us that it is a book of the most sacred nature, divine authority, and of the last importance, and therefore the peculiar care of the great God.

20..21. Christ seems now, after he had been discovering these things to his people on earth, to take leave of them, and return to heaven ; but he parts with them in great kindness, and assures them it shall not be long before he comes again to them ; Behold, I come quickly ; and when he ascended into heaven after his resurrection, he parted with a promise of his gracious presence, so here he parts with a promise of a speedy return. If any say, Where is the promise of his coming, when so many ages are now past since this was written ? let them know he is not slack to his people, but long-suffering to his enemies ; his coming will be sooner than they are aware, sooner than they are prepared, sooner than

they desire ; and to his people it will be seasonable ; the vision is for an appointed time, and will not tarry, he will come quickly ; let this word be always sounding in our ear, and let us give all diligence that *we* may be found of him in peace, without spot and blameless.

The bible ends with a clear proof of the godhead of Christ, since the spirit of God teaches the apostle to bless his people in the name of Christ, and to beg from Christ a blessing for them ; this is a proper act of adoration. Therefore, nothing should be more desired by us, than that the grace of Christ may be with us in this world, to prepare us for the glory of Christ in the other world : it is by his grace that we must be kept in a joyful expectation of his glory, and fitted for it, and preserved to it, and his glorious appearance will be welcome and joyful to those that are partakers of his grace and favour here ; and therefore to this most comprehensive prayer we should all add our hearty *Amen* ; most earnestly thirsting after great measures of the gracious influences of the blessed Jesus in our souls, and his gracious presence with us, till glory has perfected all his grace towards us, for he is a sun and a shield, he *gives* grace and glory, and no good thing will he withhold from them that walk uprightly.

TABLE OF SCRIPTURE MEASURES.

First Table of Measures and Money.

MEASURES OF LENGTH.

	Feet.	Inches.
C UBIT	1	9,888
Span, or half a Cubit	0	10,994
Hand-breadth	0	3,648
Finger	0	0,912
Ezekiel's Reed	10	11,328
Measuring line	145	11,640

	Miles.	Paces.	Feet.
Sabbath Day's Journey	0	729	3
Eastern Mile	1	403	1
Stadium or Furlong	0	145	4,6
Day's Journey	33	172	4

Note, 5 feet is 1 pace, 1056 paces 1 mile.

MEASURES OF LIQUIDS.

	Galls.	Pints.	Inches.
Homer or Cor	75	5	7,6
Bath	7	4	15,2
Hin	0	2	2,5
Log	0	0	24,3
Firkin	0	7	4,9

Note, 29 inches 1 pint nearly.

DRY MEASURE.

	Bushels.	Pecks.	Pints.
Homer	8	0	1,6
Lethech	4	0	,8
Ephah	0	3	3,4
Seah	0	1	1,1
Omer	0	0	5,1
Cab	0	0	2,9

MONEY.

Mite, half a Farthing.
Assary, 3 farthings.
Gerah, 3 halfpence.
Drachm, 7½ pence.

	L.	s.	d.
Dedrachm or Shekel	0	1	3
Shekel of the Sanctuary	0	2	6
Mina, or Pound	3	2	6
Talent of Silver	187	10	0

GOLD COIN.

Shekel	0	15	0
Pound	75	0	0
Talent	2250	0	0

Second Table of Weights and Money.

WEIGHTS.

	lbs.	ozs.	duts.	grs.
Shekel	0	0	9	2,6
Maneh	2	3	6	10,3
Talent	113	10	1	10,3

MONEY.

	L.	s.	d.
Shekel	0	2	3,3
Bekah	0	1	1,7
Zuza	0	0	6,8
Gerah	0	0	1,4
Tanch, or Mina	50	13	10
Talent	341	10	4,3
Shekel of Gold	1	16	5,1
Talent of Gold	5464	5	8,6
Golden Daric or Dram	1	1	10,3

	s.	d.	f.
Piece of Silver, (<i>Drachm</i>)	0	7	3
Tribute Money, (<i>Dedrachm</i>)	1	3	2
Piece of Silver, (<i>Stater</i>)	2	7	0
Pound, (<i>Mina</i>)	64	7	0
Penny, (<i>Denarus</i>)	0	7	3
Farthing, (<i>Assarium</i>)	0	0	1,5
Farthing, (<i>Quadrants</i>)	0	0	0,8
Mite	0	0	0,4

TABLE OF TIME.

First day of the week, *Sunday*.
Second, *Monday*.
Third, *Tuesday*.
Fourth, *Wednesday*.
Fifth, *Thursday*.
Sixth, *Friday*.
Seventh, *Saturday*.

Hours of the Day	1	2	3	4	5	6
Morning,	7	8	9	10	11	12
Afternoon	1	2	3	4	5	6

WATCHES.

First watch, from evening till nine o'clock.
Second, or middle watch, from nine to midnight.
Third watch, or cock crowing, from midnight till three in the morning.
Fourth, or morning watch, from nine till morning.

T A B L E

OF

OFFICES AND CONDITIONS OF MEN.

P*ATRIARCHS*, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his Son.

Judges, Temporary Supreme Governors, immediately appointed by God, over the children of *Israel*.

Kings, And they either of the whole Nation, or, after the falling off of the ten Tribes, of *Judah*, or *Israel*.

Elders, Senators, the LXX. or Sanhedrim.

Officers, Provosts, Sheriffs, or Executioners.

Judges, Inferior Rulers, such as determined Controversies in particular Cities.

Israelites, Hebrews, Descendants from *Jacob*.

An Hebrew of the Hebrews, An Israelite by original Extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole Law.

A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or Governor, appointed by the Kings of *Assyria* or *Persia*.

Heads of the Captivity, the Chief of each Tribe or Family, who exercised a precarious Government during the Captivity.

Under the Grecian Monarchs.

Superior Officers.

Maccabees, the Successors of *Judas Maccabeus*, High Priests, who presided with kingly Power.

Under the Roman Emperors.

Presidents, or Governors, sent from *Rome* with imperial Power.

Tetrarchs, who had kingly Power in four Provinces.

Proconsuls, or Deputies of Provinces.

Inferior Officers.

Publicans or Tax-gatherers.

Centurions, Captains of an hundred men.

Ecclesiastical Officers, or Sects of Men.

High Priests, who only might enter the Holy of Holies.

Second Priests, or *Sagan*, who supplied the High Priest's Office, in case he were disabled.

High Priests for the War, set apart for the Occasion of an Expedition.

Priests, Levites of the Sons of *Aaron*, divided into twenty-four Ranks, each Rank serving weekly in the Temple.

Levites, of the Tribe of *Levi*, but not of *Aaron's* family; of these were three Orders, *Gershonites*, *Koathites*, *Merarites*; several sons of *Levi*.

Nethinims, inferior Servants to the Priests and Levites, (not of their Tribe,) to draw Water, and cleave Wood, &c.

Prophets, anciently called Seers, who foretold future Events, and denounced God's judgments.

Children of the Prophets, their Disciples or Scholars.

Wise Men, called so in imitation of the Eastern Magi, or Gentile Philosophers.

Scribes, Writers and Expounders of the Law.

Disputers, that raised and determined Questions out of the Law.

Rabbies, or *Doctors*, Teachers of *Israel*.

Libertines, Freed Men of *Rome*, who being Jews or Proselytes, had a Synagogue or Oratory for themselves.

A Table, &c.

Gaulonites, or *Galileans*, who pretended it unlawful to obey an Heathen Magistrate.

Herodians, who shaped their Religion to the Times, and particularly flattered *Herod*.

Epicureans, who placed all Happiness in Pleasure.

Stoicks, who denied the Liberty of the Will, and pretended all Events were determined by fatal Necessity.

Simon Magus, Author of the Heresy of the *Gnosticks*, who taught that Men, however vicious their Practice was, should be saved by their Knowledge.

Nicholaitanes, from one *Nicolas* of *Antioch*, who taught the Community of Wives.

Nazarites, who under a Vow, abstained from Wine, &c.

Nazarenes, Jews professing Christianity.

Zealots, *Sicaru*, or Murderers, who, under Pretence of the Law, thought themselves authorised to commit any Outrage.

Pharisees, Separtists, who, upon the Opinion of their own Godliness, despised all others.

Sadducees, who denied the Resurrection of the Dead, Angels, and Spirits.

Samaritans, Mongrel Professors, partly Heathen and partly Jews, the Offspring of the *Assyrians* sent to *Samaria*.

Apostles, Missionaries, or Persons sent; they who were sent by our Saviour, from their Number, were called *The Twelve*.

Bishops, Successors of the Apostles in the Government of the Church.

Deacons, Officers chosen by the Apostles to take care of the Poor.

A Calculation of the Number of Books, Chapters, Verses, Words, Letters, &c. in the Old and New Testament, and the Apocrypha.

	OLD TES.	NEW TES.	TOTAL.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	592,439	181,153	773,602
Letters	2,728,100	838,380	3,566,480

APOCRYPHA.

Chapters	183
Verses	6,081
Words	152,185

The Middle Chapter and the least in the Bible is Psalm 117.

The Middle Verse is the 8th. of the 118th. Psalm.

The Middle time is the II. of Chronicles, 4th chapter, 16th verse.

The word AND occurs in the Old Testament 35,543 times.

The same in the New Testament occurs 10,684 times.

The word Jehovah occurs 9,855 times.

OLD TESTAMENT.

The Middle Book is Proverbs.

The Middle Chapter is Job 29.

The Middle Verse is the II. Chronicles 20th chapter, between the 17th. and 18th. verses.

The least verse is Chronicles the 1st v. & 1st ch.

The 21st verse of the 7th chapter of Ezra has all the letters of the Alphabet.

The 19th Chapter of the II. of Kings and the 37th of Isaiah are alike.

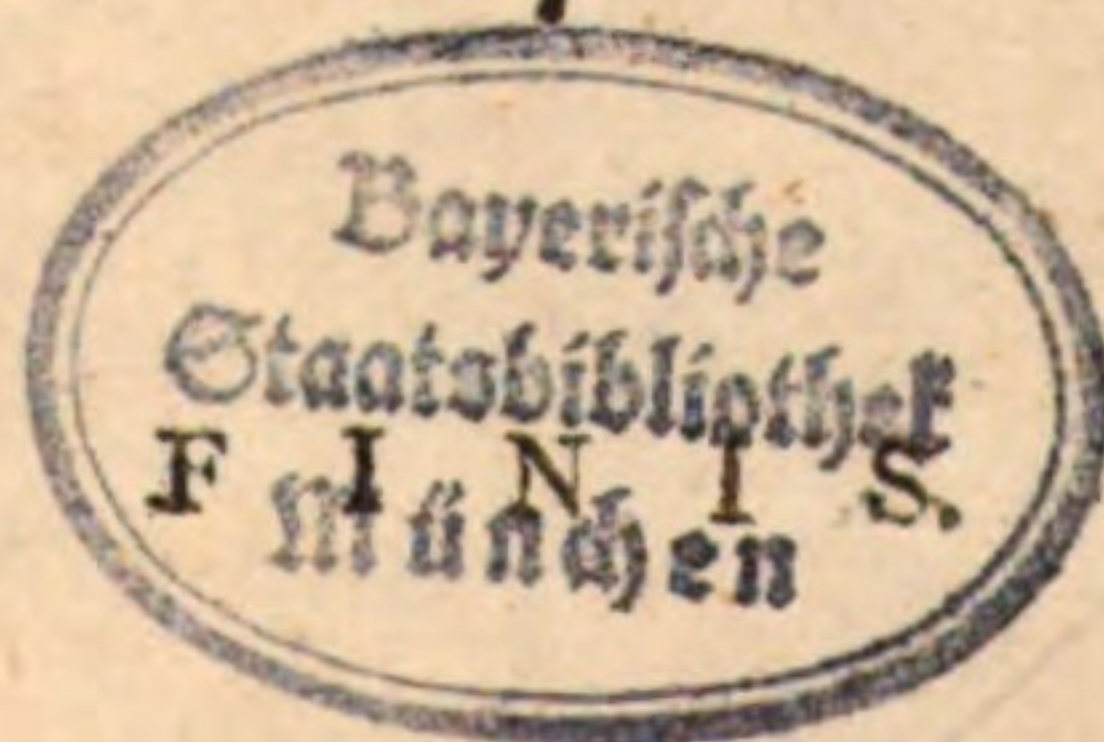
NEW TESTAMENT.

The Middle Book is the II. of Thessalonians.

The Middle Chapter is between 13th and 14th Romans.

The Middle Verse is 17th chapter Acts, 17th verse.

The least verse is the 11th chapter of John, verse 35.





Henry, Matthew

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